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THE CHRISTIAN CENTURY

Vol. XXXIV

July 5, 1917

Number 27

Preaching to British Soldiers

By Burris A. Jenkins

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CHICAGO

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CULTURE OF CHRISTIAN WOMANHOOD

In the general trend toward co-education all the colleges of the Disciples of Christ that began as men's schools have opened their doors to women, while none of the women's schools have become co-educational. We are naturally most conservative regarding the chief conservators of our most precious interests. Then, home-making is a special task and calls for special training, even if we should admit that woman is not so essentially different from man as to require peculiar education on her own account. It is perhaps natural that of the six colleges for girls controlled by the Disciples, three should be in Missouri, where our membership is greatest.

The oldest of these is Missouri Christian College, of Camden Point, founded in 1848. The attendance, property valuation and cost of attendance are small, but the influence vital, extensive and perpetual.

Christian College, of Columbia, "a city whose business is education and whose commerce is culture," dates from 1851, has superb property valued at \$350,000, 28 teachers and 242 students. It is an officially standardized Junior College for young women. The thorough academic work which this represents is carefully co-ordinated with all the elements of happy, healthy, youthful life.

William Woods College, at Fulton, was founded in 1890. Since 1900 it has borne the name of its chief benefactor, Dr. William S. Woods. Others have generously identified themselves with its material equipment which is now valued at \$230,000, with \$96,000 additional of endowment. Last year 23 teachers looked after the 166 students, with the same thoroughness and genial sympathy, the memory of which causes the first graduates to send their daughters there with the utmost gladness and confidence. It is a Junior College officially accredited by the University of Missouri.

Since the appointed task of these colleges is simpler than that of the general colleges, they have seemed to require for the present smaller endowment, but no work could be more vital than their culture of Christian womanhood, and so, nowhere will the success of the Men and Millions Movement count more certainly for the perpetual advancement of the Kingdom of God.

MEN AND MILLIONS MOVEMENT

222 W. Fourth Street

CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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England and the Fourth of July

THIS YEAR WE HAVE A NEW KIND OF FOURTH OF JULY.

Twice in our history we have been at war with England. We fought through the long years of one war for our independence, and when this was achieved we fought another war for our rights upon the sea. These two contests left a root of bitterness in America for the mother country which is only now to be completely eradicated as the blood of the two nations mingle as they flow into the soil of France. This Fourth of July we are allies of England and we are busy fighting in a war which concerns her even more vitally than it does us. The spiritual union of the Anglo-Saxon race may be one of the results of this war.

There may be some who still fail to see how thoroughly Americans share with England Anglo-Saxon culture. We have a common language. In this country we read Shakespeare and Milton as much as they do in Great Britain. In return for the writings of Shelley and Keats, we have given the poems of Longfellow and Lowell. While Kipling is everywhere read in America, Mark Twain is everywhere read in Great Britain. There is no nation with which we have such close cultural relationships as with England.

★ ★

For a long time we were accustomed, on the Fourth of July, to stress the differences in government of Great Britain and America. There are, it is true, differences of form, but not much difference in underlying conceptions. The common law in the United States is the same as in England. Both nations have the guarantees of liberty.

There was a time when it seemed that the two peoples were growing ever wider apart. England under the Georges was emphasizing the notion of authority. America under Jefferson and his democratic successors was emphasizing the notion of liberty. Had these two tendencies gone on unchecked, there would at last have developed a wide divergence of political sentiment. It is clear that in our day both nations are limiting the notion of an anarchistic liberty, and the need of the effective organization of modern life has driven both divisions of the Anglo-Saxon race to a great increase in democratic authority. Both here and across the water the government is invading new territory. Once it would have been no one's business if the coal barons robbed. Now the heavy hand of authority is laid upon them. There is a new solicitude with both governments for the welfare of all the people and there are developing new methods of securing this welfare.

In religious life, there was for awhile wide divergence. Nearly all the denominations of Great Britain were transferred to our hospitable shores. Of the great evangelical bodies, the Disciples alone may call theirs an American movement, and even they can find the origin of their conceptions in the religious life of Scotland and Ireland.

As time went on, American churches became very free and unconventional. They had great energy and made many converts, but often lacked the stability and depth which is to be found in the British type of church. While on the other side the water there is still great insistence upon the standards of Puritanism, in this country the Puritan movement, whether for good or ill, is a waning one.

Yet, in some respects, British churches have been more progressive than our own churches. They developed the federation idea before we did. In Scotland, federation has brought union between the great non-conformist forces. In England, the same good result is about to be consummated. Great Britain is about twenty-five years ahead of us in the practical development of Christian union.

In the matter of the modernization of doctrine, we have also been slow. Preachers who come here from England wonder that we are now talking about higher criticism and evolution in the way they used to do twenty years ago. Some reactionaries are saying that modern theology is a German element in our life. Most of the modernizing literature our preachers have read has been British, though it is fair to admit the influence which German thought has had on all the Anglo-Saxons.

The barrier of differences in language has shut us, to a large degree, from the rest of Europe. No other nation could ever mean so much to us as that empire in which our own tongue is spoken.

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After the war is over, the necessities of world politics may drive America and the British empire to a new understanding which will be in reality an alliance, even if not such in form. Politically, we will react upon each other in most significant ways. America may help toward the granting of larger liberty to Ireland. England may lead the way to better social activities on the part of our government. Lloyd George has much to teach us in the way of old age pensions, the handling of the problems of taxation and the curbing of land monopolies.

This interaction in the field of politics will also be felt in religious matters. British church life might develop more of the motive power characteristic of our own church life. On the other hand, it is greatly to be desired that there should come into American religious life more of reverence and depth of religious experience.

So upon this Fourth of July, we find ourselves reunited in the closest way with the motherland. We celebrate the day with much less noise and frothy oratory than in former days, but with a new and grateful sense that in the separation of the two peoples there has been opportunity for a growth of knowledge and of spiritual ideals. To the land of our political and religious origins, we give our hand in friendship.

EDITORIAL

ANNOUNCEMENT

THE series of articles by the editor on "Why I Am a Disciple," has already gone beyond the ten installments at first contemplated, and having reached a convenient temporary stopping place, will be discontinued until the early fall. At that time the series will be resumed with a constructive consideration of the great task of Christian unity and the relation of the Disciples thereto.

JOHN BARLEYCORN WAITS FOR THE VERDICT

WILL politics and special pleading be able to save John Barleycorn from the gallows? He is now on trial in the Congress of the United States and it looks like a conviction.

His defenders have been most active. The wires to Washington have been blocked with messages from the interested men of the traffic who have threatened dire results from the war economy of ceasing to support the criminal and ne'er-do-well of our economic system. Many have been scandalized to see a forward-looking newspaper like the Chicago Tribune championing his cause.

The liquor men have been trying to bolster up sentiment for the business by misrepresenting the sentiment of the labor men of the country. Recently the Washington Post carried an advertisement stating that "2,082,637 workingmen petition the President and Congress against cutting off a habitual temperate beverage." Rev. Charles Stelzle at once responded with a counter advertisement in which the falsity of this claim was shown up. Only a few laboring men of the country had participated in such a petition.

New voices are being raised in behalf of prohibition. Irving Fisher says: "With the submarine threatening England with starvation, with 20,000,000 men taken from productive energies in Europe, and with a deficit in our own grain crop of 180,000,000 bushels for this year, to waste one bushel, even for a harmless luxury, would be criminal—and liquor is not harmless."

As we write, Congress is wavering and on the verge of action which would end the business during the war. The whole question with the national leaders is the question whether there is sentiment in the nation to support the measure. Concerning this there would be no doubt, if the millions of Christians who have a conscience on this matter should telegraph their congressmen and senators. It is a time for men who have convictions to speak up. If you do not send a telegram send a letter at once, and see that a hundred others of your church do the same.

THE NATION CALLS ON THE CHURCHES

ONE of the most interesting phenomena of this war-time is the way the administration is leaning upon the churches for support in government measures. This indicates that the President and his advisers have confidence in the loyalty and the efficiency of the churches.

One of the most recent calls made upon the churches is for their co-operation with the nation in solving the food problem. Herbert C. Hoover, National

Food Director, has written 200,000 religious organizations asking their co-operation.

"As a minister of God," writes Mr. Hoover, "a leader of the people and a lover of liberty and of your fellow men, your co-operation is earnestly desired and greatly needed. In such a time as this, the people naturally turn to the church. It will be a calamity to the nation, and to the churches, if their chosen ministers neglect to exercise their proper leadership in the great cause of feeding a world in need. For the world is in want of food."

The church leaders are urged to preach against waste. They have a great text for this in the gospel story of the feeding of the multitudes. The fragments were gathered up in baskets. Careful saving of food in America would be worth fully \$1,000,000,000 a year.

There is also need of educating the people to use a wider range of food products. Certain magazines are now doing a most useful work in publishing menus and cooking recipes for food products but little known or used.

The church can look at the matter from a somewhat selfish point of view. Food conservation means a smaller burden of charity next winter. We ought to look on this call from our nation's leaders as an opportunity to demonstrate our loyalty and our efficiency as a part of the social structure. Religious worship in the long ago made sacrifice of the typical food product. Shall not modern religion realize that it is not something apart from the normal tasks of life, but a force to energize all the higher activities?

THE HIRED ATTORNEY OF THE PULPIT

"YOU do not preach like a hired attorney," was the compliment one of our ministers received lately. It set him thinking. Does the pulpit sound to many people like the biased pleading which goes on in the court of justice?

A diplomatic school teacher, applying for a position in the mountain country, was asked whether he taught geography round or flat. He declared his willingness to teach it either way, as it might please the board of directors. Are there preachers who would mention baptism in every sermon, if they found a church under such reactionary influence as to ask for this sort of preaching?

It is always easier for a little while to preach the things the people want. A minister left the Disciples some time ago and now justifies his change on the ground that he finds that he and the Congregationalists agree in everything! With all respect, we would suggest that he is a most unprofitable preacher for the Congregationalists. Many of their own preachers, born and bred among them, do not agree with many things in the common life of their churches. These are the preachers to help that denomination.

There must be some big agreements, of course, or there could be no fellowship, but let no preacher think that he does his whole duty in concealing the things in which his thinking leads him into wider paths. The man who preaches the old sermons over again will be loudly applauded for a little while, but he will soon be packing his furniture. The most conservative church

on earth loses respect for the hired attorney of the pulpit.

Some of us can remember when it was our boast that our preachers everywhere preached alike. Thank God, that boast is no longer possible and we would no longer regard such an unhappy state as one to boast about. In all our differences of opinion is revealed an honesty in the search for truth that will greatly enrich the life of our people.

A VACATION FOR THE MINISTER

THE bow that is always bent loses its resiliency. These are days of very unusual tension for ministers. The personal problems they face are unusually urgent. The coming of the vacation season will be welcomed by more than one tired worker.

It is hardly necessary to exhort the churches concerning the wisdom of giving the minister a vacation. Most self-respecting churches have long since made definite provision for their minister's summer rest, granting them from three to six weeks away from their tasks. They have found it good business to let the minister go away for awhile.

It is rather a violation of trust for the minister to leave his field and then do the same kind of work. He is sent away to rest, and he ought to rest. But when a church does not pay a living wage, and the minister is offered a vacation, he is embarrassed. There seems nothing else to do but to pay his way as he goes. So in these days of the high cost of living it is well to inquire whether the minister is provided with the funds he will need for his trip.

The use of a vacation period is a fine art. It is possible to go away and come back worn out with one's "rest." A man should seek as much change as he can find. The city man will endeavor to get close to nature and the country minister might with profit spend part of his time in the city in the art museums, the parks and the libraries.

Vacation time should give opportunity to recruit one's energies. Body, mind and soul will need exercise of some new sort. The minister who has been too busy to read can with profit take a few books away with him. It is no time, either, for spiritual slothfulness. The end of the vacation time should find a minister more religious and not less so.

As the good days of boating and fishing and strolling draw near, tired workers can thank God and take courage. They have a great year ahead of them, and now is the time to get ready for it.

INDIVIDUALISM AND THE CITY PROGRAM

THE history of the Disciples accounts for the individualism of our ministers and of our members. In the old days, the ministers were scattered and each man worked with no other direction than his conscience. In these times, after we have been made individualists by rural work, by congregational polity and by the relatively scattered character of much of the work in the past, we suddenly find that individualism does not work.

Statistics show that the membership of the Disciples is now predominantly in the cities, and that the percentage of city membership grows larger continually. City pastors find it embarrassing to live together in the old individualistic spirit.

One minister of the old order complained bitterly when another church invaded his twenty square miles of city territory, but he declared in the same breath his right "to go anywhere and preach the gospel." The logic of his situation compels him to sacrifice either his independence or his efficiency as a city man.

We have often failed in the cities by building up wrong standards of success. Men have been counted by their brethren as a success in the city because they have built up a local church, even though through the years they lived as anarchists, reckless of the interests of their brother pastors and indifferent to the common work of the Disciples. New standards must be erected. No man is a great city pastor who lacks interest in a city-wide program.

The organization of a city for the propagation of our plea involves a central organization, such as a city missionary society or a combination of church boards, as in Kansas City. There should be an agreement that no new work shall be projected independently. When new work is begun, it should be with the support of all the existing churches. By common counsel, methods and points of view must be worked out which fit the local community. A city program cannot arise theoretically in a far-away office of a secretary. It must be a result of trial, error and success.

THE SPIRIT OF A SOLDIER

THE publication of the Letters and Diary of Alan Seeger calls attention again to the personality and career of the soldier-poet who, dying on the bloody field of Belloy-en-Santerre, in France, left behind him a fame which will perhaps be permanent. The way to fame for him was the writing of a remarkable poem, "I Have a Rendezvous With Death," which has been printed in thousands of papers throughout this and other countries. It was given to the readers of THE CHRISTIAN CENTURY several weeks ago.

A few days before the fatal charge of Belloy-en-Santerre, Seeger wrote to a friend:

"We go up to the attack tomorrow. This will probably be the biggest thing yet. We are to have the honor of marching in the first wave. I will write you soon if I get through all right. If not, my only earthly care is my poems. Add the ode I sent you and the three sonnets to my last volume and you will have all my writings.

"I am glad to be going in the first wave. If you are in this thing at all it is best to be in to the limit. And this is the supreme experience."

The spirit of this young American patriot is destined to possess the hearts of America's millions before the great conflict is over. That the wisdom expressed in the last paragraph may be in the thought of all of our citizens is, without doubt, the hope of our national leaders, especially of the President of the United States: "If you are in this thing at all, it is best to be in to the limit." By the way of delay or half-heartedness we shall come to defeat or at least to a long extended conflict.

THE SPLIT IN SOCIALISM

THE greatly reduced vote of socialism last autumn indicated that something was happening to the movement in this country. Recently John Spargo resigned from the party without renouncing socialism. He declared that the greatest hindrance to socialism in this country is the socialist party. Thus at a time when the various governments of the world are showing

more hospitality to socialistic devices than ever before, the official movement is meeting with ever less favor.

John Spargo resigned from the party because of what he declared to be the pro-German activities of the leaders. It was strain enough on socialism when the socialists of Germany failed to protest the spoliation of Belgium, but when an American political party becomes an agency favorable to Kaiserism, it is too much for the public to endure. There can be no future to the party in this country until it purges itself of such leaven.

Many a man who is a socialist at heart has failed to vote with the party. These socialists who continue in the older parties are often offended by the anti-religious bias of the usual expounder of socialism. The most bitter and unfair interpretations of religion have been given by the "soap-boxers" all over the country. While these attacks have turned some away from the church, they have turned many more away from socialism.

The materialistic determinism that has gone with much of the exposition of the Socialistic theory is also out of date and absurd in the light of modern philosophical opinion. We cannot believe that making a man prosperous in a socialistic state would ever make him good. The full dinner pail is no panacea for human ills.

In the history of the church we have seen denominations destroyed through poor leaders. Political parties have been wrecked by wrong-headed men. We would not like to see organized socialism disappear out of the world, for it has done good. But it must clean house or die.

STUDYING THE CITY PROBLEM

THE Methodist Episcopal church has much the same problem as the Disciples of Christ. In days gone by it has had a strong program in the country but now its members are moving to the cities, and it realizes that it must follow them there and plant strong and effective churches.

The Methodists are ahead of the Disciples in that they have organized for the study of the city problem. Here in Chicago, recently, was held a meeting of the Department of City Work of the Board of Home Missions and Church Extension. There were two delegates from each duly organized city society. This meeting is held annually for purposes of conference and discussion.

Part of the time this year was devoted to a big drive in Chicago for a half million of endowment for city mission work in the city. All of the visiting workers helped in the campaign.

Among the speakers was Dr. D. L. Marsh of Pittsburgh, who spoke on "The Relation of the City Society to Down-Town Churches and Suburban Communities." Dr. Elmer E. Pearce of Cleveland spoke on "The Message and Program of a Church in a Metropolitan Community." The conference was alive with interest for those who are enlisted in the big job of making our great cities Christian.

Though the Methodists are supposed to be a highly organized denomination, they have superintendents in the various cities like Chicago and others who are trusted with the local administration, under the advice of a local board. No Home Mission functionary tries to make himself a pope in city administration. Each city has the opportunity to develop methods of

work according to the experience in the local field, after it has been made aware of successful methods in other cities.

In Disciple circles there is no such careful and scientific study of the city problem. Our city workers are not numerous, but they do not know each other very well. Are we not missing something we cannot afford to lose?

ENCOURAGING THE CHURCH TRAMP

MOST cities have adopted some device for dealing with the traveling mendicant whom we familiarly call a tramp. We have found that our charities in the past served only the purpose of building up a class which is not desirable in our American life.

The religious tramp is a phenomenon of a serious nature for the churches. He is not a foe to religion. He is indeed a believer, in a way, although he asserts with a pseudo-liberality that "one church is as good as another." He travels around to the "special services" which one church after another serves up in order to secure a crowd. The churches often do not go behind the returns. There are crowds and there are crowds.

The church tramp is a Christian who refuses to assume any responsibilities. He does not want to work regularly. He does not want to give regularly, though he drops a chance nickel into the plate. His attitude is one of unconcern with regard to the welfare of the churches. He gets his amusement and his sociability from the churches at the minimum of expense. He asks for no more.

Just now, in many communities, the churches are actively competing for the presence of the church tramp. With concerts and secular lectures and moving pictures of doubtful religious value, they seek to bring the floaters to their places of worship. Their success is as transient as is the interest of the people who come.

The cure for church tramps is a serious attitude on the part of the church. Smaller audiences may follow such an attitude, but they will be audiences yielding a more permanent harvest to religion. The serious-minded pastor may not be known just now as a crowd-getter, but he will be known in the end as a church-builder.

Meanwhile, the honest doubter outside the church is not offended by flippancy in the face of problems which to him are of life and death importance. When the church makes her appeal to truth-seekers and not to the sensation-seekers, she will be a stronger church.

WHAT RELIGION IS

By religion I mean the power, whatever it may be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the domain of material things, and sets their feet in a purer and simpler region.—A. C. Benson.

Preaching to British Soldiers

Graphic Story of Religious Meeting in England's War Camp

By **Burris A. Jenkins**

(Copyright, 1917, by *Burris A. Jenkins.*)

"**C**OME on, boys, let's have a sing-song! What shall it be?"

"Arizona! Tennessee! At my home in Kentucky! Pack up your troubles in your old kit bag!" There are a score of different suggestions. Then Jack selects what he pleases; he meant to all along, anyway. He sits down to the piano; he is the only song leader who doesn't look around for an accompanist; then he shouts:

"Come on! Let's go!" That's all that is necessary. The Tommies do the rest. The dust comes down off the rafters.

After a half hour of uproarious choruses, varied by solos from Jack, and one or two hymns or home songs, to lead up to the spoken word, Jack turns the meeting over to me. By this time the hut is jammed, men are standing crowded all around the windows. Sometimes they sit all over the platform and on the floor in the aisles.

A TASK TO HOLD THE TOMMIES

Now when a speaker has a slippery audience like this delivered into his hand, it is like manipulating an eel. Fancy giving out a text and saying: "Now, brethren——" One might deliver a moving sermon, it would move Tommy out of the door. No, no, all of our men have made a conscientious study of their opening sentences; for they know that with Tommies the whole thing is won or lost in the first two minutes. Hold that audience for five minutes in any way, by hook or crook, and you can swing into a moral or religious drive and make it as strong as you like; you couldn't shoo your audience away. They'll stay with you, glued to the benches, for an hour.

One of our men, for I have seen them all in action, begins:

"If there's a man here homesicker than I am, he'd better beat it! I want to see my little kid at home!" Tommy yells with laughter and sympathy.

Another throws out this, like a shot from a 6-inch gun:

"Up till the other day you and I were cousins; now we are brothers-in-the-blood!"

B. A. JENKINS' OWN PLAN

For myself, I have evolved out of old borrowed witticisms something like this:

"Tell me, men, honor bright and on the square, if we hadn't been intro-

duced as Americans you wouldn't have known it, would you?"

Groans, yells, catcalls and "Oh, no! Sure! G'wan!"

Then I add:

"A fellow said to me the other day: 'You can always tell an American, but you can't tell him much!'"

More groans, and an inquiring frame of mind. They don't know whether this is proverbial American boasting or not. Then: "I have heard, too, that the difference between an Englishman and an American is about this: An Englishman walks into a house as if he owned the whole damn place. An American walks in as if he didn't give a damn who owned the place."

We are now getting on. Tommy feels sure there is no firstly, secondly and thirdly coming along. I usually consult the secretary or the chaplain before introducing this unexpurgated, old threadbare comparison which, I believe, was first made between a Harvard man and a Yale man; but I find it usually unnecessary to consult long at a time.

"Anyway, I hope that some day Englishman and American may walk, each in his own way, into certain houses in Potsdam and Berlin——"

SOLDIERS ARE GOOD LISTENERS

And the trick is done. I now have Tommy by the ear; and better audience one need not desire on this earth, more appreciative, sensitive, quick to any appeal of humor, emotion, moral motive or spiritual idealism. You can talk about this war driving the people who are in it to atheism; it does, a few, but the vast majority are driven to their knees. The huts do not gather in simply the religious; they gather in, with their tea and cakes, old scarred veterans and soft-cheeked lads indiscriminately, all sorts and conditions, excellent cross-sections they are, of the entire British army.

ALWAYS CHEER WILSON

In the first five minutes I generally drag in a reference to "Teddy" Roosevelt. It always takes fire. Last night a man arose in the middle of the house and tossed a bronze insignia upon the platform at my feet. I have it before me now. It is the colonel's face surrounded with the words, "First Regiment, Chicago Rough Riders." I meet scores and scores of Americans, mostly in the Canadian battalions, but some in the other Imperials.

Then shortly I refer to President Woodrow Wilson and there is a hearty, generous round of applause. The average Englishman now looks upon our President as a very wise, careful, conservative man. An officer told me the past week that Lloyd George had said to him sometime ago that America ought not to have come in any sooner than she did; she was of more use as a neutral than as a belligerent until just now.

Viewed from outside, a Red Triangle hut in the British camps represents very much the appearance of a ranch house on our western plains. It is long, low, rectangular; built of rough boards and stained brown. There is a counter at one end where are sold cigarettes, chocolate, coffee, stamps and the various necessities and luxuries of Tommy Atkins' life. There are tables where tea, coffee, malted milk and soft bottled drinks are dispensed, together with biscuits and cakes. In some huts there are billiard tables; in all, checkers, chess and cards. At the other end of the room is a stage, with piano and an auditorium.

THEY SERVE TEA, OF COURSE

In the late afternoon, when drill is done, and the Tommies are tired, hungry and thirsty, the huts fairly swarm, like bee hives; and business is brisk. Your Englishman prizes his tea beyond measure; and the United Kingdom consumes more sugar than any other nation in the world. Yesterday a Canadian Y. M. C. A. secretary was decorated by King George in Hyde Park with the Military Cross because, at Vimy Ridge, he kept up with the advancing line, and served chocolate and biscuits to the men, under shell fire.

The Canadian secretaries who first came out were commissioned as captains, later ones as lieutenants, and are under military orders; but as the authorities are distinctly favorable to the organization, these officers have wide discretion. The English secretaries are civilians, independent, for the most part are dressed in "civics," and consider that they have an advantage in not being officers. The Canadians, too, prefer their own régime. In general, the Canadian huts are better manned and managed, and, so far as one can see, their secretaries get as close to the men as do the civilian secretaries among the English troops. Still it may be added, all

Canadian officers are much more democratic with their men than are the English.

Y. M. C. A. LOSES MONEY

The huts furnish tons and tons of writing paper, free, to the men; and, as a consequence, the tables are full in off hours of busy writers. The Y. M. C. A. makes money in some of its canteens and loses in others; but, on the whole, does not pay expenses. Private subscriptions make up the deficit. Canadian secretaries are paid as officers; English are practically unpaid.

The other day all the officers in a certain command having fallen, the Y. M. secretary took charge, led the men, and was killed; he was blown to bits; he was not even found. The English secretaries are undersized, or over thin, or crippled, or too old for service. Some men, fairly fit, have been taken from the huts and hurried to the trenches. I met a little thin rector in a hut at Aldershot the other day who has asked for and received an appointment in France to go right into the dugout huts in the trenches. He starts next week.

TRAVELING MAN Y. M. LEADER

One of our favorite song leaders in the huts is a Canadian, Captain Pequegnat, familiarly known everywhere here as "Captain Peg," who was gassed in the very first gas attack in France. He has never entirely recovered, as the puffed look about the eyes indicates; but his singing voice is unimpaired, also his jovial smile, that made him once a successful commercial traveler all over the American continent. He understands all the Tommies, and they, him; he can make them roar like bulls of Bashan and render them wild with joy, like March hares, whatever they are. He "carries on" for half an hour before introducing a speaker. "Carry on" is a

favorite word here for "perform," and is constantly in use.

My own steady sidepartner—for we usually travel in pairs, a singer and a speaker—is young Jack Barker, who hails from Girard, Kas., and who has been the last five years in Chicago. He has just been graduated from Northwestern, president of his class, leader of the glee club, an athlete of great success, runs 100 yards in 10 seconds flat, has a barytone that gives him a steady job in a Chicago quartet choir, and a smile that draws young men to him like submarines to a net—blindly. He can play and sing more kinds of ragtime than even an Englishman ever dreamed of.

JACK BARKER PERFORMS

We go into a hut at about 7 p. m., usually; Jack goes to the piano, on the platform, beats out a storm of pseudo-negro melody that sets shoulders to wriggling, feet to shuffling, eyes to dancing; and when he finishes with a bang like a bomb from a German aircraft, the Tommies yell. Then Jack just looks at them and grins, and they yell some more.

At the close of our meetings we usually give the men a chance to sign pledge cards of religious confession and allegiance—a card indorsed by the archbishop of Canterbury as well as by Free Church leaders. Any man may conscientiously sign it, no matter what his Christian denomination or predilection; and from thirty to a hundred and thirty usually sign every night. Some ask us to write and tell their wives or families what they have done.

FINDS KANSAS CITY BOY

The other night a Kansas City lad, in a Canadian battalion, whose parents did not know where he was, promised to write next day to his mother, while I wrote to his father.

Then last thing of all comes the hand-shaking—Tommy loves to shake hands, and Jack usually announces, after we sing "The King," which closes every public meeting in the British army, that we shall be glad to shake hands with every man in the room. "Please come down this side and go out that side." And they come! It was hard on our muscles at first, but now we're used to it, for Tommy shakes hands as if he meant it. Then it's: "Thank you, Jack," "Glad you came, captain," "Come again," "God bless you."

And we answer as they file by: "Thanks, old man," "Mighty glad to be here," "God keep you, my lad," "Good luck to you all the way," and so on.

"MAY GOD TAKE CARE OF YOU"

Sometimes one pauses and asks a question or presents a problem; then

it is a word of quick answer and a hasty "God take care of you"; for they know and we know they have need enough of God's care; tomorrow they may be in the trenches; the day after, over the parapet; maybe over the dark river.

Then Jack stands by the piano and they gather around him like flies on a sugar lump; and I take a chair on the auditorium floor, and there are several files deep all around me, their faces pressed almost against my own, eager eyes straining and tongues going. Questions and comments come quick and fast. The American navy, the submarines, the air craft, the merits and possibilities of cavalry, and the old, old question, "How long do you think it will last, captain?" pour forth in a torrent.

SOME WOULD JOIN U. S. ARMY

"Yes, sir, this wound came from 'La Basse.' " "I got mine at Vimy Ridge." "Yes, sir, wounded twice, and back to France next week." "How can I get a transfer to the American army?" "I got mine in the thigh. I can walk three miles as good as any man, but not thirty. I'm done. But I could teach bayonet work and bomb throwin', sir."

Sometimes your throat is full and choked.

Jack has been challenged by certain battalions in the Winchester district to run this week. Jack is very modest, but he said quietly:

"Yes, I'll run. I'll run any man in the British army, win or lose." They like such sporting blood over here.

I'll write about this race later on.

"We must commune with Christ if we are to communicate Christ,"—*Doughty.*

* *

"Poverty is comparative. In Central Africa few have enough to eat."—*Lambie.*

The Student Goes to War

*I SAW the spires of Oxford
As I was passing by,
THE grey spires of Oxford
Against a pearl grey sky;
My heart was with the Oxford men
Who went abroad to die.*

*They left the peaceful river,
The cricket field, the quad,
The shaven lawns of Oxford
To seek a bloody sod.
They gave their merry youth away
For country and for God.*

*God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.*

—From "Hallowe'en and Poems of the War," by W. M. Letts.

A LITANY FOR WARTIME

By Grant Weatherly

*This is my country.
Hitherto I have lived in it;
Henceforth I will live for it.
For that it has freely ministered to me,
Now will I also cheerfully sacrifice for it.
As in peace time it has made my life
secure,
So will I now be of those who defend it.
As it has before given me untrammelled
liberty,
Now will I do or abstain as it shall direct.
Because it has made real my best ideals
and purposes,
I will give without reservation a patriot's
devotion,
That unhampered it may go on to its
high mission,
And transmit to those who come after a
stainless heritage.*

"Ecclesiasticism"

By Judge J. F. Holt

President of the 1917 Convention of the Texas Christian Missionary Society

A WORD has sprung up among us which many of us hold very dear. It is a big word. It is difficult to spell, but not to pronounce. It is the word "Ecclesiasticism." This word has come to have a very peculiar meaning to many. It is made to prevent every effort or is often used to prevent efforts to enlarge our work and meets us in almost every effort to co-operate. If one of our enthusiastic secretaries dares to apportion one of our congregations, the cry is often raised in the land and this is called by that big word and it is asked "who appointed him to lord it over us?"

MISSIONARY "ECCLESIASTICISM"

Had some of these brethren lived in Paul's day when he was so strongly urging the collection for the needy saints at Jerusalem, they would have asked of Paul the very same question. We are independent. We need the money at home anyway. We have the heathen at our very door and the poor at our door; why send it away off to Jerusalem. Who is paying the expenses anyway?

If it is "ecclesiasticism" for our Foreign Society with all the eloquence of McLean, Rains, Wilson, Cory, Doan and others and with all the earnestness possible to ask and urge us to give more than half a million dollars in one year to take the word to the ends of the earth, if it is "ecclesiasticism" when they ask for the means with which to send out this year fifteen new missionaries, when they ask that mission study classes be organized in each Sunday School or congregation and that daily prayer be offered for the success of the plans, I say if that is "ecclesiasticism" let us have more of it.

If it is "ecclesiasticism" for our C. W. B. M. sisters to strongly and persistently urge the banding together of 200,000 women and to the raising of \$800,000 per annum by 1921, that the gospel may be preached and the lost rescued, let us have more of that. We need it. Let that kind of "ecclesiasticism" have no fears for us. Our luke-warm congregations listening to the music from their beautiful pipe organ, reveling in luxuries, need it; our brethren flying over the good roads in super-eights need it. Let it have no fears for us.

THE QUESTION OF METHODS

Some of us are very much concerned over the way the work is done. We admit it should be done. We admit the world must be saved and that if we are to save any part of it we must do it now. All that is plain, but

what is your plan and is it scriptural? Shall we work as individuals or shall we give and work as congregations? Shall we assemble on the delegate plan or on the "mass meeting" plan? Shall we give as a congregation or shall each one give independently? These and similar questions rise up to haunt us. Some of us are sticklers for precedents and we want to know just how it was done in the early days—though we sometimes differ even as to this. Some of us want the authority for the organization of a corporation to handle on a large scale the money given for a stated purpose.

If the particular way in which we were to do our Lord's work had been very important, do you not think our Lord would have indicated it very plainly? He did not point out the way our work is to be done through all the ages and changes of time. He

endowed man with certain talents to keep against the day of His return and we must use these. He left us the Commission, our marching orders.

ORGANIZATION OF CHURCH TO GROW WITH NEEDS

Assuming that the way selected is honorable, is without reproach, is of good report, I register it as my candid belief that the way is not important at all. Whether we contribute as congregations, as individuals, as Bible schools, or as classes, what difference does it make? Whether we send it to a corporation to distribute, or to an individual, or to a committee of individuals, what does it matter? Let us select common sense, practical methods and if there be any virtue, if there be any praise, let us adopt and use them trusting the Lord for results.

Christ's Call Today

A BROKEN and shattered world needs Christ more than ever. The more men hate, the more must we love. The more men despair, the more must we hope and believe. The more men draw dividing lines, the more must we walk across them. The more men obey the law of the brute and the serpent, the more must we assert the law of Jesus and the kingdom of God. The more others rake over the ashes of the past, the more must we kindle the fires of the future. Happy are they who can combine the marching vigor of spirited youth with the trained intellect of educated men, and place all their powers at the command of him who is the Master because he was the Servant. They are alive!

WALTER RAUSCHENBUSCH.

God's Miracle Through the Church

By John R. Mott

CAN we become serious enough in time? Away back in those Asiatic lands and in the Latin-American countries and in Africa, it is a time to press the claims of Christ as never before, for the very reason that so many people have missed the way, for the very reason that we have so few safe guides.

HIDDEN RESOURCES OF YOUTH

I do hope that, whatever we do, we will not diminish the number of new missionaries that we send out in these days. Missionaries will never go to these continents at any time like this present. A verse on which I would like some day to hear an adequate sermon is this: "When Thy judgments are in the world, the people shall learn righteousness." God's judgments are in the world today to an extent that the world has never before seen them, and the people are ready to learn righteousness if we have enough teachers. The summons of the Church is to put a call upon the people and vigorously apply the sickle in all the harvest fields, near and far.

There is another summons, and that is for us to grant an outlet for these comparatively latent hidden resources among the young manhood and womanhood of the churches of America. We have had to learn this in a very painful way. The other day I received a book from a friend in England that gave the names of about 11,000 graduates and under-graduates of Oxford, who had entered this war since it began, most of them as officers. Cambridge could have made up and sent to me a book of about the same number, if I may judge by that supplement issued recently by one of the London papers.

SOME ASTOUNDING FIGURES

Some of you have heard of my advocating the watchword of the Student Volunteer Movement, which reads, "The evangelization of the world in this generation." I was criticised for advocating that in this wording, on the ground that I estimated it would require such an addition to the missionary forces that would necessitate about 20,000 of these young men and young women of American colleges and the other colleges of Christendom devoting themselves to the missionary career. I said, "Why do you criticise that?" My critics answered, "We do not believe that the universities of Christendom could stand the strain of losing"—think of the word!—"losing an average of

about 800 of their best men and women each year for thirty years." And yet in Oxford and Cambridge, in less than three years, go out to this sublime cause more than we wanted from all the universities of the world in thirty years.

Not long before Christmas, I had a cablegram from Germany asking if I would give permission for the printing of a special edition of one of my books that had been translated years ago into German, in order that the book might be sent out as a Christmas present to 43,000 German students in the trenches. In other words, Germany fed into the trenches more than twice as many of their students and professors as we wanted from all the universities of the world in a generation of thirty years for the world-wide spread of the Christian religion.

DIFFICULT PROGRAM NEEDED

You will never hear me make again such small demands upon the young men of this country or of any other nation. I have come to see, as you have, in these fateful days, these suffering days, how latent, how comparatively latent, among the young manhood and the young womanhood of our nation, as well as these others, are activities for adventure, activities for sacrifice, activities for leadership, activities for statesmanship, for devotion, the lack of which we had not dreamed existed in our generation. Let these capacities be called forth by the churches, by faith, by heroic appeal. Make the Gospel difficult, and you make it triumphant. We need to overcome the tendency to luxury and softness and ease in our generation, to summon the manhood and womanhood of our day to difficult tasks. Christianity has the only program that is sufficiently difficult.

The Church is summoned by this new world situation to strike with distinctness and with great insistence the high note of love. It is an embittered world.

A POEM BY AN UNBELIEVER

I want to read you a poem that was written by an unbeliever. Remember that as I read it—an unbeliever. I am glad we have people who can answer it as only believers can; but, remember, we have got to answer it; we have got to answer it by the opposite. This appeared in the *Labor Leader*. Is it not an exaggeration from the point of view of the unbeliever. It can only be answered by the opposite:

"An unbeliever—oft I went
Into church to find content,
And waited that my soul might see
Man's most Divine Humanity.
Ah! Not for me the peace of prayer,
Nor all the bliss of worship there.
Though holy with antiquity,
Scant comfort had the creed for me.
Yet creed nor ritual scarce could hide
The spirit of the Crucified.
And from the church's inmost shrine
Christ's very eyes looked into mine.

"Within the church again I stood,
When half the world was red with blood,
And said—Here shall I find release
From strife! Here reigns the Prince of Peace!

That still, small voice I'll hear again,
More potent than the rage of men!
Here calm-eyed reason shall discourse,
Proclaiming force no cure for force,
And bidding men—as Peter's Lord
Bade him of old—'Put up the sword!'
But in God's house I found dark Hate
And Fury set in Love's estate.
The songs of peace are put away,
Christ's priests cry out, 'Go forth and slay!'

And in the church, my soul unblest,
I see my Christ in khaki drest."

THE CHURCHES IN THE WAR

Before America and Roumania entered the war there were 46,000,000 Protestants in the armies of one side and 45,000,000 Protestants on the other side; 62,000,000 Roman Catholics on one side and 63,000,000 Roman Catholics on the other side; 110,000 Greek Catholics, at the lowest estimate, on one side and a much smaller number in the Greek Church colonies of the Turkish Empire and in Bulgaria on the other side.

Listen to the unbeliever as he goes on:

"Oh, sadder than the blood which rains
Its fruitless showers on Europe's plains!
Oh, sadder than the widow's moan
Or Belgium's suffocated groan!
Man's heavenliest Gospel is denied,
His blackest crime is sanctified,
And through great Europe's war-drunk lands
Christ's Church for bloody violence stands.

"For when the state unsheathed the sword
The servile Church forgot her Lord.
Among the nations had she stood
For Europe's wider brotherhood.
Had she recked less of earthly things
And served alone the King of Kings,
Her word had curbed in that wild hour
The people's rage, the kinglet's power.

"Though sect and schism-torn she be,
She's one in her apostasy,
For in that ancient Church of God,
Where men acknowledge Peter's rod,
Or where the lowly blood is blest
By holy icons manifest;
In cities where great Luther stood,
Where men still pray to Luther's God,
Alike where English belfries chime
Their solemn note at worship time,
Or in those homes of simple prayer
Where bows the pious covenanter;
Where Bunyan speaks, or Wesley sings,
Or fervent hallelujah rings,—

The Church with one voice speaks today,
'In Jesus' name, go forth and slay!'
This is the Antichrist to be!
This is the second Calvary!
Lo! In the fanes of His renown
The broken heart of Christ looks down."

It is the unbeliever, but even he saw partly straight. He saw that all this was not due to Christ, but to the lack of Christ. He did not see all that you see in answer to this; but he saw enough to make it plain that the Church is summoned today to provide the antidote—that is, to sound out the note of love which is the distinctive command of Christianity.

THE NOTE OF FAITH

The other note we must send with great distinctness and insistence is the note of faith. I was talking with a royal personage on my last journey to Europe, and she said to me, when I asked, "How is this war to be ended?" "Mr. Mott, God must work a miracle." I have heard no more penetrating remark in all those interviews that I had in the war zone. God must work a miracle. The things that are impossible with man are easily possible with God. Around us is an atmosphere of divine or superhuman resources to meet this doubting. To answer these unanswered questions, the Church must sound a note of faith. We profess belief in a superhuman religion. We rise on Sunday morning, and say, "I believe in God the Father Almighty"—all-mighty? Do our actions indicate that we believe? Is that note being struck? Do our prayers give evidence that we clearly believe that this great struggle

can only be ended in the right way, by God alone? Have we reached the limit? Has this process got to be extended further before we learn this deep lesson, that the only one who has ever worked miracles, to whom it is natural to do the supernatural, must be inquired of?

THE NOTE OF PRAYER

I say again: the Church is summoned to sound the note of faith, and, therefore, of prayer. We are summoned to sound the note of hope against this awful black background. In that gnawing hunger that may be coming toward us, all that wasting disease, all that piercing pain, all that moral collapse, all that zone of pessimism that is deepening and widening, all that increasing bitterness within the confines of the churches, I see the beauty that is in the world, and I maintain with you that it is the great function of Christians in the darkest hours to proclaim the coming dawn, to go out with the only Gospel that the world has ever known, which teaches that love shall conquer hate, that light shall dissipate the darkness, that good shall triumph over ill, that where sin did abound nationally and internationally as well as personally, grace shall yet much more abound.

We are called upon to sound a note of reality. How incongruous and startling it would be that at the end of a time like this and in front of a new world situation, when whole nations and peoples are stretched on the Calvary cross, any Christian should go out and live a selfish life. Rather

may we lose ourselves in the great cause we love, and with new meaning and new purpose of heart place ourselves at His disposal, henceforth to do His will and not our own, cost what it may!

CREEDS AND TRUTH

It is in the interest of the permanence of creeds that they should be capable of growing and changing, putting off old forms and taking on new forms, receiving and casting off, getting rid of doubtful and disputable things, and simplifying into the things found to be reliable and vital.

To this tendency all the churches are confessing; all are showing some signs of realization that Truth is the only foundation of a creed instead of a creed being the foundation of Truth, and that the oftener a creed puts itself into line with Truth and shows that it can live with new and fewer words, and even without words, since our strongest religious constitutions are ever unwritten, the more people will trust in it and incline to believing instead of denying.

Then we can all think alike in one creed at least, the creed of creeds, the belief in believing, and in making belief honest and deep, so that the love of God shall be with all the mind and all the heart and so with all the life.—*The Christian Register.*

To love truth for truth's sake is the principal part of perfection in this world, and the seed plot of all other virtues.—*John Locke.*

The Skeptics

By Thomas Curtis Clark

THEY tell me God is but a dream,
A baseless fancy of the mind;
That conscience is a fitful gleam,
A passing whisper from the wind.

They tell me there is only man,
And he a breathing piece of clay;
They say all life is but a span,
With nothing certain but today.

They tell me only evil is,
That good is but a thing of air;
They say there are no mysteries,
That all is plain—and all's despair;

That faith is but desire to live,
That hope is born of minds grown weak,
That love is lust; that those who give
Some better gain for self would seek.

They say death ends life's little dream—
And yet they fear what comes with death;
They say they wish no cheering gleam—
And yet they cherish every breath!

Do they in truth prefer the night?
Are they content in doubt to grope?
As God is God, they seek the light;
They crave a living, saving hope.

Let them but open wide their eyes—
And all about is God's great day!
Let them be willing to be wise—
And there before them leads the way!

The One who walked in Galilee
Still walks with men to guide them on,—
The One whom we no longer see,
Yet see more clearly—by His dawn.

Their heart His every word approves,
And yet they will not heed His voice,
Whose message is, "God lives and loves,"
Whose spirit is, "Rejoice, rejoice!"



Some Recent Books



THE PURPLE LAND. By William H. Hudson. This is a new edition of that charming account of travels in the Banda Oriental, in South America, by the writer famous both for his imaginative power and the style of his composition. The work first appeared thirty years ago, but today has all the freshness of its first years. An introductory chapter by Theodore Roosevelt lends a background to Mr. Hudson's narrative. (E. P. Dutton, New York.)

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POEMS. By Ralph Hodgson. This little sheaf of verse includes a number of brief poems remarkable for their insight and freshness—among these such poems as "The Mystery," "The Beggar," "Babylon," etc. "Eve" is strange and fascinating. Mr. Hodgson is an English writer too little known in America. (Macmillan Company, New York. 75 cts.)

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AFRICAN ADVENTURES. By Jean Kenyon Mackenzie. This interesting volume is published with view to its use in mission study classes and it is admirably fitted for such use; but it is a veritable mine of information for all religious workers as to conditions in what used to be "darkest Africa," but which, thanks to the missionaries, is being transformed into a region of light. (Central Committee on the United Study of Foreign Missions. West Medford, Mass. 30 cts, paper covered; boards, 50 cts.)

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MATTHEW ARNOLD: HOW TO KNOW HIM. By Stuart P. Sherman. A fresh appraisal of Arnold, poet and critic of books, of men, of education and religion. Misunderstood in his own day, Matthew Arnold is found by this author to be an ever increasing force in today's life. This is the latest of the valuable "How to Know Him" series of studies edited by Professor W. D. Howe. (Bobbs Merrill Company, Indianapolis. \$1.50 net.)

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25,000 WORDS FREQUENTLY MISPRONOUNCED. By Frank H. Vizetelly. A desk-book of great value to professional people especially but also to every one who cares to speak good English and to pronounce correctly. The most complete consensus of English pronunciation ever compiled. Funk & Wagnalls Co., New York. \$1.60 net.)

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HEROES OF THE CAMPUS. By Jos. W. Cochran. "The records of those few knightly souls who, burning out

for God, kindled unquenched fires in the lives of their fellow students." Thirteen studies, including those of Horace Tracy Pitkin, of Yale, William W. Borden, of Yale, and Pitt G. Knowlton, of Oberlin. (Westminster Press, Philadelphia. 60 cts. net.)

* * *

THE UPPER ROOM BULLETIN, 1916-17. Contains the weekly publications prepared by Thos. M. Iden for the use of members of the famous Upper Room Bible Class, whose membership, active and associate, runs up into many hundreds. The class has its center at Ann Arbor, Mich. This volume contains a wealth of good things gathered from the inspirational literature of the world. (Ann Arbor Press, Ann Arbor, Mich.)

* * *

SOLDIERS' ENGLISH AND FRENCH CONVERSATION BOOK. By Walter M. Gallichan. A handy little volume which is useful not only to the soldier but also to any one interested at all in the French language. Is a practical guide to the use of conversational French. (Lippincott, Philadelphia.)

* * *

A Note to Ministers

The Macmillan Company is conducting a questionnaire relating to the books that active men in the ministry individually find most useful to them in their personal life and religious work. The request is that a minister willing to co-operate jot down the names and authors of the ten books that stand up in his recollection as the most beneficial reading which he has done this current church year.

A digest of ten thousand such re-

The Sunrise Never Failed Us Yet

Upon the sadness of the sea
The sunset broods regretfully,
From the far lonely spaces slow
Withdraws the wistful after-glow.

So out of life the splendor dies,
So darken all the happy skies,
So gathers twilight, cold and stern,
But overhead the planets burn.

And up the east another day,
Shall chase the bitter dawn away.
What though our eyes be wet with
tears!

The sunrise never failed us yet:

The blush of dawn may yet restore
Our light, and hope, and joy once
more.

Sad soul, take comfort, nor forget
That sunrise never failed us yet.

—Celia Thaxter.

sponses it is thought will yield something more than merely curious results.

Such lists should be addressed to the Religious Books Department, The Macmillan Company, 64-66 Fifth Avenue, New York City, New York. The courtesy would be a real service to us.

THE MACMILLAN COMPANY,
Religious Books Department.

Parables of Safed the Sage

By WILLIAM E. BARTON

The Potatoes

NOW there came to the back door of the House wherein I dwell an Husbandman, and he said, I would fain sell to thee a Bushel of Potatoes.

And I said unto him, Though I had the wealth of Dives might I purchase an Whole Bushel of Potatoes at one time at the Present Market Prices?

And he answered and said, Though a man were poor as Lazarus yet might he purchase a Bushel of Potatoes at the Price whereat I sell, for it is Much Below the Market.

And he showed me the Potatoes, and behold they were very Large, and goodly to behold.

And I called unto me Keturah, and she counted the Money in the Bag, and behold we had enough, and that was Just About All.

And we bought a Bushel of Potatoes.

Then were we Proud in our hearts, and highly exalted in spirit; neither had our neighbors Anything On Us though they ride in Automobiles.

But when we removed the Top Row of Potatoes from the Basket, behold they that were below were so small we wist not whether they were Potatoes or Hickory Nuts; but when we ate them then we knew that they were not Hickory Nuts; but whether they were Potatoes we knew not; for they were Too Small to leave any Taste in the Mouth.

Then spake Keturah unto me, and she said, My lord.

And I answered, Say on.

And she said, Though we have lived long we learn slowly.

And I answered, Thou speakest wisely At Times, and this is one of the Times.

And she said, Hereafter will I learn that when the price is Small the Potatoes are like to be Smaller.

And I spake unto her and said, Keturah, thou hast uttered a Profound Truth; for men may not obtain any Good Thing in this life that Costeth them Nothing, save only Sunshine and the Grace of God; and as for all the rest, as is the Cost in Labor, so is the Price thereof.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

United Presbyterians Report Loss in Accessions

The General Assembly of the United Presbyterian church met in Boston recently in the First United Presbyterian church, of which Rev. Kenneth M. Munro is pastor. A depressing note was sounded at the opening of the conference by the chairman of the committee on evangelism, who reported that in spite of the four-year program adopted at the Cleveland Assembly last year, calling for a net increase of 8 per cent in membership and a total membership by 1920 of 200,000, that the year's reports showed decreased accessions. There were 9,444 received on confession during the past year, this being more than 1,000 less than the preceding year, and nearly 3,000 less than the year before that.

Great Need of Medicines in Africa

"Will the next steamer bring the necessary medicines?" is the daily question in Africa these days, says The Continent. Dr. H. L. Weber, writing from Efulen station, tells of a 14-year-old boy who brought his sick mother to the hospital. She was very ill, and they had walked 100 miles to reach the medical aid she needed. But there was no medicine, and the missionary was forced to turn them away. The boy broke down and cried, for the mother will probably die before the needed drugs arrive. This is just one of the heartaches the missionaries suffer in these troubled times.

Wants to Combine National Anthems

Dr. A. C. Dixon, of the Metropolitan Tabernacle in London, and formerly of Moody Institute, Chicago, has recently proposed that a combination of the national anthems of England and America be made. He would have Americans join in singing "God Save the King." Though there is great friendship for England in this country, some Americans have insisted that our tongues do not work well in praising royalty.

Novelists Furnish Sermon Subjects

Rev. Harold S. Rambo, pastor of Home St. Presbyterian church, of New York, recently wrote a number of novelists for an answer to this

question, "If you were a minister in New York City and wanted to put a good sign outside your church inviting people to come in, how would you word it?" Among those responding are Irvin S. Cobb, Robert W. Chambers, Ellis Parker Butler, Meredith Nicholson and George Ade. Mr. Rambo has found the replies so satisfactory that he has made them the subjects for a series of sermons.

Returns from the Episcopalians

Change of denominational affiliations is becoming more common, and it is now even possible for a man to return to the fellowship he left. Rev. George Whitfield Meade some years ago was pastor of Wilkesburg (Pa.) Presbyterian church and withdrew to enter the priesthood of the Protestant Episcopal church. After some years in that fellowship he wishes to return to the church of his youth, and will be re-ordained in the Pittsburgh Presbytery this month.

Chicago Women in Dry Campaign

Mrs. Daisy Douglass Barr, the well-known Quaker evangelist, is chosen by the Chicago women as their special representative in a series of Dry-Chicago meetings to be held in various parts of the city. The church forces are being mobilized for the big drive next spring.

Presbyterians Hold Tent Meetings

The Church Extension Society of Chicago Presbyterians is going in for an experiment in summer evangelism. A large tent has been purchased and for the first three weeks of the summer the meetings will be under the care of the Sixth Presbyterian Church. The pastor of the church is Rev. Robert R. Bigger and the evangelist is Rev. Frank McKeegan. The tent will be moved into various sections of the city during the summer.

Consolidation of Churches in Chicago

The down-town situation continues to wipe out the churches of various denominations. On the west side the Union Congregational Church and the First Congregational Church formed the New First. Now there is a project on to form a union between the New First and Leavitt Street

churches. Every denomination represented has been experiencing this need of consolidation on the west side and in other districts adjacent to the loop.

To Standardize Catholic Schools

The Roman Catholics are facing their educational problem with more interest of late. A four days' convention was recently held in Buffalo, N. Y., in the interest of the standardization of Catholic colleges. The government department of education has made every kind of religious school feel the need of becoming worthy of a good report at the hands of the government experts.

Y. W. C. A. Raises War Money

The war council of the national board of the Young Women's Christian Association of the United States has voted to appropriate a million dollars for war relief work. Most of the money will be spent in the United States, but a considerable amount of it will be used in the allied countries in Europe. The war work will be for the benefit of women and only indirectly for the benefit of soldiers.

The Proposed World Conference

Though war makes impossible the speedy realization of the "World Conference on Faith and Order" being called by the Protestant Episcopal Church, yet interest in the project has not died out. The leaders of the movement have appointed a week of prayer in which the people of all communions should unite in prayer for the unity of the Christian world. This week will be Jan. 18-25, 1918. A Manual of Prayer for Unity has been prepared, which will be sent out to interested persons.

Supply Ministers to Churches

The problem of all denominations with congregational government is to bring preachers and churches together. The Congregationalists have a Board of Pastoral Supply which serves in this way. Last year 341 churches were served in some degree and in 117 instances a pastor was located. This service was rendered in 27 states. The secretary has traveled constantly, meeting ministers, and attending associational meetings, that he might have ample information for his service.

For Methodist Unification

The representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met at Traverse City, Mich., June 27, to consider further the problem of unification. While the problem is a very difficult one, it is not hopeless. The big question is the status of the negro in the united church. Southern representatives want the negro in a separate church.

Protestant Leader Visits America

Dr. Ernest W. Bysshe, who is superintendent of the France Mission Conference of the Methodist Episcopal Church, is in this country seeking funds for the work of his church in France. He asserts that the war has lowered ethical standards in France and that the Catholic church there specializes on worship with but little ethical teaching. He declares that a vigorous Protestant movement which would bring ethical sermons to France and get them printed in the newspapers would be a great help to that people.

Union Goes Forward in Australia

A late issue of the Constructive Quarterly has an account of the progress of union sentiment between Presbyterians and Episcopalians in Australia. Each side made a statement of the doctrines and practices which it regarded as fundamental. The result was, using the words of Archbishop Clarke, "to show everyone that on the whole we are witnesses to a common faith." The Apostles' Creed and the Nicene Creed were accepted as fundamental; and in regard to ordination the Prayer of Faith and the Laying on of Hands as a visible symbol of the bestowal by the Holy Spirit of authority and grace for the work of the ministry were recognized as essentials. Naturally there was no difference in regard to the two Sacraments ordained by Christ himself. In the matter of the form of ordination the conference accepted as a principle that all ordinations to the office of presbyter as ministers of the Word and Sacrament shall be by a bishop and two presbyters at least. In the consecration of the bishops it was agreed that three bishops at least should take part, and also that they are to act with such presbyters as may be appointed for the purpose. Here we find the Anglican concession to the Presbyterian contention that the Episcopate is the extension of the priesthood. After securing the full canonical number of bishops the Church of England members were willing to make this concession.

The Sunday School

Just to Be Faithful

The Lesson in Today's Life*

By E. F. DAUGHERTY

PERHAPS the nations of earth today, Christian in the main in their attainments and program until the great war broke, are duplicating in a larger way the experiences of the tribes of Israel as God's chosen in the ancient past. Those tribes, whatever their changing alignment, suffered in the measure of their alienation from God. Certainly nothing is more deeply the matter with the Christian nations of earth today than that when their present era of homicidal madness began they had forgotten God; better to say, perhaps, that they had repudiated God; for the statesmen and diplomats of Europe in their attitude toward Christ's ideals had practically said, "This dreamer shall not rule over us!" So—cataclysmic suffering pervades the earth.

The Hague Tribunal bade fair to bring, in a short time, the Federation of the World, but the chiefest irony of the present day is the discredited Peace Palace, up to whose doors the red tides of war surge. The dove of peace has been as sorely distressed as the first doves dispatched by Noah before the recession of the waters. But the waters fell—and the fires of battle will cool.

* * *

The follies of Israel under Ahaz in a measure ceased, and with Hezekiah the "faithful" came the summons to the old transiently discredited standards. Unto all the people from "Dan to Beersheba," which is tantamount to saying the world of the Jews, went the proclamation and the call for a conference at the ancient sacred place for the Passover's celebration. It was heard by many and the old lines of loyalty to Jehovah were again taken up, whereby the moral and spiritual health of Israel had a restoration.

Again from some "peace rendezvous," again from some voice of winsome grace and authority, the call will go forth in the world for a coming together of the "peace advocates" of the nations. The ideals of the "Prince of Peace" will emerge from the obscuring distractions of the world war, and the dream that he entertained for the world of humanity will take newer

outlines and clearer, and the brains and resources of the Christian peoples of earth will be applied to the task of making the dream real.

Failure has always had place in the establishment of any heaven-born purpose on earth, failure as judged by earth-set eyes; but the heaven-born purposes for earth cannot be forever adjourned or defeated. The "chosen" peoples of this day, like those of the days in the wilderness, may turn back into their own ways, but the "way" called Christian has been revealed to prevail in the minds and lives of men—and it WILL!

* * *

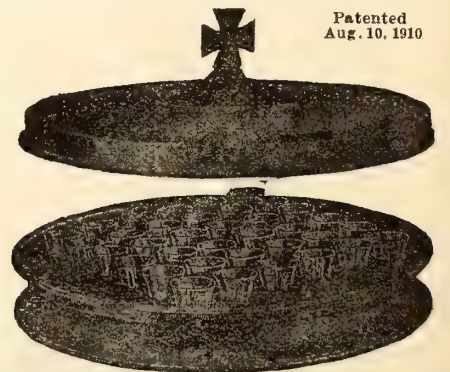
Bitter had been the experiences of the "chosen" of old in their wilfulness under leaders like Ahaz; more bitter is now the experience of the nations at issue with Kaiserism. But the exhaustion of folly will come, and the voice of wisdom will be heard above the roar of guns, and the old sacrifices of "contrite hearts and humble spirits" will again have their time and place toward bringing to better times and conditions a disordered world.

Just to be faithful to the far-flung purposes and plans inaugurated of Christ and enshrined in the institutions of democracy; just to serve, to plan, to fight—and if need be, die—for these as they are known to have blessed the world, is to have swelled the stream of the more abundant life for men.

"The Captains and the Kings depart,
The shouting and the tumult dies;
Still stands thine ancient sacrifice,
An humble and a contrite heart."

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*This article is based upon the International Uniform Lesson for July 15, "Hezekiah the Faithful King." Scripture, 2 Chronicles, 30.

Social Interpretations

By ALVA W. TAYLOR

Booze for Our Boozers or Bread for Our Allies

The House has passed a "bone-dry" prohibition war measure. The issue is, at this writing, up to the Senate. Let us hope that by the time this is printed, it is up to the President. With all his remarkable insight into the marrow of war-time issues, it seems strange the President has had

nothing to say upon this critical issue. Why are men in even our highest offices afraid of this issue? Taft was against prohibition legislation; Roosevelt came out for it only after the Progressive

party had taken a stand and long after he had any official power; Wilson has been silent. Prof. Irving Fisher says a high Washington official admitted the righteousness of the cause, but said he dared not speak because the liquor interests were so powerful that his ability to do anything in regard to other war-time measures would be nullified.

According to the World Almanac our cereal crop was nearly a billion bushels short last year; as a result, we exported only 173,000,000 bushels, not all of this even going to our allies. Yet we put 110,000,000 bushels into the manufacture of intoxicating drinks. This year we face a wheat shortage of 150,000,000 bushels, according to the national department of agriculture; this means that cereal food must be made up from corn, rye and barley, the grains used for alcohol. Millions of our allies eat rye bread, the French peasantry use barley in large quantities, and even our own luxurious white flour will need to accept a mixture of other grains if we are to supply the bread for which the people of Europe are crying.

Professor Fisher, one of the first of living authorities, says we are turning 11,000,000 loaves of good bread into booze every day, and that the food values used in liquor making, if transmuted into a balanced ration, would feed 7,000,000 people daily; that means we could, out of this wasted food, feed all Belgium or Serbia or Armenia, or all the armies of France, or with it we could supply the deficit of food for all the people of either France or England.

Why do we hesitate in the face of

these facts? The "wets" plead for the revenue; they propose, in these days of conservation and compulsory service, that the bar-topper shall be allowed to spend more than \$3,000,000,000 in order to give the government some \$300,000,000 for the war budget; and senators rest their case on this while planning to take less than one-fourth of the excess profits of the war "profiteers"; in other words, we will allow the rich maker of munitions and war supplies to make a good average profit and an enormous excess profit and only cut the fringe of it for the war-budget, but we will allow the booze-befuddled workingman to contribute ten dollars that we may add one to this same war budget. We will conscript the person of his son and put him in a "bone-dry" training camp and we will ask the total abstainer to work extra hours and speed up in every way possible to increase production, but we must not take beer away from the boozier though we know it decreases his working ability much more than the "dry" worker can compensate for with all his extra hours and speeding up.

The plea is made that multitudes will be thrown out of work and great "industries" made idle. Liquor-making employs 289,000 men and we are taking out of industry more than a million men this first year and war "industries" are building tens of millions of dollars worth of plants to meet the need; this plea is fictitious, for the demand for men ought itself to compel the closing of all breweries and distilleries in order that the necessary labor demand could be met. When we come down to brass tacks there is only one reason, and that is the vested interests of the liquor business; in England they are yet more powerful than fear of food shortage, and our senate faces the same proposition this day. Can we draft men and fix prices and commandeer business enterprises and nullify labor laws and lay unprecedented taxes and yet fail to manage the brewer?

* * *

The Academic Twist Again

We have often noted the fact that the typical academic man is not a conspicuous social and moral advocate, especially upon new issues. It is noted with much satisfaction that President Eliot, formerly of Harvard, has come out for war-time prohibition after having been against prohibition conspicuously for many years. Prof.

Irving Fisher, who is making telling appeals for war-time prohibition, is quoted as one who "has not been conspicuous as a prohibitionist and consequently is no fanatic" on the question. We note above that President Wilson, in all his academic and official career, has never been unequivocal on the temperance issue and that ex-President Taft, as judge, president and professor, has been consistently negative on the proposition. All these notable men and many others seem to be converts to war-time prohibition as an emergency measure; yet not a single argument can be made for war-time prohibition that is not logically and undeniably an argument for prohibition at all times.

The social and political science teachers and economists of the country have registered an overwhelming vote for war-time prohibition, though they have never before gone on record in regard to the issue, and the whole issue is one of waste and efficiency and morals—just as logical for peace as for war-times. Now comes Prof. G. B. Foster of the University of Chicago—a man of singular philosophical and theological ability—not only consenting to address a brewer's convention, but boldly advocating their cause in the face of present agitation, basing the whole argument upon the philosophical fiction that a man has the right to drink if he wishes, acknowledging he does so himself and saying that he who drinks is no better than he who sells him the drink. Professor Foster acknowledged that in his more callow days he advocated prohibition, but said he was converted by a period of study in Germany and that philosophy had delivered him. He won great applause from the brewers by advocating the inherent right of a man to drink and contending that poverty caused drink rather than drink causing poverty, and when he defended the liquor seller in politics by saying he was forced into it—"I have an idea that if politics will let you alone you will let politics alone"—the brewers no doubt felt they had found a defender indeed.

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Disciples Table Talk

Mrs. Laura D. Garst to Return to Foreign Field

Laura D. Garst, who has been matron in the College of Missions, Indianapolis, Ind., for the past three years, has severed her connections with the college and will go back into the field for the Foreign Society. She is now at Fairfield, Iowa, visiting with her son and wife. Her daughter, Gretchen Garst, the living link of the church at Keokuk, Iowa, at Akita, Japan, will sail for home on furlough some time in July or August. She went out five years ago.

Missionary Conference at Indianapolis

On June 19-22, in the College of Missions at Indianapolis, was held a joint conference of the missionaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. It was the largest conference of this kind which has yet been held by these two organizations. There were a number of items which make this the outstanding conference, from the standpoint of influence, of any yet held: (1) There were fifty-two missionaries present at the conference. Of these, thirty-five were missionaries home on furlough and seventeen were missionaries under appointment, who go to the various fields this fall. Of this group, twelve were medical missionaries. (2) The fields represented at the conference were as follows: India represented by sixteen missionaries, China by ten missionaries, Japan by one missionary, Philippine Islands by six missionaries, Africa eight, Tibet two, Porto Rico one, Mexico six, South America two. (3) A number of the members of the executive committees of both boards were present, either all or part of the time.

Champ Clark Gets a Diploma

Champ Clark, speaker of the House, was officially graduated last week from Transylvania University, Lexington, Ky. Although too far advanced in life to participate in commencement exercises, the speaker was overjoyed to get the diploma, which carried with it a degree of doctor of laws to compensate for half a century's delay in delivery. Mr. Clark said, upon receiving his diploma: "Away back in 1867, when I was a young, impetuous mountaineer, I went to this university. I was expelled from it for shootin' at a man, but I got a sort of a back door graduation from it and I've been waiting for this diploma ever since, wondering whatever became of it. I'm glad to have it."

Opening Week at Bethany Assembly

The best program in the history of Bethany Assembly, held annually at Bethany Park, Ind., has been arranged for this year's session, which extends from July 25 to August 19. Opening week will have some unusual features. On the opening days, July 25-26, will be held the Forty-fifth Annual Reunion of the Seventieth Indiana Regimental Association. In the evening of the 25th will be given a camp-fire program. The program for July 27 will be in charge of the Citizens' League of Indiana, with

addresses by a number of the state's leaders, among these being President Stone of Purdue University and R. F. Lockridge, secretary of the Citizens' League of Indiana. On Saturday, the following day, among the speakers will be Governor Goodrich. In the afternoon and evening special concerts will be given by the famous Indianapolis News Newsboys' Band. On Sunday, G. P. Rutledge, of Cincinnati, will speak at the communion service in the morning and the Bethany Assembly choir will give a sacred concert in the evening. On the following evening E. Richard Edwards will speak, his subject being "Women and the Ballot Box." Tuesday will be W. C. T. U. Day, and a number of able speakers have been arranged for. Wednesday, Purdue Day, will be featured various kinds of "demonstrations" in the cooking line, with addresses and lectures. State Federation of Clubs Day will be Thursday, and the subjects of Better Moving Pictures, the Public Health Nurse, the Political Science Committee, etc., will be discussed by leaders in woman's work. Friday will be observed as C. W. B. M. Rally Day, with addresses and a symposium as features. Among the speakers scheduled are Emory Ross, Mrs. J. M. Stearns and R. A. Doan. A pageant has been arranged for the evening. On Saturday the Dixie Jubilee Singers will give concerts in afternoon and evening.

Commencement at Christian College

Christian College, located at Columbia, Mo., celebrated its annual commencement this year with a "manless" program. Martha Stout Trimble, an ordained minister, gave the invocation. Miss Mary McDowell, of the faculty of the University of Chicago and for twenty years head resident of the University of Chicago Settlement, delivered the commencement address, and the sixty-six degrees and diplomas were awarded by the president of the school, Mrs. L. W. St. Clair-Moss. L. J. Marshall, of Kansas City, Mo., preached the baccalaureate sermon. The two notable features of commencement week this year were the presentation of the opera, "The Mikado," by fifty students, and the giving of a patriotic pageant, "America." A Red Cross unit has been organized at the college for a course in first aid. Over \$500 has been raised for the relief of Belgium's children. There has been an overflow enrollment at Christian College this year, and prospects are good for the coming session.

* * *

—J. J. Castleberry, pastor at First church, Mayfield, Ky., recently received the Bachelor of Divinity degree from Yale University. Mr. Castleberry has been minister at Mayfield for the past eight years and was given a year's leave of absence last autumn to pursue graduate studies. He and his family were given a cordial welcome upon their return to resume work at Mayfield. A large delegation of officers and members met them at the railway station and a reception was tendered them the following evening.

—The new Bible School building at Cropper, Ky., where R. L. Riddell has

ministered for the last four years, will be dedicated the second Sunday in July by Roger T. Nooe, of Frankfort, Ky.

—J. A. Stout, who has done a most substantial work at Bowling Green, Mo., has resigned the pastorate there to accept the work at Nevada, Mo. A beautiful building has been erected at Bowling Green under Mr. Stout's leadership and he has made a deep impression upon the community as a leader in religious and civic affairs. A local paper devoted an editorial to the fine qualities of Mr. Stout, mentioning especially his "dynamic force and winning personality."

—John P. Sala, for several years the successful leader at Richmond avenue, Buffalo, N. Y., is seriously contemplating accepting the state secretaryship of New York Disciplesdom, which position will carry with it the responsibility of the New England representative of the American Society, when plans are worked out. Mr. Sala has not yet resigned at Buffalo, but the probability is that September or October will find him in his new and important field of service.

—John Kendrick Ballou has asked the Payette, Idaho, church to release him at once, and he expects to return to California, but has not decided definitely on a future location. He came from California to Payette last autumn to dedicate the new building and assume the spiritual leadership of the church. The inability of the church to take care of financial obligations is one reason for the change decided upon.

—Rockford, Ill., Central church reports two additions recently. The pastor, William B. Clemmer, is preaching morning sermons from the gospel of John during April to July, using the study as a point of contact with the church thought. Some sermon themes have been: "The Sovereignty of Love," "The First Battle," "The Battlefield of Prayer," "Jesus' Other Sheep," "The Christian Miracle," "The Romance of Faith." They have been very well received. The pastor has also spoken to the fraternal orders in a special address on "The Triumph of Love" and delivered the annual address to the Rockford letter carriers, which was especially appreciated. A financial drive has been made during June to clear away all budget indebtedness for the fall work when the great army cantonment opens with 40,000 soldiers for training.

—Kyle Brooks has resigned from the work at Henderson, Ky., where he has

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served for two and one-half years. His plans for the future are not determined.

—Byron Hester, of Chickasha, Okla., was the out of town speaker at a banquet of the Brotherhood of the church at Oklahoma City. He discussed the theme, "The Tithing Church."

—LeRoy M. Anderson, who leads at Newport, Ky., reports that the missionary budget there has been doubled this year through the every member canvass. Twenty-one persons have recently been added to the church membership.

—Since T. A. Boyer came to the work at Richmond, Cal., the membership has been doubled. The new \$17,000 building was recently successfully dedicated by H. O. Breeden, of Fresno.

—A. J. Bush, of Dallas, Tex., is now serving in the fiftieth year of his ministry, forty-two of which have been spent in Texas.

—A. E. Ewell, pastor at First church, Palestine, Tex., has been presented by the Ladies' Aid Society of his congregation with a new auto.

—H. A. Denton, who has resigned from the First church pastorate at Galesburg, Ill., has seen about 400 new members added to the congregation there since his coming five years ago.

—J. W. Burns, for two years pastor at Ardmore, Okla., has accepted a call to First church, Muskogee.

—By a recent financial campaign at First church, Canton, Ohio, under the leadership of P. H. Welshimer, provision has been made for paying off a \$50,000 debt on the church property.

—T. J. Clark, who has ministered to the church at Albion, Ill., for eight years, has given notice that he will not be an applicant for re-employment next year.

—H. H. Harmon preached the baccalaureate sermon at the State University of Nebraska this year.

—J. B. Holmes, for some time pastor at Galveston, Tex., has accepted the position of superintendent of Texas missions.

—The death is reported of Mrs. Alice Wickizer, wife of D. A. Wickizer, of the church at Norman, Okla. Her death followed a surgical operation undergone for the relief of an abdominal trouble.

—G. W. Kemper, who leads at Hanover avenue, Richmond, Va., has been appointed to the chairmanship of the State Commission on Religious Forces by the governor of the state.

—It is reported that B. H. Harmon, of Blanchard, Iowa, has been called to succeed Arthur Dillinger, at Altoona, Iowa.

—H. D. C. MacLachlan, of Seventh Street church, Richmond, Va., is to be a member of the faculty of the newly organized Richmond School of Social Economy, which will begin its sessions in the autumn.

—Freeport, Ill., church is feeling encouraged over the ministry William B. Clemmer, of Rockford, is giving it on Sunday afternoons, with occasional week day visits. The members have subscribed liberally for the local budget and have paid all interest on the church indebtedness; the ladies' organization has paid \$100 on the principal.

—Illinois Disciples will meet in annual convention this year at Taylorville, September 10-13. Walter S. Rounds is pastor of the church there. H. E. Sala,

of Peoria, is the state president. Details of the program will be published from time to time in the columns of THE CHRISTIAN CENTURY.

—Austin Hunter, who leads at Jackson Boulevard, Chicago, reports that twenty-seven young men from this congregation have already gone to the colors and others will follow.

—W. J. Lhamon, dean of Drury College, Springfield, Mo., writes that capable young men in the school there have more calls to preach in churches of the vicinity than they can answer.

—H. H. Peters, Illinois State Secretary, reports the rededication on June 24 of the church at Martinton. Improvements costing \$2,700 have been made and paid for.

—Byron Hester, of the Chickasha, Okla., church, wrote a Red Cross song which was sung by the "Red Cross Girls" of Chickasha, who received first prize in the recent Ozark Trails Parade at Amarillo, Tex.

—Fargo, N. D., church will have its new building completed and ready for occupancy in a short time, according to reports from Norman Brighton, formerly of Des Moines, but now leader at Fargo.

—J. H. Mohorter, of the National Benevolent Association, writes that the association is enjoying its best annuity year. Secretary Mohorter reports that S. O. Landis, the newly elected minister of the church at East Aurora, N. Y., will also serve as the agent of the benevolent society in the East, especially in the interests of the Havens Home, located at East Aurora. All of the Homes for the Aged of the society are feeling the pressure of applications for admission.

—The second annual convention of the churches of eastern Oregon will be held at LaGrande, July 5-8. Among those on the program are: C. H. Hilton, Baker; E. C. Sanderson, Eugene; C. F. Swander, Portland, State Secretary; Albyn Esson, Albany; H. H. Hubbell, Pendleton; E. S. Muckley, Portland; O. P. Burris, The Dalles; Mr. and Mrs. Davis Errett, Athena; W. G. Menzies, India, and Secretaries Roy K. Roadruck, Mrs. Clara G. Esson, W. R. Warren and Grant K. Lewis.

—At the Missionary Education Movement Conference to be held at Seabeck, Wash., July 30-August 8, the Disciples are planning to have from twenty-five to forty delegates. At the conference last year there were but seven Disciples present. If you are going, you should write M. B. Madden, 1626 Hillyard street, Eugene, Ore.

—An interdenominational farewell was given C. J. Armstrong, retiring Congre-

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gational pastor at Superior, Wis., and formerly a Disciple minister. Mr. Armstrong and family are spending a few days at his old family home in Kentucky before going to Mr. Armstrong's new field at Gary, Ind.

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—F. M. Rains writes that he would like to have the names and addresses of those who knew Alexander Campbell personally, or of those who heard him lecture. Secretary Rains should be addressed, Box 884, Cincinnati.

—George W. Schroeder, of the Rudolph, Ohio, church, delivered a special address at a local township Sunday school convention, his theme being "A Necessity for Locomotives, Automobiles and Men." Mr. Schroeder delivered the annual memorial address for the Odd Fellows at Bowling Green, Ohio, on June 24.

—Peter Ainslie, editor of the Christian Union Quarterly, writes that the Quarterly is entering upon its seventh year, greatly improved and enlarged. Dr. Ainslie states that he is trying to make a magazine "for the whole church."

—C. A. Burton, of the Ashland, Ill., church, reports that James L. Schofield ("Sunny Jim") has recently closed a week's campaign for church efficiency at this church and mentions the fact that in addition to the educational values of Mr. Schofield's lectures his service in a financial way was worth more than his charge for the week's campaign.

—South Park church, Los Angeles, Cal., Bruce Brown, pastor, has had sixty-one additions to the membership in the last four months. The attendance at church services and Sunday school has been doubled.

—Roy Rutherford, pastor at First Church, Paducah, Ky., writes that he has been preaching a series of evening sermons on "Paducah's Seven Deadly Sins." There have been sermons on materialism, intemperance, prostitution, etc. These followed the movie serial on seven deadly sins. There have been crowded houses at all these special services.

—H. J. Loken, now connected with the Union Theological College, Chicago, reports that during the month of June three tentative applications have been made by Disciple students for courses at the college. The new institution has doubled its budget for next year. Of its \$14,000 budget, \$10,000 has already been provided.

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AN APPEAL FOR MATTOON, ILL.

Doubtless you have read an appeal to the Brotherhood over the signature of J. C. Mullins, pastor of the Christian church of Mattoon. I have had a personal letter from Brother Mullins with regard to the situation and I want to add my word of appeal to his. He says sixty families of our church were made homeless by the cyclone and seventy-five others had their homes damaged more or less. I am almost ashamed to tell you the result of the appeal Brother Mullins made. His report is that \$5 has come from the Brotherhood in Illinois and that \$9 has been sent in from another state. The M. E. church of Mattoon is strong; twenty of their families lost their homes. An appeal was made to their conference and \$2,200 was received.

I know the numerous calls that are being made upon us at this time and doubtless many members of the Christian church have responded to the general appeal in behalf of Mattoon. But the church herself ought to respond. Brethren, take this matter up with the church. Write Brother Mullins a word of encouragement anyway. But the best sort of encouragement at this time would undoubtedly be a financial contribution.

H. H. PETERS,
State Secretary.

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(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

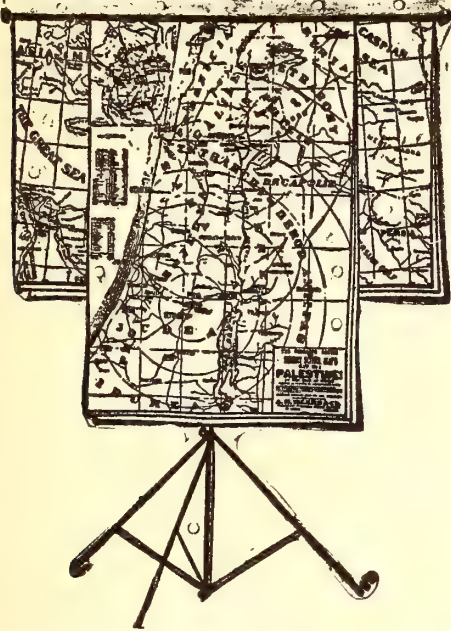
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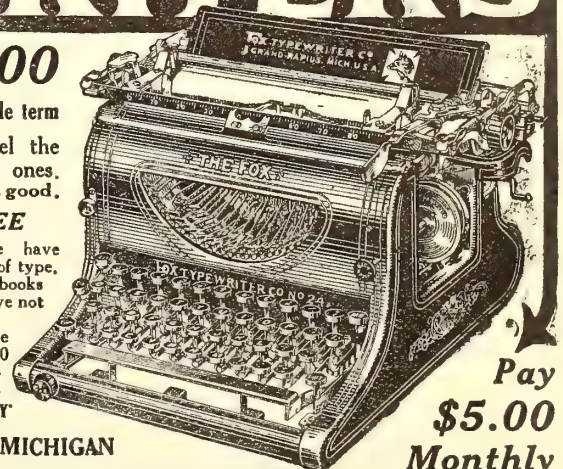
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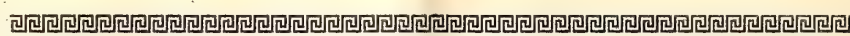
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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

* * *

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DRAKE BIBLE COLLEGE, TOKIO, JAPAN

SO GOES THE EAST



If we were indifferent as to what should become of the 70,000,000 people of Japan, including Formosa, Saghalien, Chosen (Korea) and its myriad of small islands, we should have to give it earnest consideration on account of its paramount influence in Asia. China especially, and to a smaller degree the other Oriental peoples, even including India, are profoundly affected by what Japan does, especially in its educational, social and religious life. This is true not only because Japan has become one of the world-powers, but especially because there is so much in common, in religion, language and life, among the Orientals. For a thousand years Japan was the pupil of China, and through her of India. Now the relation is reversed. But the current flows the other way just as freely.

But even without their age-long sympathy, Japan would become a carrier and purveyor of ideas by the fact that she is compelled to become a carrier and purveyor of goods, as well as a manufacturer, by the narrow limits of her soil and the multiplication of her people. She has 25 per cent more people than France, with 25 per cent less land, of which only 14 per cent can be cultivated, whereas France tills 55 per cent of her soil. Her ships and her products go into all the ports of the world, but her mercantile marine dominates the Pacific Ocean, on whose shores are half the people of the world and on whose waters must center the world's interests of the future, as those of the ancient world did on the Mediterranean and the nineteenth century on the Atlantic.

This is a short day of supreme opportunity in Japan. Fifty years ago her gates were barred against us. Ten years ago she was arrogant and self-sufficient. Today, having failed to find satisfaction in scientific investigation or military achievement, taxed to half her people's income and groping for the true Light, Japan is ready to learn of Christ and bring all Asia into His school.

The success of the Men and Millions Movement will enable the Disciples to do their share toward letting Japan realize her destiny in the leadership of the East, to the fulfillment of the prophecy, "As goes Japan, so goes the East."

MEN AND MILLIONS MOVEMENT

222 WEST FOURTH STREET

CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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Solving the Race Problem by Murder

IS AMERICA A NATION OF HYPOCRITES?

To ask such a question may smack of disloyalty. We have but recently listened to the Fourth of July orations and we think very well of ourselves. Even as we were in the midst of our celebrations the smoke was rising from the ruined homes and murdered corpses of two hundred negroes slaughtered in East St. Louis, Illinois. We have found vigorous words to protest the hanging of a single black man by a mob somewhere in the south. How shall any citizen find adequate expression for his feelings upon learning that the great commonwealth of Illinois was disgraced by the carnage reported by our press last week?

We are aware of the various pretexts for the action of the white mob. Thousands of southern negroes had been brought to town by the factories to meet the demand for labor. This labor demand would have been met by immigration in the pre-bellum days, but no immigrants are available now. It has actually been found by some worthless white men that negroes do their work better. Inflamed by liquor, such men have felt that they had a great grievance against the blacks.

Nor are we unmindful of the fact that negro highwaymen had terrorized certain sections of the city. The negroes of a great city may be expected to furnish as much crime as the whites. It is a great wonder that these relatively undeveloped people do not furnish a great deal more. It has never been shown that in any community the negroes were so peculiarly cunning and dangerous that they must be dealt with in an extra-legal way. They violate the law just as other folks do, and respond to the legal methods of handling crime just like other people.

As for the question, What would happen to the city if the negro population were allowed to increase without mob interference, it may safely be asserted that East St. Louis, with a reputation for justice and law and order, would be a far more attractive place for white citizens, even with many negroes in it, than it is now with the negroes gone and a story abroad which will shame the inhabitants of that city for a whole generation.

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But we must not conclude that the people of East St. Louis are sinners above others. The negroes went to that city and this terrible catastrophe resulted. The murder of these negroes might have taken place in other cities, for back of the crime lies the racial prejudice which was its chief motive. It is a lamentable fact that America, north and south, has a racial prejudice which threatens us with no end of trouble as the days go on.

We have heard of the murder of Armenians by Turks and our scorn for such proceedings has led us to give large sums of money for Armenian relief; this great wrong has been with some men a spur for entering the present war. The Armenian massacres have been carried out on a larger scale, but they are no uglier

than negro murders in America. We hear of the pogroms against Jews in Russia. These violent reactions against a subject race made the former government of that country most unpopular with us, for it seemed to wink at these abuses. We have even developed a kind of sentimental sympathy for Ireland, but what the Emerald Isle suffers at the hands of absentee landlords is a small matter as compared with the effort of many in America to subjugate a whole race and hold them in a bondage which in some ways is meaner than slavery.

That our pet racial hatred in this country makes us no end of trouble may be seen on every hand. Of course the great fraternal orders refuse to have any sort of fellowship with negroes. The labor unions, though not organized for a social purpose fundamentally, have nevertheless made the same discrimination. The result of their refusing to admit the negro to the union is that the negro, left without organization, and with but little genius to create a union of his own, becomes an unfair competitor in the labor market.

Even in the church of God, there are still the remnants of this ugly and unreasoning hatred. The bishops of northern and southern Methodism were conferring recently in Michigan over the problem of the reunion of their denomination. A long list of matters were amicably disposed of, but the negro question prevented the union being consummated. Men called bishops in the church of God voted against having any fellowship in the church with black men. In this they must have felt that they were supported by a large part of their constituency.

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To the solution of the negro problem there must come first of all unprejudiced minds and a scientific spirit. The anthropologist knows pretty well where the negro is, so far as his development is concerned. He is but a little more than a hundred years removed from cannibalism. That he should travel so far in so brief a space of time is one of the great marvels of history.

The work of the public school is contributing much to the elevation of the race. A generation of education will work wonders in the redemption of the black people. There should be a public sentiment that would compel the giving of equal educational opportunities to them.

The negro needs a more ethical religion. He has fallen an easy victim to the more emotional religious practices. He is gradually outgrowing camp-meeting religion. Young negro preachers are being educated in the universities. They have a great opportunity to save a naturally religious race from irreligion.

The problem of the white man is about as big as the negro problem. Proud, imperious, quarrelsome, the white man is a very over-bearing citizen. If he once becomes a true follower of the meek and lowly Man of Nazareth, we shall come much nearer racial peace in America.

EDITORIAL

CHURCHES AND TRAINING CAMPS

TRAINING camps are now being established in various cities of the country. In some of these camps will be gathered as many as forty or fifty thousand men. The cities in which the camps are being located will bear a great responsibility for the moral and spiritual welfare of the men thus assembled.

What can the churches of these cities do in the way of service? They will find that many soldier boys will often wish to attend church with civilians and to escape for one day their military surroundings. The churches should organize services that will appeal to the soldiers.

The chaplains of the regiments will be grateful for the loan of church choirs for the army religious service. This service is often poorly attended because it is so bare. If the churches will help, this reproach can be removed.

There will be opportunity in some regiments to arrange for Bible classes for men. These will require the most alert teachers, but with right leadership they can be made most helpful.

In Great Britain the women of the communities have helped serve chocolate and other delicacies in the Y. M. C. A. huts. These men were glad to look again upon the faces of good women and the influence of this service proved most helpful.

The bringing of fifty thousand men into the environment of a city will attract the harpies and evil characters of every sort to prey upon the men. The city government in each community will need to have strong support from the churches as the vicious element will make every effort to entrench itself in the local political system. A conscience in the community will prevent the city from becoming a plague spot to young enlisted men.

We should be developing new means of service, for the church has not in a long time faced such an opportunity as this. After the war is over, there should be a new respect for organized religion.

MISSIONARY "MOVIES"

THE motion picture as the delineator of impossible romances will have its day. The ingenuity of man cannot keep up with the demand for ever more exciting dramas which are capable of presentation on the screen.

The motion picture as an opportunity for education, however, will remain one of the chief avenues of film development. Missionary leaders are very alert and they have already made use of missionary films of happenings in mission lands. These are expensive, for in their production is needed not only a high-grade photographer who must work in unwonted circumstances, but also a missionary enthusiast who will know just what there is in the missionary program which can tell its story through pictures.

Among the motion pictures now available is one showing the work of an idol maker. Another film pictures a baptismal scene in a river of Burmah. A missionary's day's work can be judged of by film pictures and thus for the first time the people at home can visualize the activities of the consecrated men and women who have been sent to the front by the churches.

Eventually it will be possible to witness the daily activities of the natives of mission lands, to understand their religious practices and to appreciate their social needs. When this good time comes, there will be need for more lenient laws regarding the use of films in churches. The introduction of the Tungsten lamp and the slow-burning film has done away with most of the dangers of the motion picture. The educational film should be brought generally to the people in churches and school houses. When the possibilities of films have become thoroughly appreciated, the melodrama of the playhouses will gradually pass away on account of the abundance of non-commercialized entertainment to be had in the community. By that time conservative criticism of "movies" in the churches will have vanished.

WHY ISLAM IS HARD TO REACH

MOHAMMEDAN countries are notoriously difficult to reach with the Christian propaganda. After a century of effort in these lands, results in the way of converts have been much less than among people of other faiths.

When the religion of the Prophet swept over western Asia and northern Africa, it was really superior to the low-grade Christianity it replaced. The Mohammedan was a strict monotheist. He was outraged by the saint worship and the mariolatry which he found everywhere prevalent in the churches. Even to this day it is difficult to explain the doctrine of the Trinity to a Mohammedan in a way to win his sympathetic hearing, for he regards even this as a violation of the strict monotheism for which Mohammedanism has contended through the centuries.

The Mohammedan is also offended at certain loose ethical practices among Christians. While we speak of the man of Islam as a polygamist, he speaks of us as a wine-drinker and despises us for the indulgence which the alcoholism of the western world betokens. Gradually Christianity's higher view of women is winning its way in the Mohammedan world, but we may well hope that the Christian section of the world will abolish the use of alcohol before the sons of the Prophet are converted to Christ.

With the manifest defects of Mohammedanism we are familiar, but with its elements of strength we are not so well-acquainted. The repetition of prayers five times daily keeps the religion of the man of Islam ever in mind. He lives much closer to the institutions and practices of his faith than the Christian who practices his religion on occasional Sundays.

We believe it our duty to persuade the people living under the crescent to accept Christ. Before we can do so, we must make the religion of Jesus live in our own lives.

REACTION IN CHINA

THE cables are busy giving us varying reports concerning political conditions in China. Since we have lost the illusion that China is not important to us, we wait for the latest news with the deepest interest.

China stands to us as the outstanding opportunity in the way of world trade. An enterprising chewing

gum manufacturer has hired prominent ladies of China to chew gum and the American habit is said to be growing rapidly among the people. There will be an enormous market for every kind of American goods, unless some hostile power should close that market to us.

China has enormous significance for the political life of the world. We hailed the new republic formed there after the model of the United States. Had that republic succeeded in maintaining order, at least a limited success of the democratic principle would have been assured. With the old Manchu ruler coming back into power, if, indeed, it is a permanent return to power, there will be a decline in the world's faith in democracy.

The religious significance of China is of outstanding importance. During the days of the republic, when the study of the classics was replaced by western learning, there was an open door for Christianity. The student class gave earnest heed to it. If the old dynasty returns to power, the effect upon the growing Christian sentiment of the country is problematical.

If the church of Christ should be able to take China in this generation, convert her leaders, and make the religion of Christ come into recognition as a power in Chinese life, the effect of this achievement on the rest of Asia would be enormous and might in the end be the big event which foretold the winning of the whole world to Jesus Christ.

The old dynasty cannot re-establish the discarded religious beliefs, but it may mean a beginning for a godless materialism. This makes the events of the hour of supreme importance.

THE INTOLERANCE OF WELLS' NEW RELIGION

A **PROFESSED** atheist writes in a literary journal complaining of the intolerance of H. G. Wells' new religion which he has set forth in his books of the past year and which is even now receiving further elaboration in the story running in the pages of *Collier's Weekly*. The critic of the popular novelist says that Wells professes to be a disciple of William James but apostatizes from his master in a most important matter—that of tolerance.

William James in his "Varieties of Religious Experience" examines many religious facts and always with a fine sympathy. There is no denunciation, no rant, but a scientific effort to understand by sympathy. It is in no such spirit that H. G. Wells examines the current orthodoxy. The bishop in the Wells story now being published in *Collier's* is a most unconvincing figure, for he renounces the religion to which he has devoted his life with no regret and with no feeling that it had value. It is evidently the point of view of Mr. Wells that orthodox people have no such feeling for their religion as the novelist has for his newly discovered one.

It takes a catholic mind to be able to attend Holiness camp meetings, high mass, Christian Science prayer meetings, spiritualistic seances, theosophical lectures and protestant meetings and always find something of spiritual value. The railer who can see nothing in the varying expressions of religious interest in the race except the ludicrous and the superstitious is barred from ever proceeding far with the scientific study of religion.

H. G. Wells has but lately returned to an interest

in religion. Religiously, he is a big, overgrown boy studying grammar in the grades, as it were. Such is his present enthusiasm over the subject of religion, that we can not doubt that he will keep making progress. He must learn first of all, however, that the religious history of mankind is not a record of just so much wasted time. The strength of established religion is not in the magistrate. It has come from centuries of prayer and aspiration in the search for a closer walk with God.

WAR ON WOMEN AND CHILDREN

THE United Free church in Scotland in its recent General Assembly threshed out some important questions. Among these was the question, Should the British retaliate upon the Germans for the air raids? The Allies now possess a strength in the air that would enable them to deal death and destruction to German cities just as Germans have been doing in Great Britain. It is the glory of the Scottish Christians that they decided that it was not right to retaliate in this way. After the war is over, the Germans will have something on their consciences which will not burden the British conscience.

The same question will soon be up to America as well. We will have a great air fleet in France one of these days. Those who believe in vengeance will clamor for victims to repay the loss of the Lusitania passengers. It will be right to destroy war factories and military establishments, but America also is too highly civilized to make war on women and children.

The pernicious doctrine that all is fair in war and that the victory will come to the most ruthless will be shown to be a fallacious doctrine. It is Germany's ruthlessness that brought in the United States against her. For the small advantage of the submarine campaign, she has gained a foe powerful in money and men who will be able to turn the tide of battle against the Teutons. Even from the standpoint of military effectiveness, it will be shown that when a nation outrages the conscience of the world, she will find new foes at a most inconvenient time.

Some may say that all deeds of violence in war are wrong. The history of ethics shows an advancing ideal of what is right and wrong. We have not yet established in the racial conscience the fact that war itself is wrong, though we may hope yet to do so. But ever since the days of Amos, it has been considered wrong to kill women and children in war. To return in our ethical standards to the dark period before the prophets is to sin against progress and against the God who gives us progress.

THE HAZARD OF BEING A BABY

SINCE the war began, the baby has taken on a new value. The first year after the war, babies in the East End of London died in larger numbers than usual, but the government soon cut down the number of deaths among infants due to ignorance and there are now found in England well-directed efforts toward saving the lives of children.

The pathos of the baby's life is that he is most often killed by the one who loves him most—his mother. And this mother who brings her own offspring to an untimely end is the victim of a wrong system of education. We teach girls many impractical things, but

seldom tell them anything about the care of a baby, though many of the girls in the higher grades of the public schools are already "little mothers," taking care of younger brothers and sisters a considerable part of the time.

We are now approaching the season of the year when cholera infantum and dysentery will begin their ravages. The little white hearse will soon be going through the streets and by autumn many a home will be desolate, nursing a sorrow where before there had been a pride and a joy.

Can the church help at all in this situation? It seems practical to suggest that the Ladies' Aid society provide a place where a local physician or nurse might lecture occasionally on the care of babies in the summer time. In many societies the usual work is sewing and the women would gladly welcome a diversion in the way of such a reading or talk. Since the death of babies occurs often in good homes as well as in those of the slums, there is no reason to doubt that a study of the science of child-rearing would prove useful in most of the families in any parish.

Roman Catholic priests have worked actively for large families, as a kind of biological evangelism. The Protestant minister might well find an equal interest in child-saving, for half the number of children born now could give the same population for the future, if the saving of the lives of infants were vigorously carried on.

A SANE VACATION

IN the midst of our plans for war economies, it will be no part of good policy for us to try to omit a vacation. The highest efficiency of an individual requires that a reasonable amount of rest and change be included in the annual program. The needs of the time, however, do demand that we shall adopt a reasonable and economical schedule.

It would be hard to think of a more admirable vacation than is to be found at Lake Geneva in connection with the summer conference of the Missionary Education Movement, July 27 to August 5. The expense of living in the delightful environment of Lake Geneva is very low as compared with most places of resort in the summer time. The program of each day has a generous allotment of recreation and social life, but the mornings are given over to inspiring conferences on the subject of the world's redemption.

The Disciples of Christ have been slow in discovering the value of these summer conferences. We are given recognition every year by having our leaders placed on the programs, and a number of our leading people attend, but not at all in proportion to our strength in this section of the country.

The two missionary text-books which will be given special study this summer will be "Sons of Italy," by Professor Antonio Mangano, and "The Lure of Africa," by Rev. Cornelius H. Patton. There will also be a juvenile group studying "The Servants of the King." Many leaders of next year's mission study classes will be prepared during the ten days at Lake Geneva to do their work with skill and effectiveness.

The greatest thing to be said about such a vacation is that it is a spiritually enriching experience. Our nation demands nothing more in these days than the support of people with spiritual poise and power. An increase in these spiritual values is to be found at such a missionary conference as that at Lake Geneva.

FAMILY LOYALTY AND RELIGIOUS LOYALTY

ONE of the marks of the culture of a family is its attitude toward its traditions. Life is distinctly poorer in a group which has no care about its past or its future.

Modern life has made family loyalty more difficult. Families are no longer anchored to a spot. A boy nowadays points to a hospital as his dear birthplace and to an apartment building as a place "where we once lived for a year." These same families scatter, going north in the summer and south in the winter. The children often are put into boarding school and forsaken by their parents, except for the checks that are sent them. Such families grow up with but little sense of group feeling.

How different is the feeling of some of the great old families of our country! To be a Lee in the southland is a sure passport into the friendship of any community. In New England there were the Abbotts with their long line of brilliant ministers, and the Beechers, who were also noted for their great talents. These families generation after generation have figured in the life of our nation. We read the other day with a little thrill that a grandson of General Grant is an officer in the United States army.

In such families as these the qualities that have given prominence as well as usefulness to the group are continually extolled. Virtues and talents are handed on from generation to generation. The families with no such sense of family pride are the poorer for the lack of it.

In the early family, the father was the priest. We know now that religion arises in a social situation. Strong families are the pillars of great churches. A family that looks hopefully and ambitiously into the future is good material from which to build a church with a long-time program and a great work to do. Family and church are institutions which strengthen each other mightily.

LEARNING FROM OLD SERMONS

MINISTERS are supposed to keep a sermon barrel. In the old days all the minister needed to do was to turn it over and preach back through it again. Perhaps it is worth while to look over your old sermons. Mr. Preacher, to see if you could perform that feat. If you could preach all your old sermons again this year you are a dead man and everything is over with your professional career except the funeral. You have ceased to make progress in religious thought.

The sermon barrel of Henry Ward Beecher is fortunately in print. We can follow the curves of his thought from the days in Indianapolis when he railed against card playing and dancing, until we find him later in Plymouth church preaching against slavery and later still drawing the outlines of a liberal theology. We once heard a preacher say that he liked Beecher's earlier sermons better than he did the later ones. The we knew just where that preacher was.

Your sermon barrel is the record of your intellectual progress, if you have made any. No man ought to throw away his sermons, for they are the record of his development. On the other hand, a man ought to go back to these statements of religious belief once in awhile to see where he is headed for.

Some men will find, if they look over the sermon topics of their past, that they have had a one-sided ministry. They have tried to play their music on a single string. They will note points of emphasis which need strengthening. The sermon barrel is a humbling kind of thing in every way and full of exhortation to the man who will heed.

Could some one else take the sermons in your barrel and formulate a consistent attitude toward the Christian religion, or are these utterances haphazard and sometimes contradictory? It is not so bad for a man to change his attitude as he grows in religion, but in any given year there ought to be a unifying viewpoint which speaks every Sunday a consistent message. The sermon barrel will reveal whether a man has such a viewpoint.

TRANSPLANTING CHURCH MEMBERS

IN our spring work some of us have been transferring delicate plants from the sheltered nook in the south window to the open air and larger freedom of the front yard. This is an operation that is attended with some hazard, especially if the plant is kept out of the ground too long. At its worst, it does not seem so hazardous as the transplanting of church members.

A certain young woman of a small church was president of the local Christian Endeavor Society, a teacher in the Sunday school, a "twicer" at church services and a great friend of the mid-week prayer meeting. After ten years of such habits she moved into the parish of a large Disciple church in a southern city. Although she has been there for three years, she has not yet enlisted with that congregation.

Writing to her former pastor, she says: "The minister does not stand at the door like you used to do. An office girl sends out the mail so that the parish paper does not come from the pastor like yours does. Although I have met the pastor here three times, I am sure he does not know me."

This young woman does not understand the problem of the pastor in that southern city. His church has several exits. He meets more people by staying near his pulpit. He knows hundreds and possibly thousands of people, but his memory of names and faces is not infallible.

People often fail to transfer their membership because it was not the doctrinal bond that held them in the home church. The experiences of friendship, of Christian activity, of forms of worship, gave the old church a character which the new congregation does not possess. Many people fall away from religion be-

cause they never find a second congregation that means the same for their religious experience.

Meanwhile, pastors and church workers must study cases like that of the young woman given above. New people must be put to work; they must be taught to find the old values in the new congregation. It should also be gently suggested to them that a second great loyalty to a Christian congregation means a further enrichment of character for them.

HABIT-FORMING DRUGS

THE fact that there were in New York last year over seven hundred successful suits against people for selling illegally habit-forming drugs, is an indication that a new evil is taking hold in this country. Liquor men have insisted that if the saloons are all closed habit-forming drugs will be used much more widely. This is probably correct. The race has found an artificial support from drugs for a long time. We will probably not return to normal living at a single bound.

We do not need to despair, however, at the prospect. The drug habitué practices a solitary vice. Under present conditions drugs are difficult to secure and the drug addict is not so likely to lead others into his habit as is the alcohol victim.

The growth of the drug habit is to be charged partly to the careless use of the drugs by physicians. It would be better if patients were not given the names of these dangerous medicines when their use is found necessary.

The church has a function to perform in warning people against the sin of these solitary vices. We have all known church people who would have been ashamed to be known as alcohol victims, but who have with no feeling of impropriety become addicted, for instance, to the morphine habit.

The government has very wisely put restrictions upon the use of drugs, but these restrictions need extension. Not all the dangerous drugs are on the list of forbidden drugs.

There is also work for every good citizen in watching out for sources of supply of illicit drugs. These places are not by any means always drug stores. "Bootlegging" in drugs is much easier than the illicit sale of whiskey, for one man can carry on his person a supply that will sell for a large sum of money. There is real danger of the establishment of an under-ground railroad for the distribution of these drugs that have power to destroy both body and soul.

He called for a city beautiful;
He shouted it day by day;
He wanted a city where noise was not,
Where the spirit of art should sway;
He wanted a city that should be fair,
Where filth might never be seen,
And forgot, in spite of the zeal he had,
To keep his back yard clean.

—*The Congregationalist.*

The War and the Nation's Larger Call to World Evangelism

By Robet E. Speer

WHEN the war began we saw in the nations immediately involved, and in some smaller measure in our own land, an illustration of the fact that in time of emergency or strain man instinctively contracts and conserves his resources, while God releases and enlarges his. That is a fact of no little significance in its bearing upon our thought with regard both to the being and to the character of God. And now that we ourselves also have been drawn into this great struggle, we are seeing among ourselves the illustration of this same fact in a far more vivid way.

SACRIFICING THE GREATER THINGS

Questions have been at once raised on every side as to whether some of our activities must not be abridged, whether, in the interest of achieving the great task that is now clearly paramount, other things must not be sacrificed. Very naturally these questions will arise most insistently with regard to those interests that seem most remote—our activities and relationships among distant peoples. Are we to acquiesce in the idea that these must be held now in abeyance for a while, that the immediate purposes of the nation will require every energy and resource, and that the Christian church, for the time being at least, must postpone her work of larger world evangelization?

The attitude which the churches will take on this question will be largely determined by the attitude which we take, and which other gatherings of men like ours also will be taking, across our land, within the next few weeks. If our position is weak and faltering, if our own conviction is not clear and solidly grounded, we shall see within the next few months the collapse of some of our most important Christian activities, and shall have in subsequent years slowly to recover ground that in these days, in our negligence and carelessness, we had surrendered.

NO REASON FOR FEAR

We have no need to be affrighted in such a situation as this. It is such an easy thing to lose the right perspective, to be intimidated by what is contemporary, not to see things in their large proportions, and not to draw, as we ought clearly to draw in this hour, the true lessons of the past. Great national crises have not been deemed sufficient in the past to justify the extinction of the church's mission-

ary activities. The great missionary organizations of Europe grew up in times of national strain, greater and more critical even than those we face today.

I made a study not long ago of the reports of one of the foreign mission boards for the four years of the Civil war, to find out whether our fathers had felt that they were justified in those days of crisis in curtailing the church's work of world evangelization. Not so. This deliverance of one church would be found, I think, characteristic of all: "New missions are needed. Shall they be established? Is it inquired, where are the means? We answer, they are in the hands of the Christians, who are God's stewards. Let a proper demand be made. Let this assembly call on the churches, and that call will be answered. The response will come in the spirit of that consecration in which all God's people have laid themselves and their all upon his altar." It would be found in the case of many of our denominational missionary agencies that they emerged from the Civil war with enlarged contributions from the churches. One representative board testified that it had to withdraw not a single missionary, to close not a single mission field, to withhold not a single foreign missionary who had been prepared to go out. And, though during those last days, when our exchange was worth only fifty cents abroad, dark clouds overhung our missionary operations, not one of our American churches felt that it was justified in drawing back from its world task.

WHAT THE EUROPEAN NATIONS ARE DOING

The great churches in the nations that have been at war the last three years, though they have borne heavy burdens, heavier burdens, God grant,

than we may be called upon to carry, have, with few exceptions, not curtailed, and without exception, have not withdrawn their foreign missionary undertakings. The London Missionary Society last year cleared off a large indebtedness and carried forward its work without diminution. The Wesleyan Society received the largest income that it has ever received in its entire history. The Methodist Church in Canada had a larger income than it had ever had in any year of peace. Adding all together the missionary activities of Great Britain, the income of the missionary societies for the year ending March 31, 1916, exceeded considerably the income of the year before the war.

When we turn to think of what we have been doing, of what it is that some are proposing that we shall need now to abridge, is it possible for us to maintain an attitude of timidity? One hundred and thirty American missionary societies last year gave \$24,688,000—an average of less than one dollar per capita for the Protestant membership of the churches in the United States. Is it contended by any one that we are to be so reduced that our Protestant church-membership cannot contribute one dollar per annum per capita to maintain these undertakings abroad? We can pay all our taxes and do all our other duties and perform this one also with no mentionable sacrifice.

THE OFFERING OF LIFE

Have the principles changed on which the undertaking rests, or have the world facts that we face been altered by new conditions that have now arisen, except to be made more urgent? The great commission was not given in any time of ease, nor was it conditioned upon the softness of obedience and accomplishment. It was given in far more strenuous and difficult days even than those that we confront now. Nothing in spiritual principle—or in the facts of the world, as we look out upon them at home or abroad—justifies us for one moment in considering that it will be necessary for us to abridge our work of world evangelization.

Precisely the same principles hold with regard to the offering of life. I went very recently to see off the French steamer *Espagne*, with several hundred young men from our colleges and universities—Williams, Dartmouth, Princeton, Northwestern, and others scattered all over the land,

This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.

young men going off for service in the hospitals or with the Red Cross, for ambulance work in France, for moral and religious service with the British armies—several hundred of these lads, happy in their faces, sober, but glad of heart, eager to be off about a great unselfish ministry. Do we mean to say we cannot find them with the same will to render a yet farther service, a will to go yet more broadly out across the world than Belgium and England and France and Mesopotamia?

RECORDS OF CIVIL WAR TIMES

During the days of the Civil war, with men as with money, our churches were able to find those whom they required. Boards reported, the second year of the war, that they had the largest number of missionary candidates they had ever had in their history, and, in the very height of the war, they made their appeal for fresh supplies of candidates on the ground that young men were offering themselves for the service of the two causes, North and South, and must be not less zealous to offer themselves for the cause that was greater than all, the cause that would make all war and conflict impossible when once it was successfully carried through.

Not only must there be no contraction in this undertaking, but we are called now in these days more vividly than ever before to aim, distinctly and unhesitatingly, at enlargement. We are called to this by the fact that the war has transferred a larger measure of the missionary obligation to America. It may be that the European churches, barring a few of them, the Moravians and the French Evangelical churches, will not be largely dependent upon us for financial assistance, but for many a day they will need the life that America can give and that America alone will have to spare. In the face of that larger obligation, dare we talk of standing still, still less of drawing back?

NEW SYMPATHIES WITH THE NATIONS

The war has brought us into new relations of understanding and of sympathy. Both southward and westward we have heavily increased our missionary duty. It would seem to be something in the providence of God that the new relations into which we have been drawn with France might be the bridge over the chasm that has opened between us and Latin America, and that our common kinship and association with France today might reunite us who had been so rapidly and bitterly drifting apart here in these Western lands. Between ourselves and Japan and China also new understandings and confidences have grown up on account of the war. Our missionary duty southward and westward

has been multiplied twofold at least by the developments of the war abroad.

The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin and make it one. I had with me in my home the other day a Japanese friend. He had been a few days before to hear Dr. Jefferson preach, and he said: "Mr. Speer, I see clearly that if there is any solution at all to this great problem, there is only one solution. That is Christ. Christ alone can meet the need of the world and unite the hearts of men."

CHRIST THE ONLY SOLUTION

We see today the futility of every other device with which men have dreamed of binding the nations together. There is no peace of Dives. No standards of political or diplomatic understanding can relate the nations inseparably. We see now that war will be done away in Christ or it will never be done away at all, and, seeing this so clearly today, our duty to act upon this conviction is deepened *and* intensified, and our missionary obligation many-fold enlarged.

It is enlarged, oh! how mightily it is enlarged, by the visible and tragic need of the world for an incarnation of a universal brotherly love. It will not do to talk and emotionalize over it. It will not do to pass resolutions regarding it, nor to send communications describing its glory, from one nation to another. The thing never will be made a reality except by incarnation, by such actual functionings of the Christian church across the world as will utter visibly and tangibly to men the spirit of a universal trust and love. To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship.

RIISING ABOVE NATIONALITY

We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world before. We need it as an expression in flesh of our conviction that humanity is one. We need it because it alone embodies a true doctrine of race function and race relationship. We need it because it appears to be about the only instrumentality of Christianity that utters a clear uncompromised super-nationalistic principle. How hard is our problem today in all these lands in dealing with the question of the relationship of Christianity and the spirit of nationalism! Has the problem been solved in any of these nations? While we work at it let us not abandon those great elements in Chris-

tianity which rise above even nationality. Whatever else we may surrender, let us not surrender the missionary enterprise. We can hold this fast today with no betrayal of our own nationalistic loyalty. And we need it. The new world that is coming needs it.

Not only do the conditions of this present hour forbid our considering for one moment the proposal that we should stop our missionary task. We face conditions that issue to us, in the language of this theme, a larger call. And it is not only a larger call to world love, uttered actually and tangibly in human lives, to which we are called now. We need the missionary undertaking undiminished because of the hope that it embodies and to which it steadfastly adheres. These are dark and doubtful days for many of us, when many a man whose Christian faith has not wavered begins to wonder whether after all the dream ever can come true. All around us these coming months, as the shadows darken and those come not back to us who went out from us—all the more in those days will the heavy doubts arise. We need to hold fast to an undertaking that tenaciously grasps the world hope, the confidence that the kingdom of God is to be in all the world, that can sing as some of the lads on the *Espagne* were singing as they sailed: "My anchor holds. It holds. My anchor holds."

FUNCTIONS OF THE CHURCH

The function of the Christian church is a double one. The church is a witness to possibilities that lie beyond the facts. The church never was meant to be the mere guaranty of what has become established. That has been its shame in past days. It has been thought of only as a religious sanction of the status quo. The real business of the Christian church has been to witness to the possibilities that were not yet seen, that lay invisible far beyond, that were themselves a contradiction of the existing facts. The Christian church is also the power by which these possibilities are to be made facts, and all facts contradictory to them to be denied and overridden and done away. Both as witness and as power the church needs the breadth and boldness of the missionary hopes. We need to hold fast on the world plane to an undertaking that will not let go the idea of a world brotherhood, that will work for that, and even in these days when mankind is rent asunder, will ignore the chasm and will send out its representatives across the whole world, speaking its message of a world love and holding fast to its dream of a world hope.

Let us not yield to any influences that would make us smaller men today than we were five years ago, nor yield to any ideals or pressures that would

contract our vision or narrow the field or strangle the forces of our ministry. This is the day for men to look out more widely over the world and to be more daring and courageous in their hopes and faiths, for men to make sacrifices broader and more courageous, more ample than they ever have made before, for them to think not in terms of one nation's relationship to another nation only, but in the wide terms of the interrelations of all men. It is a day when world measurements

should be laid down upon all our thoughts.

THE LARGER CALL

We need the larger outlook today to give us world thoughts of penitence and forgiveness. We need it, because it must be a world scale of sacrifice that shall dominate our life and the life of the church now. We betray our mission and fail God if we shrink into a nationalistic sect that can conceive only of our own national functions, unless those national functions

include for us the whole human brotherhood and the duty of speaking and thinking and living by the law of a world love. We need to write that word "wider" on all our prayer and service, shrinking back, as from the voice of antichrist, from whatever shall suggest to us any abridgment or curtailment or withholding of the living, saving, creating ministries of Christ at home and abroad. To the larger thing, the world and God's voice in the world are calling us today.

Palestine, the Jews and the World War

By Edgar DeWitt Jones

THE great war that now involves more than half the population of the globe is a many-sided war. Upon its issue there impends much that is for weal or woe. The whole world is at this moment in a state of flux. Nothing is stable. Everything is fluid. And there are a vast number of people who are watching with bated breath the outcome of the colossal conflict as it may affect Palestine and the Jew. With the British army now within a few miles of Jerusalem, and the probabilities of the allies conquering the Turk, the situation is in every way big with promise and possibilities.

THE HOLY LAND

The Palestinian country is the most historic and memorable area in the world. That most interesting little portion of the earth's surface has been known by several names. It is spoken of oftenest in the Old Testament as "Canaan," and to this day the use of that name signifies some prosperous and ideal state or community. "The Land of Promise" is another term for Palestine. "The Land of the Bible" still another. And perhaps the most acceptable name of all for this sacred country is "The Holy Land."

In area Palestine is about the size of little Wales. It is about one hundred and fifty miles in length and varies in width from twenty miles in the extreme north to one hundred and ten miles in the south. It has been the battleground where numerous peoples and races have striven for supremacy; but that which has given the country a sure immortality is the fact that it is the land of the Jewish people, the scene of their national life, the theater where their heroes have lived, and loved, and died. It is the famed country of which Jerusalem, the city of the great king, is the capitol and the onetime site of the marvelous Jew-

"A land flowing with milk and honey."—Exodus 3:8.

"Wars and rumors of wars."—Luke 24:6.

"He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—Jeremiah 31:10.

ish temple. But Palestine has its place in the sun above all else, because Jesus was born there, and because its mountains and valleys are the scenes of his life and ministry. Land of the dreamer, land of promise, land of shepherds; land of flowers and vineyards; land overrun by soldiery and scene of many a battle; land of the Jew: in all verity the "promised land."

Will this land be restored to the Jew? Is it yet to be the home of that homeless people of whom Byron sings:

"Tribes of the wandering foot and weary breast,
How shall ye flee away, and be at rest!
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave."

THE JEW: THE WORLD WONDER AND TRAGEDY

What a world wonder is the Jew and what a world tragedy is his! Like sheep without a shepherd, the Jewish people have been scattered throughout the world, persecuted bitterly, driven from pillar to post. The Jew has been at once the shame and the glory of humanity. The Jew's part and place in the present world war is both notable and exceedingly large. He is represented in every army now in battle array. A conservative estimate given in the Jewish chronicle states that five hundred and fifty thousand Jews are engaged in the present conflict. This means that while the nations of the earth are contributing to the war about twenty-six per cent,

the Jew is contributing over double that, or about fifty-five percent. In Great Britain sixteen thousand Jews have gone into the ranks, displaying great heroism; the Victoria Cross having been awarded to three of their number. Five Jews are in the British cabinet and one holds the position of lord chief justice.

In France more than ten thousand Jews are in the ranks and five of their race hold important positions in the cabinet. In Belgium, suffering unto death, are fifteen thousand Jews; while the ambassador to the court of St. James from Belgium is a Jew. In Italy one of King Victor Emmanuel's most conspicuous cabinet ministers is a Jew; while sixteen members of parliament and fourteen senators are of the same race.

JEWES IN GERMAN ARMIES

In Germany three thousand one hundred and sixty-seven Iron Crosses have been won by German-Jewish soldiers. The only man who dared to defy the kaiser in the Reichstag and vote openly against the German war loan was Herr Liebknecht, a Jew. In Austria-Hungary it is estimated that one hundred and eighty thousand Jews are in the ranks; six generals, seventeen colonels, fifteen lieutenant-colonels, forty-eight majors, and two hundred and eleven other officers are Jews. It is likewise interesting to remember that the American ambassador to Turkey, during what has been perhaps the most critical of all situations there, was the Hon. Henry Morgenthau, a Jew who came to the United States when but three years of age. In Russia, that country where the Jew has suffered unspeakably, three hundred and fifty thousand Russian Jewish soldiers are fighting heroically. Literally hundreds have been awarded for bravery the highly prized cross of St. George.

Not only is the Jew fighting in every army of the world at this present hour, but the woes and sorrows of Jewry have been magnified and intensified by the awful conflict. So good an authority as the Honorable Louis B. Brandeis of Washington says that no less than five hundred thousand Jews have lost their lives since the war began, either by the attacks of invading armies or on the battlefield. The suffering of the Jews in Poland beggars description.

Out of this world conflict what is the Jew to gain? What of Palestine? What of the Zionist movement? What of the prophecies that have not yet been filled?

RETURN OF THE JEWS TO PALESTINE

The movement known as Zionism has for its object the restoration of the Holy Land to the chosen people. Under its inspiration colonies sprang up, waste places were rebuilt, a new national hope established. But the present war has greatly affected this enterprise. Jewish philanthropists have invested millions in the rejuvenation of Palestine; and the world war has played havoc with the Jewish colonies thus established. It is estimated that three million Jews have been made beggars and five hundred thousand slain. And what is to be the reward of this race without a nation, which has been fighting the battles of every nation? Palestine seems doomed for the terrible Turk. Great Britain and her allies are pressing hard the Turkish troops in the Holy Land. One may expect to hear at any time of the complete conquest of the Palestinian country by the allies. What does this promise for the Jew? The Jewish people themselves are divided in their opinion. Some believe it promises everything that is desirable. Others are doubtful. The question is

complex. In the settlement of it the Greek Orthodox Church, the Roman Catholic Church, the Jews, the Moslems, and non-Catholic Christians are all interested.

This is a question for statesmen to settle after deep deliberation. It would seem to be possible now to open up this historic country for its settlement on the part of Jewish people, as has hitherto been impossible. There would seem to be a promise of colonization on a large and prosperous scale. But for the present the solution is anything but clear.

THE PROPHECIES

In this matter, as others, man proposes, but God disposes. Greater than Zionism is God's plan for the Jew. The Holy Scriptures declare that the Jew is to return to his own country. In Jeremiah 3:8-10 are these words: "Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth. . . . A great company shall they return hither. They shall come with weeping; and with supplications will I lead them; I will cause them to walk by rivers of water, in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born. Hear the word of Jehovah, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

I have been reading a most fascinating little volume entitled "The War and the Jew," to which I am indebted for many facts and figures in this article. The book was written by the Reverend S. B. Rohold, R. F. G. S., pastor of the Christian Synagogue, Toronto, and president of the Hebrew Christian Alliance in America. This

man was born in Jerusalem, the son of a Jewish rabbi, and he has become an eminent and useful Christian minister. In the latter part of his book Mr. Rohold expresses the view that Israel's restoration can only take place after a reconciliation and by reconciliation he means the acceptance of the long-looked-for and rejected Messiah. He likens the Jewish race to Jacob who, left alone that momentous night, wrestled with a mysterious Person, and not until the recognition on the part of the patriarch of that Person did reconciliation and peace come.

ZECHARIAH QUOTED

Mr. Rohold quotes in this connection the prophecy of Zechariah, twelfth chapter and tenth verse: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications. They shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

The last words of this interesting volume are as follows: "Then, and then only, when Israel will be reconciled to the long-looked-for and rejected Messiah, the sun will begin to shine upon them, and the voice of singing and complete rejoicing will be again heard throughout Jerusalem and her light will shine in all its purity. At this momentous time in Israel's history, the voice of God speaks audibly to His waiting people in the words of the Prophet Isaiah, sixty-second chapter, sixth and seventh verses: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish and till he make Jerusalem a praise in the earth."

First Church, Bloomington, Ill.

To the First Gun

By Robert Underwood Johnson

SPEAK, silent, patient gun!
And let thy mighty voice
Proclaim the deed is done—
Made is the nobler choice;
To every waiting people run
And bid the world rejoice.

Tell them our heaving heart
Has found its smiting hand,
That craves to be a part
Of the divine command.
Speak, prove us more than ease or mart,
And vindicate the land.

Thine shall the glory be
To mark the sacred hour
That testifies the free
Will neither cringe nor cower.
God give thy voice divinity,
That Right be armed with Power.

Thou art not lifeless steel
With but a number given,
But messenger of weal
Hot with the wrath of Heaven.
Go earn the right to Honor's seal—
To have for Honor striven.

Lead us in holy ire
The path our fathers trod;
The music of thy fire
Shall thrill them through the sod.
The smoke of all thy righteous choir
Is incense unto God.

And when long Peace is found
And thou hast earned thy rest,
And in thy cave of sound
The sparrow builds her nest,
By Liberty shalt thou be crowned
Of all thy comrades, best.

The Church in the Leopard Village

By Herbert Smith

WE arrived at 7 o'clock in the morning, after one hour's march through the forest. Our day's program was to eat our breakfast in this village named after the leopard, and then push on to the next town. But our purpose had leaked out. Even before we were in the village proper the evangelist met us with this greeting, "We will never have any more strength if you don't sleep in our village tonight." How extravagant these people can be with words, and yet this extravagance seems very real to them. I had only been out of bed a little over an hour, and sleeping again did not appeal very much to me. So I smiled and did not reply.

AN INVITATION WITH A PUNCH

But I soon found that a very strong opposition was in progress against our passing through that town without spending the night. First came a grayheaded elder. He said that they would sit ever afterwards in eternal shame if the white man did not spend the day and night with them. Then came the chief. He is not a Christian. In fact, his wife is a Catholic. He, too, could not live unless we stayed the night there, and as to the work of Ifomi, their evangelist, he

said: "He has very sharp eyes; he keeps the people straight. He helps me in my work as chief and I help him as I am able." Then pulling off his hat, he bowed over and continued: "We want him to stay here until his hair grows white, and to teach us from the Book of God."

I had not yet expressed my opinion about staying or going, so everybody now crowded around to get that point settled. It looked as if breakfast was a long way off if I did not soon give in, and the hour's walk through the silent forest had whetted my appetite. The chief and the evangelists now began to bring the usual presents—great bunches of plantain, dried meat, chicken and eggs. It would have been impossible to carry all these things with us, and to have refused them would have been the worst kind of insult, so I called the cook and gave orders for the day's camping. Everybody caught the significance of this and began to call out, "They will sit down all day long!"

A CHRISTIAN ENDEAVOR MEETING

But it was not possible to sit down all day long. There must have been five or six meetings. The elders wanted advice in local matters, the evangelists wanted certain palavers

settled. There were preaching services in which the native preachers who were making the trip took part. All day long, a tap on the drum and the house was full. The last meeting at night was a Christian Endeavor service. There was not an idle moment in that meeting. Prayers, speeches and songs followed in rapid succession until the very close of the service. At the conclusion of the meeting eight persons who had been inquiring about the gospel made the good confession.

During the day the Lord's Table was spread. Probably there were one hundred and fifty of us in this simple service. How much does such a service mean to the Congo Christian, do you ask? A very great deal. One man who lives in a village where he has little opportunity to meet around the table expressed this when he saw the table once more, "Oh, my courage again revives!"

Next morning before sunrise there were happy faces to bid us good-bye. Those who had made the confession walked with us to Tumba, where Mr. Eldred lies buried, and later went down into the cold, black waters of the Lokolo River with their Lord in Baptism.

Lotumbe, Africa.

Our President

By Secretary Franklin K. Lane

Of the Department of the Interior

THE power that the president exercises in war time is the greatest power that can be vested in any one man under a democracy, for the president has been the commander in chief of the army and navy.

The constitution impresses him with this duty and this responsibility. This was the outgrowth of Gen. Washington's experience. He had seen the disadvantages and the embarrassments of confused councils.

A WAR LEADER

And so when it came to the drafting of the constitution a departure was made from the general scheme of things and the president was made solely responsible for the conduct of a war. He is necessarily subjected to criticism, and properly should be so subjected if he makes willful mistakes.

We are a nation of 100,000,000 people. All of us have been raised

in a school of intense individualism. Democracy makes individuals, men who regard themselves seriously and regard their opinion seriously.

We have been taught to think for ourselves, not to follow a leader. We have been trained in the idea that each of us is capable of performing some real function in government.

MAY BE CRITICIZED

It is this development of the individual, this realization of the possibility of the individual, that makes a democracy great. The first step in the making of a good democrat is giving him the basis on which to criticize what is done.

The theory of our constitution is that the largest possible executive power is to be lodged in the president in time of war, because it was realized by the constitution makers that some man must be responsible for

the job, and that this man could be only the president.

So, while mistakes may be made during this war and honest criticism may be evoked which is justifiable, it must be remembered that a democracy does not live in anticipation of war; that the programs which a democracy makes are programs of peace.

WILSON HAS COURAGE

We must now look to the qualities of the commander in chief, who is our president in the present war, and the first of those qualities is an unflinching courage.

I have watched him for four years with the greatest interest and have never seen him hesitate a second to do a thing that he believed to be right because either of political influence or of any effect it might have upon his own personal destinies.

Sometimes he is too patient to

satisfy those who are impetuous, but, once he has reached a conclusion, that conclusion becomes a part of his nature. He is inflexible.

Those who are our allies and those who are opposed to us should by this time realize that the commander in chief of the United States is a man who sees a thing through always, without hesitation, without compromising, without fear. He has in his nature no consciousness whatever of what it is to fear man, which in itself is not a bad characteristic of a soldier.

CONSCIENCE AS GUIDE

And he has a direct objective. He knows where he is going. It takes time for him to reach his conclusion as to what is the right objective, but when he has determined that for himself he follows that line, and he follows it through.

His guide is his conscience, and the one word that most nearly summarizes his nature and expresses his career is the word "duty." Tell him what his duty is and he does it.

Mr. Wilson meets situations by asking very concretely, "What is the thing that I can do in this situation that will make for the perpetuation of real democracy?"

PURPOSE IN THE WAR

That is his interest in this war. When he said in his remarkable message that he wanted this world made safe for democracy he expressed the very deepest feeling of his nature.

So, then, we have a commander in chief who has these qualities: Courage, patience, steadfastness, far-sightedness. These are the qualities of a great commander. He knows now what he wishes to secure for democracy out of this war, and he is not thinking of the war in terms of personality or of personal triumph or of national triumphs, but of the world future, a freer opportunity for the spirit of man.

The hours will come, and come to every man, when task-work quivers and palpitates with life; but perhaps they only come because we have been faithful, with a certain grimness, through the days of gloom. Let a man hold to his life-work through mood and melancholy. Let him hold to it through headache and through heartache. For "He that observeth the wind will never sow; and he that regardeth the clouds will never reap."—G. H. Morrison.

* * *

"It is impossible to rightly govern the world without God and the Bible."—George Washington.

* * *

"The great need of the world is a fresh discovery of God."—Innes.

The Sunday School

The Doom of Arrogance

The Lesson in Today's Life*

By E. F. DAUGHERTY

ARROGANCE may strut and pout and prevail for a season—as in the case of Sennacherib anciently and Wilhelm II modernly—but the laws of life conspire for their discomfiture in time; and "God, the Invisible King" operates the laws. Like replicas of Mr. Britling, the masses of men may, for a time, overlook the fact that God is, but when the complications of disaster and reverse and perplexity mount to their worst, the human heart being incurably religious swings into the central Truth for human comfort, as stated in the golden text for today: "God is our refuge and strength; a very present help in trouble."

Mr. Britling so found him, and they are rather small mentalities which quarrel about the "type" of God which Mr. Britling found. He steadied and gave buoyancy to the nonplussed and despairing Englishman created by Mr. Wells, and a like service he will do for any human soul which in extremity reaches out in confession of need which God takes as opportunity.

* * *

"He shall not *come* unto this city," said Jehovah through the prophet, respecting Sennacherib in his surge toward Jerusalem. "They shall not pass," said the Hero of the Marne, respecting the German hordes in their surge toward Paris, after the devastation of Belgium. It does no violence to piety to say that the voice of God came through the throat of the modern Frenchman as through the lips of the ancient Jew. For God has not abdicated His sovereignty in favor of the Kaiser's ruthlessness any more than He had retired in favor of the barbarism of the old time Assyrian!

* * *

And so—on a certain night "the angel of the Lord went forth and smote in the camp of the Assyrians." By night and day the planes and Zeppelins of the modern Huns have been smiting England—and the British Royal Flying Corps perceives how the modern issue hangs in the air and beneath the sea. The statists of Democracy hope, pray and plan to

make a "smiting" on the German base back of Helgoland and if, in the night, it should come from a flock of dominating airplanes, capitulation of the militarist nation would forthwith follow. How like the very bolts of God would these bombs from an invisible foe above and these torpedoes from leviathan submarines have impressed the warriors of ancient days!

In those days of Hezekiah God sent forth his Angel. In these days, when men have come to larger self-help, God sends forth an aroused nation, committed to the ideals of democracy and liberty which His patronage has established in the earth, equipping it with the sacrificial devotion of earth's freest. Where the "spirit of the Lord is, there is Liberty," and it is the hosts of liberty that are assembling from earth's far quarters today to be in at the death of autocracy that the world may be made safe.

* * *

"With head erect and a look of contempt for all foes," says autocracy's spokesman, we will not hesitate at new straws in our way! That attitude toward the twenty odd nations aligned against Germany! Like Sennacherib saying, "I will put a hook in thy nose," etc.! Prussianism hoped to "hook" the earth's free peoples, but if world arousalment ever could or can mean anything, it means that this spirit will be "hoist on its own petard." Speed the hour!

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Map of the Roman Empire—Illustrating the Journeys of the Apostle Paul.

Map of Assyria and the Adjacent Lands—Illustrating the Captivities of the Jews.

Map of Egypt and the Sinai Peninsula—Illustrating the Journeys of the Israelites.

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*This article is based upon the International Uniform Sunday School lesson for July 22, "Sennacherib's Invasion of Judah." Scripture, 2 Kings 18:13-19:37.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Would Canonize King Charles

The lower House of the Canterbury convocation in England has recently passed a resolution asking that the Commemoration of King Charles, the Martyr, be restored to the ecclesiastical calendar. An English churchman, writing in the London Outlook, recently protested this action. While holding that King Charles was not the silly tyrant he was represented to be by evangelical writers, he held that this king had never done anything to deserve special honor at the hands of the church except getting himself killed unjustly. It is asserted by a church historian that King Charles might have saved his life by going over to the evangelicals and his refusal to do this is the reason he is now remembered so kindly among those who cherish the doctrines of the Oxford Movement.

Dr. Manning Declines Bishopric

As was announced on this page some weeks ago, Dr. William T. Manning, rector of Trinity parish, New York, was elected bishop of Western New York. This diocese has a number of important cities in it, among them Buffalo. It is in this diocese that Bishop Hobart once labored. Dr. Manning wrote to the committee of notification: "In the light of the facts on each side of the question, and giving them the fullest consideration in my power, I have been led to believe that it is my duty to continue at my post in the ancient parish with which it is my privilege and responsibility to be connected." Dr. Manning has by far the largest church in his denomination in the United States.

Good Work of Scotch Presbyterians

The General Assembly of the Church of Scotland was greatly encouraged by the report made on their foreign missionary work for the past year. A year ago the board was \$25,000 in debt but this year the debt is entirely cleared away. There were two missionary collections, in place of one as in the past, which resulted in a twenty per cent increase in the income. The United Free Assembly debated the question of retaliation against the Germans for outrages and decided it was not right to attempt to match the war against women and children carried on by the Teuton na-

tion. There was also a resolution declaring it contrary to Christ's principles to carry on industry for private gain. This resolution was set aside for one declaring the principle of stewardship.

Letter from Cardinal Mercier

Last January a committee of the New York Churchman's Association wrote to Cardinal Mercier of Belgium. They have received a reply from that brave defender of his people. In this reply he says: "And indeed a stream of constant gratitude flows from our hearts in recognition both of the moral support which you all in America hold out to us in our trial, and the no less lavish material aid so generously extended to us by the commission for the relief of Belgium, and all those, whether exalted or humble, who help in that great work."

Would Replace the Liquor Revenue

One of the favorite arguments of the "wets" just now is that the government cannot afford to do without the liquor revenue. The temperance board of the Methodist Episcopal church represented by its officers, the Presbyterian Board of Temperance, the Protestant Episcopal Temperance Society, the Northern Baptists and the Temperance Board of the Disciples of Christ have joined in a statement to President Wilson pledging these communions to buy \$500,000 of Liberty Bonds annually to make up the deficit from the loss of liquor revenue by the government during the war.

Protestant Meeting in Paris

The assistance given France in the war is strengthening the hands of French Protestants. There was an important meeting in Paris on June 3 under the patronage of the Federation of Protestant churches. The meeting was held in the famous Temple of the Oratoire and was addressed by the President of the Council of the Federation, by Rev. Chancey W. Goodrich, pastor of the American church in Paris, by Rev. Dr. Samuel N. Watson, rector of the American Episcopal church in Paris, and by Rev. Dr. Ernest W. Shurtleff, representing the students in Paris. Pastor Charles Wagner spoke and he is re-

ported to have surpassed himself in an unusually eloquent address on the union of France and America.

Christian Endeavorers Are Enlisting

About twenty-five of the state, district and local Christian Endeavor Union leaders in the South have enlisted and are in uniform. Two Virginia Endeavorers in the ambulance corps expected to be in France by the 20th of June.

Christian Endeavorers Want Union

The Christian Endeavor Movement has taken on new life in the south and three state conventions held recently report large crowds. The convention in Texas had 1,075 delegates. The Presbyterians belonging to the northern communion went to a meeting of the Southern Presbyterians and asked for union. The young people of both bodies voted for the resolution.

Thinks We Need Definition of the Church

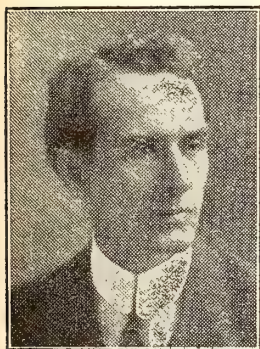
Dr. Forsythe of England has been working on a theory of the church which he regards as fundamental to the whole movement for the reunion of the church. In a recent book he sets forth a tentative position which may be summarized as follows: 1. The unity of the church rests on a basis not subjective, but objective. It does not stand on Christian sympathies and affinities, but on divine deed and purpose. It rests upon God's grace and gospel, not on fraternal love. II. The great church is primarily the result of an act of God. It is a divine creation, and not a voluntary association. It is not of man nor of the will of man. III. The act of God's grace provokes in us a response in kind. Our answer to it is also an act which covers and draws on the whole life—the whole man in action answering the whole Christ in action, the whole God. It is an act of final self-committal to Christ. . . . Therefore, *the same act which sets us in Christ sets us also in the society of Christ.* . . . The soul's act of communion with Christ is also an act of committal to His community; so that churchless faith is but partial faith. . . . IV. Historically, the church was one before it was many. . . .

Social Interpretations

By ALVA W. TAYLOR

Emergency Giving in the Churches

WHAT part are the churches as churches having in the emergency needs of suffering humanity in this crisis? It is not enough to leave giving to Christian folk through non-church enterprises; the church as a church must use her powerful machinery to help humanity's needs or suffer herself from her failure to do so. To do less is to fail to keep the spirit of the Master and to brand the church as an institution that has become so conventionalized and burdened with self support that it



A. W. Taylor

cannot keep the spirit of the Gospel. The people are ready to give. Six rural Disciple churches in Boone County, Mo., have given \$800 to the Red Cross, and most of them registered many pledges for monthly sums for the period of the war; the Columbia church gave a like sum. The churches of this one county will give more than \$2,000 as churches, and many of their members make outside subscriptions besides.

The Belgian Commission has been loaned \$75,000,000 by the U. S. government, and the funds that would have gone to them may now be given to relief in Armenia and Syria, where the want is even greater and the supply much more meager. In Tiflis alone there are 40,000 orphans; the sufferers run into millions; no less than \$5,000,000 per month is required to keep them from starving. The Jews have raised \$10,000,000 already for their suffering coreligionists; what will the Christians do? So far they have sent less than the Jews, though they outnumber them by several times and their suffering coreligionists are vastly greater. They enlist no less a man than Henry Morgenthau as a sort of special ambassador of mercy to go to Cairo and administer funds for all sections of Biblical and other Near-Eastern lands; we have the missionary staff at our disposal. The most generous single giver is perhaps Julius Rosenwald, who pledged \$20,000 per month for the period of the war and \$1,000,-

000 to their special funds; what are our Christian millionaires doing more than others?

These terrible times call for retrenchment at home, but for greater generosity for others—more saving and greater giving. Luxury becomes a crime when millions suffer and die.

* * *

Can We Conquer Kaiser Booze?

Lloyd George is doubtless realizing keenly just how true was his diagnosis of the situation when he said England had three enemies—viz., Germany, Austria and drink—and that the greatest of these was drink. Now that he is Prime Minister he has been able to change the unbroken tradition of England and conscript the last able bodied man; he has been able to conscript the profits and conquer the profiteers and take over whole vast industries and in every way, but one, commandeer every resource of the Kingdom for the mastering of the first two of these three enemies, and every promise is of ultimate success; but he has not been able to master the brewer.

Uncle Sam is apparently up against the same unconquerable foe. Every logic that argues against waste argues for war-time prohibition. We are able to lay untold taxes, draft a million youth for wounds and death, interfere with the "personal liberty" of every citizen in so far as taxation and conscription applies to him, fix prices and take over whole vast business enterprises, but we cannot master the brewer as yet. So vast is his power that the President has been compelled to implore his enemies to drop their fight against him in relation to food control for fear of defeat or a delay that is near defeat. Up to the present the President has not had the moral courage of Lloyd George in denouncing the business—he has been singularly silent, but his silence is, we trust, that of prudence only. Let us remember that he has never declared himself, as the wet newspapers would have the public think. They say he thinks it an undue interference with personal liberty, an inconsequential issue, that it affects food supplies to so small a degree that it is not worth the fuss, would disrupt industry by throwing vast numbers of men out of jobs, etc. There is not one scintilla of evidence that he thinks a single one of these things;

these are the booze defender's arguments and he is attempting to put them into the President's mouth. We are not defending the President; his silence on this commanding issue does not warrant one rushing to his defense; we still believe he will speak in time, but his prudence tries patience. The striking thing to note is that the brewer is powerful enough to demand such policy when such revolutionary and heroic measures as those noted above can be put through boldly. The same courageous stand on this issue that the President has taken on other drastic and revolutionary measures would have, no doubt, put war-time prohibition over as effectively as it did the declaration of war or conscription.

* * *

"Fairhope."

Edgar DeWitt Jones has given us a delightful story in his annals of a rural church. It is redolent of the open country's wholesome out-of-door's nature and keen in its portrayal of characters that make every rural and village neighborhood interesting to the serene student of human nature and lover of men. Its charm, as a story, is in its touch of out-of-doors and its warm, sympathetic delineation of folks. The interplay of these well limned characters in their relations to their church furnishes the dramatic interest and a vein of humor and pathos runs through the story in a very natural and delightful manner. As a series of sketches of Fairhope church it is an excellent study of the inner life of a rural congregation of the day just passing and furnishes the rural church specialist and leader a sort of human psychology for the inner side of his objective problem. We are prone to treat the rural church and all churches, and indeed all institutions, too exclusively in an objective manner in these days of sociological propaganda. Mr. Jones helps follow some of the deep running roots of things in the natures of men and their loyalties.

"Pray with the map of the world before you."—Innes.

* *

"Christ sits in the citadel of all mentality."—Innes.

* *

"The Creed of Creeds is wrought
With human hands in loveliness of
perfect deeds."

Disciples Table Talk

Eureka to Send Forth Missionaries

Eureka College reports that during this summer several of the alumni of the college will take up mission work. Miss Bertha Merrill of the class of '15 has already begun work under the Home Society among the Russian immigrants of Chicago. For the last two years Miss Merrill has been doing graduate work in Chicago University. In August, Elmer and Idella Higdon will sail for the Philippine Islands. They will be stationed at Vigan. They have been doing graduate work at Yale. Miss Madge Campbell who has been at Eureka the past two years as a teacher in the preparatory department sails this summer for China. During the summer also Dr. Ernest Pearson and Mr. and Mrs. Emory Ross are hoping to be able to sail for Africa.

Church Extension Figures

At the last meeting of the Board of Church Extension, the following churches were granted help to build: Carpenter, Wyo., First Church, \$750; Stuart, Va., \$300; St. Louis, Mo., First Church, \$8,000; Humble, Tex., First Church, \$600; Waco, Tex., Clay Street Church, \$675; Wichita, Kan., South Lawrence Church, \$8,000; Morris, Okla., First Church, \$3,000; Bigheart, Okla., First Church, \$300; Medford, Ore., First Church, \$4,000; Harper, Kan., First Church, \$4,000; and Wichita, Kans., West Wichita Church, \$2,000. In June, 1917, the Individual Receipts were \$6,072.54. In June, 1917, the receipts from churches were \$1,321.79. This is a gain of nearly \$500 from the churches over 1916. The Board received an Annuity of \$200 from a friend in Indiana; one of \$5,000 from a friend in Tennessee; one of \$800 from a friend in Kentucky; \$1,000 from a friend in Ohio, and \$2,000 from a friend in Iowa. Two hundred and fifty-six churches have applied for help since the 1st of last October.

* * *

—Indiana is to adopt a new constitution in September next. Extensive preparations are being made for a great constitutional convention, and the selection of the 115 delegates is arousing unusual interest. One whole day will be given at Bethany Assembly to the Citizens League of Indiana, and the great issues that are to be embodied in the constitution will be discussed by the most prominent educators and political economists of the state.

—Franklin Circle church, Cleveland, O., W. F. Rothenburger minister, after raising \$617 for Belgian Relief May 27th, raised for the Red Cross \$1,704, four weeks later. The Red Cross gift was larger than that of any other church in Cleveland.

—Mrs. Jessie Brown Pounds, Hiram, Ohio, will speak to the women folk at Bethany Assembly during Bible Conference Week, August 13-17. Her themes are "Woman and Education," "The New House Keeping," "Vocational Opportunities," "Woman and the War," and "Looking Forward."

—The young men's class, the Philo-Christos of El Reno, Okla., presented their departing minister, Frank H. Lash, with a silver loving cup as a token of their

love and respect. Mr. Lash has recently become a chaplain in the United States navy.

—The church at Canton, Ohio, P. H. Welshimer minister, outstripped all the Protestant churches of that city in gifts to the Red Cross. This church's offering was \$1,162.

—The Boy Scouts of the Euclid Avenue church, Cleveland, for which J. H. Goldner ministers, sold more than \$291,000 worth of Liberty Bonds. This troop sold more than all the other Boy Scout troops of the city together.

—I. J. Spencer, of Central Church, Lexington, Ky., has an article in the July issue of the Christian Union Quarterly, edited by Peter Ainslie, on the subject, "The Basis, Method and Assurance of Christian Union." There is also an interesting contribution by Hubert C. Herring, Congregationalist leader, and Henry C. Armstrong, of Harlem Avenue Church of Christ, Baltimore, on "Congregationalists and Disciples." Dr. Ainslie has an editorial on "The Untrodden Paths of Unity." Every Disciple minister should be a subscriber to this magazine.

—E. C. Craven, former Baptist minister who recently came into the Disciples fellowship and undertook the work at Princeton, Ky., has left his wife and his church, leaving word that he has gone to Europe. Mr. Craven has been accused of obtaining goods under false pretenses in Louisville.

—Roy K. Roadruck, who leads in the Northwest Department of the A. C. M. S., has brought out the first issue of "The Northwester," an attractive monthly publication.

—The Fourth Annual Rural Church Institute of Kentucky will be held this year at Elizaville, September 3-7.

—University Heights church, San Diego, Cal., is completing a building to care for the primary department of the school. The need for this addition has come as the result of the fifty per cent increase of the school during the past year. There have been 101 added to the church during the past fourteen months. P. S. Handsaker is the minister.

—The eighth annual session of the Bethany Park Training school will be held August 7-17. The courses that have been arranged for the students this year are comprehensive and complete. Garry L. Cook, the dean of the school and state Bible school superintendent for Indiana, is assured of a splendid attendance and one of the very strongest programs ever presented at Bethany.

—H. H. Peters, Illinois state man, recently lead in a debt-raising at Moweaqua, Ill., church and as a result of his work an obligation of \$1,500 was cleared. W. W. Vose will make a canvass of the congregation soon for current expenses, and then a minister will be called.

—The Sixth Annual Summer School of Methods of Kentucky, held at Lexington, June 14-22, proved to be the best yet. The attendance was about 200, nearly all of whom were regular students of this school.

—Hamilton Avenue Christian Bible school, St. Louis, celebrated the first

anniversary of breaking ground for the new addition to their building, on June 17, by raising a large American flag over the building.

—The Texas State Adult Superintendent is P. F. Herndon, pastor at Tyler. During his ministry of less than two years in Tyler he has built up an Adult Bible class of men from a handful to an enrollment of 250.

—Judge C. S. Lobingier, of the United States Court for China, presided at a memorial service held at Shanghai, on the day preceding Decoration day. The large congregation present consisted mainly of American residents of the city and their friends. "The Battle Hymn of the Republic," "The Star Spangled Banner" and "America" were sung at the service.

—F. F. Walters, of Hopkinsville, Ky., but formerly of Wichita Falls, Texas, has resigned and closed his work, to become the minister of the church at Okmulgee, Okla. He, his wife and children drove in their auto to Mrs. Walters' parents' home on a farm near Coffeyville, Kans., on the way to their new field of labor.

—On the last night of the Nebraska State Sunday School Convention, June 21, the Pageant of Religious Education, given by 800 people of Omaha, was presented to a large audience. This great spectacle was under the general direction of Mrs. Charles A. Musselman, teacher of the Philatheas of First Christian Church, Omaha.

—Nelson H. Trimble, of Columbia, Mo., who is engaged in a seventeen week Chautauqua tour through the western states, lecturing on social service, finds time to preach nearly every Sunday. In addition to his appearances in our own pulpits he has been invited to address Methodist, Baptist, Presbyterian and Lutheran congregations. Mrs. Trimble will continue her ministry for Missouri churches and will hold two meetings this summer. She recently graduated at the

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The Christian Century
700 E. 40th Street, Chicago

University of Missouri and her high rank brought her election to the Phi Beta Kappa.

—The new building of the church at Clarion, Ia., was dedicated on June 17th by G. L. Snively and the pastor, A. O. Wright. The entire property is valued at \$33,000. Over \$24,000 was subscribed at the two services.

—It is reported that Gretchen and Rachel Garst, daughters of Mrs. Laura DeLany Garst, will enter Columbia University, New York, next year. Miss Gretchen is soon expected home from Japan, whither she went five years ago as the living link of the church at Keokuk, Ia., and where she has been teaching in a kindergarten school in Akita.

—The Jasper County (Mo.) Assembly, to be held by Disciple ministers and other leaders of the county, July 24-August 2, at Lakeside, promises to be a success. Features are a rural church institute, elders' and deacons' conferences, evangelistic services and various forms of recreation. C. H. Swift, pastor at Carthage, Mo., and W. P. Shamhart, of Joplin, Mo., have the affair in charge. A school of methods will be held from July 24 to 28.

—H. A. Denton, of Galesburg, Ill., church, is considering a call to the work at Valparaiso, Ind.

—The semi-annual report of First Church, Richmond, Ind., shows 45 new members added at regular services. There is a present membership of 567. Contributed for missions and benevolences, \$846.87. L. E. Murray leads in this field.

—During the first seven months of the ministry of Henry Pearce Atkins, at First church, Mexico, Mo., there have been 41 new members added to the congregation.

—Austin Hunter led Jackson Boulevard congregation, Chicago, in a patriotic meeting on last Sunday evening. Major Farrell, of Chicago, gave the special address, and representatives of various patriotic orders were in attendance.

—George F. Hall, preacher and evangelist, spoke last Sunday at the Christian Church Club, which meets at Terminal Hall, on the north side of Chicago. This club has been organized for the purpose of affording attractive evening services of a popular character for the benefit of residents of the neighborhood. On the preceding Sunday talks were made by William Thurman, John A. Lee and D. Roy Mathews, Mr. Mathews being pastor of the North Shore Disciples church.

—Dr. Paul Wakefield, living link of the Liberty, Mo., church, was present at this church on last Sunday and gave an address. Dr. Wakefield has just returned on furlough from his field in China.

—Fort Worth, Tex., is planning to send a train-load of delegates to the national convention at Kansas City, in October, with the purpose of securing the 1918 convention for the Texas city.

—Judge Scofield's Bible class, at First church, Hannibal, Mo., has recently closed a contest with a class of one of the local Methodist churches, and on the last Sunday there were 102 persons present at the First Church class. The victory came to the Scofield class.

—W. C. MacDougall, who is completing his work at the University of Chicago, will soon return to India as a missionary and has resigned his pastorate at Waukegan, Ill.

THE SECOND ARMY OF THE REPUBLIC.

The Council of National Defense and the Secretary of War are urging college attendance upon youth under the selective draft age.

While the khaki-clad army is driving the present issue of war to a successful conclusion, in our colleges the **SECOND ARMY** must be making ready to lead the forces of reconstruction after the war.

The college is the training camp for the **SECOND ARMY**.

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THE PRESIDENT

LEXINGTON, KY.

—The death is reported of Dr. W. S. Woods, the well-known banker and the benefactor of William Woods College at Fulton, Mo. Dr. Woods died in his apartments at the Elms Hotel in Ex-

celsior Springs, Mo. While he had been in feeble health for several months, he was seriously ill for only one day. The burial was at Paris, Mo., Graham Frank of Liberty, Mo., being in charge.

They Appreciate the "Century"

"You are giving us a splendid paper. I hope it may win its way to a great place among the Disciples."—E. M. Todd, Canton, Mo.

"I wish to say that we appreciate very much the liberal space recently given in the Century to the alcohol situation. Such broadsides ought to awaken the nation to the tremendous situation which confronts the fathers and mothers of today."—E. J. Davis, of the Anti-Saloon League.

"A great paper."—W. A. Lyle, Greenville, Tex.

"We ministers as a class need thought stimulus. The fact that a deep spiritual responsibility seems to be back of every Century editorial and every special article selected for publication makes its pages valuable to us. Its originality begets originality in us."—Arthur Dillinger, Salina, Kan.

"I enjoy reading the Century. I believe it manifests the true spirit of Christ and the true spirit of Christian union."—J. M. Hedges, Des Moines, Ia.

"I believe there is a unique place for the Christian Century. I believe our Lord himself would have been glad of the support of such an organ in his own conflict with religious intolerance and spiritual blindness. We need the Century."—Grover C. Schurman, Redwood Falls, Minn.

"I have been a reader of the Christian Century for the past six years. Its timely editorials, its thought-provoking articles, as well as its keen analysis of social and religious conditions, have proved most helpful."—R. H. Heicke, Kansas City, Kan.

"I believe that I can do nothing that will do more to supplement my purpose to open the minds of my people and

make them sensitive to the truth than to give them access to the Century."—Carl Agee, Lexington, Ky.

"I am always interested in the success of the Century. Its truly Christian spirit, its high quality of editorship, make it a magazine which I can most earnestly recommend to my congregation."—M. A. Cossaboom, Corydon, Ind.

"A fine paper. Now, in my judgment, the best in its history."—J. H. Garrison.

"I have been a strong advocate of the Century in the last few months and consider it a paper that should be in the hands of every Disciple leader."—Seth W. Slaughter, Des Moines, Ia.

"The Century is one of the greatest inspirational journals coming to me. I have eight such publications coming into my home. The Century will always have a large place in my reading."—Fred W. Hughes, Bondurant, Ia.

"The Century is clean, helpful, vital."—Geo. W. Buckner, Mokane, Mo.

"I find the Century one of the greatest papers I take. I could not get along without it. It has a fine Christian spirit, and it gives me what I need. It is coming into its day."—B. H. Smith, Horton, Kan.

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NEW YORK A Church Home for You. Write Dr. Flais Idleman, 142 West 81st St., N. Y.

—R. M. Talbert, the new leader at Chillicothe, Mo., church, began his work there this week.

—Hon. W. J. Bryan will speak at Bethany Assembly at 2 p. m., August 9, on "The Conservation of Democracy." Delegations are being organized at Indianapolis and nearby county seat towns to meet at Brooklyn, Ind., at 1 p. m. Secretary of State Ed. Jackson is chairman of the committee on delegations.

—G. W. Schroeder, of the Rudolph, Ohio, church, gave an address at a Sunday school convention held by several townships at the fair grounds at Bowling Green, Ohio. He also delivered the annual Knights of Pythias Memorial address at Hoytville, Ohio, on July 1. The Rudolph church has contributed \$25 to Red Cross work.

—The Berean Bible Class of First Church, Palestine, Tex., held a most successful "Patriotic Service" at the church on July 1. Some features were the following: Statement of the purpose of Patriotic Sunday, by class president; reading of President Wilson's letter on Red Cross work, by the teacher, Bonner Frizzell; patriotic songs and recitations; pledge to Christian flag by all in concert; pledge to American flag by all in concert; offering for Red Cross work. The Berean Class is a mixed class for young adults and is thoroughly equipped for effective work and up to date in its methods.

—Harry Foster Burns, who has recently accepted the pastorate of the Congregational church of Gary, Ind., is in residence at Lincoln Center, Chicago,

and will serve as summer preacher there. Mr. Burns was formerly pastor at one of the Peoria, Ill., Disciple churches.

—The Ushers' Association of Central church, Newark, Ohio, has arranged a series of lectures by former pastors of the church. There are four ex-pastors living and all have consented to participate. Miner Lee Bates, of Hiram College, will lecture on "Moral and Social Integration"; J. N. Scholes, of Johnstown, Pa., will speak on "Uncle Sam's Trouble"; and H. Newton Miller, of Bethany College and W. D. Ward of New Philadelphia, have also sent word that they can be counted upon to aid in the plans.

—The Piqua, Ohio, congregation recently observed "Food Preservation Day" and addresses on that theme were delivered with a view to encouraging the church members to come to the aid of the nation in the saving of food products.

—J. Lem Keevil has resigned at Fifth Avenue church, North Knoxville, Tenn., to take the work at Forest Avenue, West Knoxville, on October 1st.

Between Campaigns

The field work of the Men and Millions Movement was suspended after the close of the splendidly successful North Carolina campaign, to give the members of the team a chance to attend Commencements and Conventions, in which most of them are active participants.

The last year has been the best of the three since the Movement began and assures the completion of the work within the next year.

After September first the team will assemble in Nebraska. Following the National Convention it will probably go to California. These and the several other

states that have not yet been visited, with those that have been only partially covered, will make the final year of the Movement the most intensely active of the four.

MEN AND MILLIONS MOVEMENT
222 W. Fourth St., Cincinnati, Ohio.

SOCIAL SERVICE WEEK AT BETHANY ASSEMBLY

Social Service Week at Bethany, Aug. 5-11, begins with an address on Lord's Day morning by Judge Orbison on "The Church and Social Service." There will be meetings for men and for women to be addressed by some of the nation's most noted sociologists, among them Hon. Amos Butler, Dr. William King, Dr. Ada Schweitzer, Dr. Kenosha Sessions, Prof. Alva Taylor, Dr. Geo. Bliss, Prof. J. W. Putman and others. Addresses will also be given by Secretary H. H. Peters, Prof. E. E. Snoddy, Orvis F. Jordan, O. E. Kelly and other ministers interested in city and rural church.

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Our Readers' Opinions

"OPINIONS"

Editor THE CHRISTIAN CENTURY: I have thought much and for a long time of this tendency to "opinionism" of which the Century complains in issue of June 21.

I have an "opinion" that it is a tendency inseparable from the Disciple position that God furnished mankind with a complete, perfect and authoritative revelation in the Apostolic age and since then does not come into spiritual contact with believers, as with the apostolic company, but limits them to a contact mediated through the word. The consequence is that Disciples and all Protestants for that matter scrutinize the word to know the will of God instead of trusting also to the free working of the spirit in their own experience.

It is my "opinion" that H. G. Wells, in "God, the Invisible King," has a glimmering of a great truth in the coming reliance on the spiritual guidance of the Living God.

Yours sincerely,

I. M. Cummings.

Harrison, Ark.

* * *

HUNTING WITH HERESY GAS

(From the Christian Courier, Dallas, Tex.)

An evangelist from another state is now down in Texas holding some meet-

ings; but instead of directing all his efforts against the devil, he has taken some of his valuable time to write the Courier *confidentially*, as follows: "Has the Courier become an echo or an abridged edition of the Century? If our papers do not stand for the old fundamentals of the Christian faith, they have served their day of usefulness and ought to be suspended. I am ashamed and grieved at some of the things appearing in the Courier."

No doubt this watchman on Zion's walls thought that when he had so valiantly fired that first shot classing the Courier with the Century he would thereby terrorize this timid journal with mortal fear of being so classed, on account of the prejudice that he and his bunch of heresy gas dispensers have created in the minds of the public against one of the church papers. But, in passing, for the benefit of the aforesaid evangelist and all others concerned, let it be said once and for all that the Courier regards it as a compliment to be classed with the Christian Century; for while the Chicago journal contains some things for which we cannot stand, the great body of its material is high grade and "sound," too. And the Courier prizes it as highly as any exchange that comes to this office, because it courageously seeks the truth and fearlessly attacks what it conceives to be wrong wherever found, defying the would-be popes.

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The Bethany Training School will begin on Aug. 7th. There will be sessions held in the Endeavor Auditorium for Bible School Workers and Christian Endeavorers, under the direction of Dean Garry L. Cook and Dean C. E. Hill, ably assisted by a fine corps of teachers. Paralleling these sessions the Singers' School will be held in Singers building, with President C. H. Hohgatt, Chicago; Prof. Alvin Roper, Winona Lake, and Dean Hackleman in charge. Prof. J. E. Sturgis, Mansfield, Ohio, will organize a large assembly chorus. Prof. Sturgis will give lessons on orchestral instruments and organize an orchestra. Prof. Roper will give lessons in piano and teach two hours per day in the Singers' School.

Great Chautauqua attractions are booked for the evening sessions, among them the Dixie Jubilee Singers, Charles Crawford Gorst, famous whistler, and Louis Williams, the electrical wizard of the world. Stereopticon lectures by Dr. Geo. Bliss, Prof. Alva Taylor, and Orvis F. Jordan will be given.

TEXAS EDUCATIONAL NOTES

The Disciples have three educational institutions in the great empire of Texas. These are the main university at Fort Worth, Texas Christian University, and the two affiliated colleges of junior rank, Midland College at Midland, and Carr Burdette at Sherman, the latter being a school for girls only. To those brethren in states of less magnitude than Texas this might seem like too many schools and yet Midland College serves a territory a little larger than the state of Nebraska, and the attendance last session was near the two hundred mark. The attendance at Fort Worth was nearly seven hundred, there being sixty-seven graduates on June 8th.

While each one has its separate board of trustees these schools are operated under one board of education, who have undertaken to represent the whole educational program as a unit before the Texas churches. All the money secured is paid to the schools on a pro rata basis and the schools in turn bear their proportional part of the expense. More money is thus secured and there is no competitive effort to get each individual school before the churches as a separate factor in the growth of our work. The "Men and Millions" have taught us this lesson and we are trying to be apt pupils.

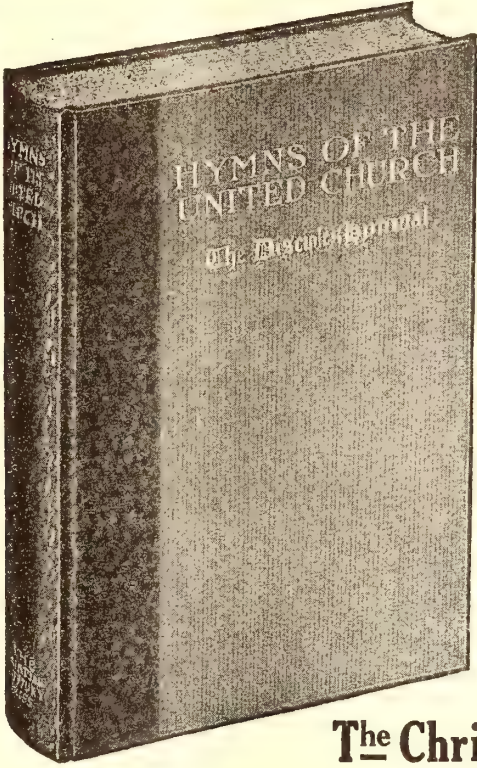
This board of education is composed of nine members and each school is represented. Stated meetings are held and progress noted and new plans formulated. At the state convention each year three members retire and three new ones are elected. Mr. S. J. McFarland, a Dallas banker, and a full fledged citizen of the Kingdom of God, is chairman, and Mr. Dan D. Rogers of the same bank and the same kingdom is treasurer. Both these men are members of the great East Dallas church, where John G. Slayter is pastor. The board's year extends from one state convention to the next. Clifford S. Weaver serves as educational secretary and is constantly engaged in putting the educational task on the hearts of Texas Disciples. Under Mr. Weaver's leadership the total amount realized from the churches and individuals for the year closing with the Austin convention May, 1917, was a little above \$84,000. Unless this was specifically designated it was divided among the participating schools according to the basis of division decided upon by the Board of Education.

The slogan for the new convention year closing with the Sherman gathering May, 1918, is \$25,000 from the churches, as churches for our educational work. This has been distributed over the churches by means of an apportionment and Mr. Weaver is now al-

ready one month upon the new year in the realization of the aims. If the churches already visited are an indication of what may be expected the success of the educational program for Texas Disciples will be fully realized.

* * *

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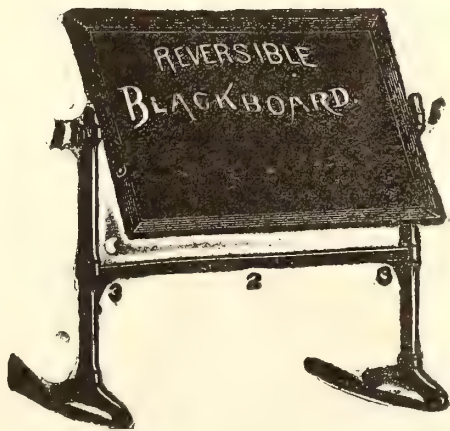
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CHICAGO, ILLINOIS

THE CHRISTIAN CENTURY

Vol. XXXIV

July 19, 1917

Number 29

The Spirit of Our Intercession

By James I. Vance

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IN THE INTEREST OF THE KINGDOM OF GOD

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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WHAT AND WHY IS CHURCH EXTENSION?

Church Extension is a perpetual fund that is loaned to churches to assist them in building. The loan is repaid in five annual installments, beginning two years after it is made. The interest rate on the regular fund, about two-thirds of the whole \$1,348,190.01, is 4 per cent, on the \$480,546.82 of Annuity money it is 6 per cent. Since it was started in 1888 the fund has helped 1,885 churches in 44 states, 5 provinces of Canada, Hawaii and Alaska, to build. Of these, 1,237 have paid back their loans in full, and the money has gone out to help others. Only 14 have failed. The total of money repaid is \$2,080,419.92. This, with the original principal, makes \$3,428,609.93 of aid extended to the churches.

The fund was organized to help sixteen hundred churches that were homeless. It has been found that from \$250 to \$1,500 will enable most of these struggling mission churches to build and start on a career of growth and prosperity.

Until recently all that was required for a church building was four walls and a floor and a roof. Now the Bible school must be graded and organized by departments and the building must be more like a college than a "meeting house." The congregation that would serve its generation, and be supported by its generation, must adjust itself to the new day, just as certainly as farmers must have modern harvesting machinery instead of reaping hooks, and undertakers "burial cars" instead of horse-drawn hearses.

The modern city with its high ground-values presents a most difficult problem and a most colossal task, especially for people that have neglected it as long as we have. Loans of \$10,000, and even \$20,000, must be made to secure and improve strategic locations. This has been done so often and with such outstanding success that we no longer count it a hazardous venture, but the sanest, safest and most necessary sort of Christian enterprise.

If the Men and Millions Movement were giving to this fund ten times the \$200,000 which has been assigned to it, every penny could be loaned to the very highest advantage. So the success of the Movement is of the utmost importance to the vigorous extension of the Kingdom in the homeland.

MEN AND MILLIONS MOVEMENT
222 West Fourth Street, CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

JULY 19, 1917

Number 29

Christ and the Soul

CHRIST IS AT WORK TODAY IN THE SOULS OF MEN.

We follow no dead Christ, but one who lives among us. We are looking for no absentee Christ to appear on the clouds of heaven, but we have a Christ who even now dwells with His people. There is no more powerful force in the world today than the Living Christ. People of today, as in Jerusalem of old, are divided concerning Him. Some in our modern world would have Him crucified afresh as a false prophet. Others see in Him the one who will redeem His people.

It has ever been difficult for believers to explain how an unbelieving world could turn away from Him. Jesus of Nazareth told his disciples that the human heart is like a field and the Gospel worker like a sower. Not every kind of ground will receive the seed and bring forth thirty, sixty and a hundred fold.

Paul declared that Israel did not turn to Christ because there was a veil before its face. Whenever the law was read, this veil was present. For the believer, the veil was rent in twain and he could see Christ, even though as in a glass darkly.

The law as a stumbling block to ancient Israel was not different from the worship of the past that is to be found in men's hearts today. There are many who worship dead law-givers instead of following the Living Christ.

★ ★

There are some men who revere a denominational leader more than Christ. Whether it be the worship of Luther or Calvin or Wesley or Campbell, such devotion to dead prophets is not to be justified. We may be grateful to these independent spirits who followed the Living Christ in their day, but if we tarry by their tombs instead of following on with our Lord, we have a veil before our face.

But there are other veils before the faces of men. Some have a devotion to a remote and less helpful past. Those who live for the things of the body have gone back to the times of man's animal origins. Gluttons and drunkards and debauchees shall never enter the kingdom of Christ, for these have a veil before their faces and so never see the Christ in his beauty.

Nor are men kept away from Christ only by physical sin. A more subtle, and sometimes incurable, disease is that of spiritual pride and selfishness. Jesus was tender with outrageous sinners but let loose an awful denunciation on the religious aristocracy of the Jews of his day. Selfishness, hardness of heart, spiritual pride, all of these obscure one's spiritual vision. The unfortunate souls possessed by these sins will never find their way to the great salvation which is shared by the true friends of Christ.

We are not to suppose that true believers are born in a moment into the new life. The new birth is fol-

lowed by a long period of growth before maturity is reached. The Christian world rests under few handicaps today worse than the belief that men come easily into a complete possession of the divine life.

In the old camp meeting religion, men tried to pray themselves through in one awful night of spiritual agony. Burdened souls practiced an auto-suggestion which gave them the emotions they sought, but it was soon revealed by their walk in the community that they had not found the full life in Christ. Only a life-long quest could bring that to them.

The sacramentarian sought to impart the divine grace by the laying on of hands. "Have you received the Holy Ghost? Have you been confirmed?" asks a divine of the Oxford Movement persuasion. The man who is confirmed under such a theology will not, in all probability, live like a hero in the church in his after life.

Paul took pains to establish the notion of a growth in the divine life. He said we must work out our salvation with fear and trembling. He was concerned lest he, after having preached to others, should become a castaway. He confessed toward the close of his life that he had not apprehended but that he still pressed forward to the prize. He defined the Christian's growth as being "from glory to glory." Now we see in a glass darkly but at last we shall see face to face.

It is this principle of growth that makes every kind of spiritual exercise of such surpassing importance. Since Paul himself could not regard his salvation as a matter thoroughly settled, it is a blind or a spiritually proud man today who rests comfortably in a belief that his soul is well provided for.

The most astonishing part of Paul's doctrine of Christ and the soul is to be found in his idea that Christ himself grows from glory to glory. For those who still seek a dead Christ, or one living somewhere in the skies, such a conception is shocking. For the man who knows the meaning of life, it is quite essential. The proof of life is in the power to change. A static Christ would be a dead Christ.

★ ★

Many of us hunted the pot of gold at the foot of the rainbow. We never came up to the rainbow, but that was not because the rainbow was not there. It went on before us. It is in some such way that our Christ lures us on to ever loftier heights of spiritual achievement. Religious men today probably understand the mind of Christ better than the average church man of the first century did, or else two thousand years of history have been wasted. There are so many of the dark sayings of Jesus that have been repeated and wondered at until now at last the wonderful truth dawns upon our souls. The Living Christ is leading us into all truth and toward the perfection of his wonderful life.

EDITORIAL

CHRIST OR BARABBAS?

WHILE some men are proclaiming that Christianity is dead, others are asking that it be given a trial. For some, George Bernard Shaw appears today in the light of a defender of the faith. He says that for two thousand years we have been following Barabbas the robber, asserting that the big men in the church today live by profits which are only to be compared with the ill-gotten gains of the man who was released by Pilate.

If such a view is overstated by the well-known dramatist, it does contain an element of truth. The church has never yet made a complete experiment in following Jesus Christ. We have set up thinly disguised Greek philosophies as theology and we have organized a veiled Roman empire as the true Catholicism. Scholasticism has stood in Protestant pulpits and substituted its speculations for the Gospel of Christ. We have tried many things which have been called Christian but which have not been essentially so. It is now time to try Jesus Christ and His Gospel.

The Anti-Christ is in the world. He is the spirit of conscienceless power as embodied in Germany's present leaders, but this spirit is to be found in the hearts of some on the other side of the battle line as well. Whoever would win in war or business or anywhere else by the abandonment of conscience and the right, belongs to the company of the Anti-Christ.

The Barabbas spirit in the world will likely meet a check, for it has over-reached itself in its robberies. It is the greed of the liquor interests rather than the skill of the "dry" leaders which has hastened the coming of national prohibition. Had coal dealers been satisfied with reasonable profits they would not now rest under the displeasure of the Government.

Under the leadership of Christ men will have no less interest in business and industry than we have had under Barabbas, but they will find a new motive for success. They will prize power for the opportunity it gives to make our world better.

COMMISSION ON RELIGIOUS PREJUDICE

THE Knights of Columbus, an order of Roman Catholic laymen, have had a Commission at work during the past year studying the reasons for religious prejudices against the Catholics. This Commission in making its report stresses four different ideas.

It invites all good citizens of every faith to help in maintaining freedom of worship. Anti-Catholic agitators have insisted that religious toleration is the last thing the Catholic wants. They should rejoice to have this great organization committed to the American principle.

Furthermore, the Commission asserts that Roman Catholics are not opposed to the American school system, but that they desire to see these schools perpetuated and made free to all children who wish to use them.

In the strongest terms, the Knights of Columbus assert that they owe no political allegiance to the Pope. We have been told that the Catholic cannot be a good citizen since he does not in reality renounce his allegiance to a foreign potentate. In a public and specific

way the members of this society deny any foreign political bondage. The Pope for them is only the spiritual father in the church.

The Commission further reports itself in favor of union efforts with all sorts of religionists in matters of community uplift where credal questions and methods of religious work are not involved. The Catholic attitude has often been thought to be contrary to this.

Many Protestants will assert at once that this pronunciamento may represent some Roman Catholics, but not all. The same thing is true when we undertake to set forth a Disciple attitude or a Methodist attitude. Doubtless the Knights of Columbus are no more ready to be judged by the position taken by some priests than all Disciples are willing to stand for the declaration of a reactionary evangelist. Even if it should prove that these laymen are at variance with all priests, it will at least be of advantage to take them at their word and live at peace with these who also confess that Jesus Christ is Lord.

THE REAL HERESY OF OUR TIME

THE heresy-hunter with his ludicrous ideas of what heresy is has almost turned a bad word into a good one. There are young men who call themselves "heretics," meaning thereby that they choose to think independently rather than to allow others to think for them. In this sense all men of real intelligence are heretics.

But the word has a rather unpleasant meaning in many of the New Testament references. Signifying division, it has all the connotations of wrong-headedness and wilful sectarianism in spirit. When we ask in this darker meaning of the term who the real heretics of the day are, we are apt to discover that they are the people who are wrong with reference to Christian ethics.

The quarrel with the historic creeds of the church is not that they say too much about Christ, but that they say too little. Christian theology today gives Christ a more fundamental place in human history than he was given in any of the earlier creeds of Christendom.

But there are many who say, Lord, Lord, and do not the things that our Lord told them to do. They often speak of the Golden Rule as an excellent thing for a Utopia. The New Testament standards for the treatment of an enemy are set to one side as impractical and visionary. We are not concerned so much to reject some doctrine about God or Christ as some of the teachings of Jesus Christ in the field of Christian ethics.

In order to use the teachings of Jesus, we must first get His point of view. He did not come to give new statutes. The letter killeth but the spirit maketh alive. This does not mean, however, that we may go so far with interpretative processes that we shall at last arrive at convictions opposite to those of Jesus and yet call ourselves Christian.

A good deal of the so-called difficulty in practicing the Christian ethics lies in our own hardness of heart. Sometimes the man of the older orthodoxy accepts an orthodox creed but rejects the ethics of Christianity. He has thrown away one of the important elements of the Gospel.

GOING TO AN UNKNOWN COUNTRY

THESE is no way to make living safe and it is well that this is so. The most obscure life is lived in the presence of a thousand dangers. The great souls of history have welcomed danger in the quest of the big things of life. Abraham went out, not knowing whither he went. Not as an idle and irresponsible nomad but as a man of spiritual vision he dared that he might have a country for himself and his seed.

Martin Luther dared. When he hurled his defiance at Rome he could not foresee the end. Having put his feet in the path, he had to walk in it. When he first denounced the selling of indulgences, he had no idea of ever living outside the communion of the Roman church.

The Pilgrim fathers went out to a land they knew not. They paid dearly for their faith and courage. They did not foresee the great nation, with its thousands of factories, that would develop in the wilderness to the west of them.

The whole world at this time is on a great adventure. We have dared to break up the established customs of the past. Such innovations as universal service and food control, two of the most revolutionary ideas that have ever been considered in this country, have come in with only a ripple of excitement.

On beyond lie events and experiences that no man can foresee. Yet we must not believe that the development of our world is not in accordance with our character and our ideals. Israel was already in the soul of Abraham in Chaldea. Our own future is already latent in the ideals of our time.

It is for this reason that America must fall upon her knees. The character of our coming century is being determined in these critical times. A wonderful opportunity is ours to stamp upon the future the quality of our most solemn purposes.

A NEW DEPARTURE IN CHURCH EXTENSION

THE Board of Church Extension is taking a radically new step this year in devoting the offering of the year to the building of a mission house for an immigrant church in either New York or Chicago. Previously, the board has used all of its funds as loan funds. They have been repaid by the churches securing them. The plan is an excellent one for American churches operating under normal conditions. Under the conditions prevailing in Home Mission work among immigrant groups, it would not house new congregations.

The idea of devoting an annual offering to the building of a mission house is a way of taking a referendum. If the churches approve this sort of policy they will come up with an unusually strong offering. If, on the other hand, they disapprove, they will bring in a small offering. The significance of the offering this year should be made plain to all the churches so that there may be no failure for lack of information.

The Board of Church Extension is managed by competent business men and there is an evident purpose of making progress in method as well as in accumulating ever larger sums of money to be used for the building of church houses. This board needs only the assurance that the brotherhood is willing to move with them.

The matter of a building for immigrant groups is of pressing importance. Many of these people have forsaken the churches of their fathers. They are not willing, however, to seek a new religion at a meeting held in an old grocery store. Quite as much as the native American demands proper environment for worship, the newly arrived immigrant longs for artistic expression for religion.

The immigrant is today sadly neglected at our hands in every way. It will be of no use, however, for mission boards to go ahead spending money in other ways unless the Board of Church Extension is able to back up the work with generous appropriations for modern and adequate mission houses of approved design.

LOSS OF AN EDUCATIONAL LEADER

THE unexpected death of Professor Charles E. Underwood, professor of Old Testament Language and Literature at Butler college, brings a sense of loss to us all. He has been active in so many ways outside his teaching profession that his place will be hard to fill.

In educational work, he has served as president of Eureka college and as teacher in Butler. When he left Eureka, it was to escape the burden of administrative duties, but he was soon in the midst of new ones. As secretary of the Board of Education, he has acted with efficiency, expecting to be relieved by a full-time secretary. The time did not seem ripe for the latter development and he worked on under this heavy duty.

He was also active in the city mission program of the city of Indianapolis and in the local federation work. His willingness to work made him assume ever larger duties in his local community which cost him much. His growing social sympathies made him a valuable counsellor in a city program.

The men of the Campbell Institute also mourn his loss. He has served two years as vice-president and it was his boast that he had never missed a meeting since he had joined. At the approaching meeting this summer, his vacant chair will symbolize to his friends a great sorrow.

Professor Underwood was born in rural environment and was a self-made man. From a village in Indiana he climbed laboriously to the eminence he reached and at the time of his death he was still a young man. Had he been satisfied to work shorter hours and had his brethren been more thoughtful to relieve him at times, he might have gone on to many other exploits of the greatest significance.

His spirit was kindly. Even toward those who were occasionally his critics, he had a tolerance that was beautiful. He loved the company of his brethren and never fell into the seclusion that sometimes delights the scholar. Above all, he was religious and claimed in his inner life the deeper joys of a daily companionship with Christ.

VAIN REPETITION

AMONG the teachings of our Lord on the subject of prayer is the exhortation that we shall not make vain repetitions as the heathen do. This is really a teaching against verbal and thoughtless prayer. A ritualistic prayer is vain repetition if it is thought-

less. The evangelical believer may also be guilty of vain repetition. Who has not gone to prayer-meeting and heard the elder utter the same prayer week after week? Who has not listened to the minister's extempore pulpit prayer and learned to recognize the frequently recurring phrases?

Phillips Brooks believed that posture and words were a part of effective, thoughtful praying. He said: "And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God."

Formal and thoughtless praying makes a life more evil than it was before. The exhortation at the communion table, where we are warned that thoughtless participation but brings damnation to our souls, is true likewise of thoughtless praying. We take our most serious religious exercise and drag it down to the level of our social conventionalities.

There is a certain sense in which we need to study prayer. The books of liturgy of the historic churches are not useless for this purpose. The great devotional books, such as St. Augustine's "Confessions," and Thomas A. Kempis' "Imitation of Christ," are of value. Many still read the pulpit prayers of Henry Ward Beecher with edification. The prayer spirit is best communicated by the great souls who have prayed. We will best learn to pray by hearing others pray. The world's devotional books take us as silent listeners into the inner lives of some of the greatest souls who have ever lived.

THE FINE ART OF GROWING OLD

THE old men of the Bible were specially honored men with peculiar authority in their communities. Their length of years and richness of experience were supposed to give them some peculiar authority. It is not surprising that in America, the young man's land, where the population is continually recruited from the youth of other lands, we should ever be in the attitude of regarding the young man as of pre-eminent value to the community. We are all moving on, however, to old age, and time will recruit us for the army of the gray-beards.

The dread of old age is a fear of lessened power in the world. The woman who has ruled by her beauty fears it as the plague. The man who has lived by his muscles sees the day swiftly coming on when he will be a dependent, unless he learns some new way to serve the community. We all know old people who live in the past. There are crabbed people of the seventies who have lost their human affections and doddering old people who through disuse have lost their memories.

We should all be grateful for the people who pioneer the way to an efficient old age. Lyman Abbott has a larger ministry than perhaps any other preacher of the Gospel in America, though he speaks mostly from the pages of his weekly paper. Joseph G. Cannon is still loved and feared in American politics.

Some old people who have retired from more active duties are having the best time of their lives. They have time to reflect upon the meaning of life before

taking the last great journey. It is no accident that old age brings to most people a new interest in the religious life. God has given us old age as a time in which to make our souls ready for eternity.

The Christian may, therefore, welcome the days when the body grows weaker and the soul grows stronger. There is still labor fitted to our strength and there are the deeper spiritual experiences which can come only at the close of a life well lived.

WHAT SHALL WE DO FOR OUR DEAD?

MAINTAINING fellowship with the sacred dead seems to be one of the urgent religious problems of the time. The flower of humanity has been passing out of earthly existence upon the field of battle. Shall we be satisfied to forget these friends and relatives? We have never been willing to let death conquer in this way.

The Roman Catholics have long had the practice of masses said for the dead. This rests upon a doctrine of purgatory, a most depressing form of belief in future life. They have also encouraged the practice of prayers for the dead. In the English church prayer for the dead have come to be in common use since the beginning of the war. Even the American Unitarian Association seems to inculcate prayers for the dead in its Communion service:

We remember those who have fallen asleep in Christ, in the joyful hope of resurrection unto life eternal. O Lord, refresh their spirits with the light of thy countenance.

We remember the fathers from the beginning of the world and all who have wrought righteousness, even down to the present day. Refresh their spirits and give them abundant entrance into the joy of our Lord. And grant unto us, O God, that we may have our part and lot with all Thy saints.

The Psychic Researchers propose a form of communion with the dead by communications from the other world. That the interest in this sort of inquiry has increased of late is not to be denied. However, large numbers of people have yet to be convinced of the genuineness of these phenomena.

There remains for us the simple faith of the Apostle Paul, who was so sure of the life beyond that he was in a "strait betwixt two," whether to depart and be with Christ or to remain and comfort his brethren. There was for him but a thin veil between this world and the great spiritual country of those who had gone on before. He indulged in no efforts to create a geography for immortality. He rested firmly upon a few great posits of faith.

THE SCOLDING PREACHER

EXHORTATION in the pulpit has sometimes degenerated into common scolding. The minister is disappointed in his audience and the sins of the absent members are visited on the faithful who are present. He begins his ministry under high pressure and when the inevitable reaction comes he undertakes to galvanize the situation into new activities by harsh and radical speech. This man is at last defeated. Sometimes he leaves the ministry convinced of the utter lack of spirituality in the church.

There is need sometimes for plain speech with regard to the sins of a people. This, however, should take the form of an appeal to conscience and a sense of right. Such appeals have spiritual beauty and are never marred by bad temper and complaining. There

a great difference between a prophet and a common scold.

The scolding preacher is often in too big a hurry to secure results. The leaven hid in the meal works faster in reasonable warmth, but if it is put into the oven too soon its leavening work ceases. There are great spiritual processes in the souls of people which require time for their completion. It will not do to be impatient with these larger processes any more than one can afford to be impatient with the growth of the trees and the flowers.

The scolding preacher is often more concerned for the credit of his own ministry than for the glory of God. Absence from church, failure to contribute, and similar failures in duty, seem to him an affront to the dignity of his ministry. He resents these failures from a personal viewpoint. In all of this he has taken a lower view of Christian duty than he should. The loyalty of the people is first of all to God and not to a ministry.

Elijah was succeeded by the more loving Elisha. Amos was succeeded by Hosea, who preached the divine forbearance. The whole prophetic history teaches the greater effectiveness of a patient and loving leadership of the people toward the great ideals of the kingdom of God.

THE DULL SERMON

THE failure of the preacher is one of the reasons for small attendance in churches. The newspaper man regards as the chief sin of a newspaper that of dullness, since it defeats any good the paper might do. There is some reason for applying such a point of view to the work of the ministry.

Sermons are often dull because of their length. An instructor in Yale once replied to a query as to how long a sermon should be by saying, "We have observed that there are no souls saved after the first twenty minutes." A more recent utterance suggests that a sermon should be like a cube—the length, breadth and depth should be equal. A poor sermon must needs be short.

The teacher must know the art of holding attention for relatively long periods and he has studied modern psychology partly with this purpose in mind. The preacher, however, often ignores the various devices for securing attention. Establishing a point of contact at the start is of prime importance. The art of illustration which does not divert but which elucidates and carries the hearer easily on to succeeding points is of the greatest importance.

The dull sermon is often dull because the subject condemns the preacher to deal with trivialities. No amount of shouting can interest us deeply in some of the sermon subjects that we see announced in the daily papers. The preacher by his very subject sometimes reveals the fact that he has nothing of serious import to say. It is often true that people go through a weary hour of preaching out of loyalty to the church, rather than because of any real interest in the message of its minister.

The interesting sermon is organized around a great subject. It begins with the hearers on the plane of their every-day living and leads them to the mountain peak of some great theme. The true preacher is a flame of fire, for he has convictions about important matters that concern us all. The sermon of such a man will inevitably hold his audience tense with interest.

A Prayer

"Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and known that thou art the Holy One of God."

O SUN of life, O wondrous shining Light,
How pale our candles, flickering in the night!
And yet we boast the splendor of their rays!
O make us humble, Lightener of our days.

O Source of truth, O Wisdom past compare,
Speak unto us, that we Thy truth may share.
May some small portion of Thy heavenly lore
Leaven our minds. Instruct us evermore.

O Heart of God, O great unselfish Love,
That came to earth, a Father's care to prove,
We have but Thee; there is no other way
To truth, to life, to God's eternal Day.

—THOMAS CURTIS CLARK.

The Spirit of Our Intercession

By James I. Vance

THESE disciples were seeking greatness. It was a laudable ambition, but they had the wrong conception of greatness and a mistaken idea as to how it was to be achieved. They had an idea that greatness consisted in position, in the acquisition of some outward sign of dignity and power. Christ is saying to them, it is not won that way. Greatness is not in position, but in character. The great thing is not where you are, but what you do. It is not what you have, it is what you are.

COVETING PREEMINENCE

Sometimes we make the same mistake those disciples made. We want greatness in his Kingdom and in his work. Our ambition is to sit, the one on his right hand and the other on his left, in his glory. We covet a preeminence in his work. Sometimes our organizations fall into a kind of generous rivalry for the first place of leadership in Christian work, imagining that position and preeminence and some outward sign or mark of advancing the cause of Christ is the great thing, and Jesus comes to us and says over again the old words: "It is not where you are. It is what you do. It is not your place. It is the amount of service and sacrifice that you put into my work."

"Can ye drink of my cup, Can ye be baptized with my baptism?" He is saying that to his people in these days with a new emphasis, but with the old yearning in his heart. He is saying it to us across the battle-fields of the world.

THREE GREAT WORDS

We have been sobered by the thought that our nation is at war. We have done our best to keep out of it, but we are in it and I fancy that at last we are glad that our flag is floating alongside the tricolor of France and all the other flags that stand for freedom and for humanity. We have tried to keep out of this war, but we are in it because we believe the cause is right, and because we feel somehow or other that in it we can serve Christ. Already we are seeing that, in the providence of God, some good is coming out of the struggle. France has gotten a new birth. She has been regenerated. Russia has been democratized. Great Britain has been unified. Belgium has been glorified. And now our country is being internationalized as it enters the struggle in which it is not after one foot of territory, nor one ounce of temporal power, nor

"And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee."

"And he said unto them, What would ye that I should do for you?"

"They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

"But Jesus said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?"

"And they said unto him, We are able."

"And Jesus said unto them, The cup that I drink of ye shall drink, and with the baptism that I am baptized withal shall ye be baptized;"

"But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared."

any nation's money, but simply after the chance to serve humanity.

Across those drenched battle-fields the great Captain of our salvation is saying to us as a nation and to our churches: "Can you drink of the cup that I drink? or be baptized with the baptism that I am baptized with?"

It seems to me that there are three great words which speak to us out of this struggle. The first is *service*. That is the thing that is flaming along the battle front, and that is why we have shouldered our share of this burden.

When King George was crowned in Westminster Abbey, the text of the sermon by the Archbishop was this: "I am in the midst of you as he that serveth." Little did they dream then of the significance of that coronation text, for that is the thought that lives in this struggle. Some one from Australia who had gone to witness the coronation exercises tells how one night, going home from a function, he wandered into an alley, having lost his way, and there in the heart of London about midnight he found an English lad sitting on a doorstep with his little sister in his lap. He had taken off his coat and wrapped it around the child to keep her warm. That, he said, he saw in the heart of the empire at midnight.

LEARNING THE MEANING OF THE ATONEMENT

Ah! That is a great thing in this war. If we interpret it aright, it seems to me, that is what we are trying to do. That is what America's entrance means. Our church must catch that note. We are simply unclothing ourselves that the needy may be

clothed. It is the old theme of service, and we shall miss the significance of these days if we do not hear Christ putting a fresh emphasis on the glory of service. Service is the way to greatness.

The second thing is *sacrifice*. I do not think there will be any trouble about understanding the atonement after the war is over. I do not think men will discuss this or that or the other view of the atonement after this war is over, for it is aflame all along that battle-line. It is sacrifice, and it is sacrifice for others. They are living the atonement over there. It is not only service, but it is sacrificial service. It is not only getting a new interpretation, it is getting a new emphasis. The very soul of the thing is in this world struggle. As these men come back from that war and we preach over to them the old story of the cross, they will know what it means, because they have themselves all the while been putting that glorious truth into practice, even though it cost life. As Christ laid down his life for us, so we ought to lay down our lives for the brethren.

THE LESSON OF UNITY

The third thing is that which comes out of these two, out of sacrifice and out of service. It is *unity*. It is not necessarily union. It is something bigger than union. It is unity. It is co-operation. It is the laying aside of little things to do the big things. It is seeing the big things face to face. How cheap and poor and tawdry some of the things which divide us seem as we pause to view the issue!

Somebody was telling me recently of a communion service on the battle-line. All kinds of people were there partaking of the sacrament. It was a Presbyterian minister who was conducting the service, but Presbyterian leaders were not the only ones helping him to distribute the sacred emblems of the Savior's crucified body. Methodists and Baptists and Protestants and Catholics, and probably Jews, were all there. They were all reverent before the great significance of the life that had been laid down for humanity, and the symbolism of that holy sacrament swept aside all small lines of difference and division, as they faced the glory of that passion. That is coming to us in these days.

The Bishop of Montreal said that even if the Archbishop of Canterbury were to come to him and forbid him doing certain things, in a line with Christian unity, that even if the Archbishop of Canterbury were to come to him and say: "This must not be

done," he would say: "I cannot recognize any authority short of that of the great Head of the church."

DRINKING OF THE CUP

Is not Christ speaking to us today as perhaps we have not heard him speak in the years gone by, of the greatness of the things which unite us, of the smallness of the things which divide us, of the greatness of those elements which go to make up the spiritual?

Can ye drink of the cup, the cup that brims to the lip with service, the cup that is blood-red with sacrifice? the old communion cup, the old loving cup of our faith—can ye drink of my cup and be baptized with my baptism? God grant that we may be able!

As we approach the God of nations, and seek the leadership of the great Captain of our salvation for ourselves and for his blood-bought church in these days of world need and struggle, let us pray, first, for *vision* that we may see him who is nail-scarred and thorn-pierced, and who shall see of the travail of his soul and shall be satisfied, and who in these days still cometh from Edom, with dyed garments from Bozrah, trailing the glory of his apparel.

Let us seek a vision of the crucified Christ, that we may be willing to drink the cup and share the fellowship of his sufferings, and then let us seek a vision of the compassionate Christ, that we may have pity in our hearts and be fitted to minister with Christ in shepherding a suffering world.

Let us pray next that we may see

ourselves and the revealing presence of our Lord, our need, our shortcomings, our sins, our duty, our possibilities in him, whose word says: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."

Let us pray also that we may see the open door which fronts and invites the church to its supreme opportunity, that we may see our chance for service, for making Christ known, for letting him live through as well as in us until the world shall know that God has sent him.

With this three-fold vision of our Lord, ourselves, and our opportunity, let us pray for *faith* in the mighty God, for a faith that will steady us during these times of tumult, for a faith that finds God on the throne and that has no doubt that because he is on the throne, good will be the final goal of ill, for a faith that sees ever around the mount in which God's servants

This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.

dwelt the army of celestial allies, and that in every condition can see all things work together for good to them that love God, to them who are the called according to his purpose.

Let us pray for *hope*, since we are saved by hope. Let us pray God for hope to see how things are going to be when he has his way with this world, and to live as though things were that way now.

HATING NOT PEOPLE BUT SIN

Let us pray also for *love*, love to him and love to one another, for love for our enemies, that these days of strife may not engender either permanent or temporary hatred, that we may never hate people, but that we may ever hate sin, injustice, unbrotherliness, and ill will, and that for our present task of world leadership we may be able to comprehend with all saints what is the length and breadth, and height and depth, and to know the love of God which passeth knowledge.

Let us seek God's continuing blessing and guidance for the President of these United States and for all who have the leadership of the nation in this world crisis.

Let us pray for our army and our navy, for those who are enlisting, for our sons and our daughters, and for all who serve the flag with arms and tools, on the battle-line, in the training camps, in shops, and in the furrows.

Let us pray for our allies, that no division may arise among us, but that we may fight as one man until freedom wins.

"He That Hath Ears to Hear"

By Charles O. Lee

THE world in which we live is a world of change. Things disintegrate and new things are formed before our very eyes. The flower that today is, tomorrow is cut down and withereth. The giant oak of today lies a rotting ruin tomorrow. The geologists tell us that the shaggy mountains are under process of change and that the seemingly imperishable rocks are crumbling. The historians tell us that not only do the inanimate things of nature change, but the organizations of men as well. Governments are not stable, for kingdoms rise and wane. Customs flourish and pass away, and the ways of life are continually in a state of flux. The anthropologists tell us that even man in his vital structure is ever changing; that old organs are ceasing to function and newer organs are becoming more and more developed.

"If any man hath ears to hear, let him hear."

There are just two ways of viewing all this change and transformation about us. One is to see in it only chance; the accidents of forces interplaying upon other forces; out of billions of possibilities the eye just happened to be in the front of the head, hair just happened to be on the animal's back and the elephant just happened to have a trunk. The other way is to see a designing hand in it all and through it all.

CHANCE OR PURPOSE?

A careful student of history must come to this second conclusion. Life is not a happen-so; not the mere interplay of the blind forces of nature; not the caprice of fate. Life is upheld by

a designing mind; life is shot through and through with purpose. Life is not mere growth and decay, but progression; and every age is nearer the goal than the preceding one. This old world is like a giant orchestra with a multitude of instruments. God the Master is trying to get it tuned up. It has been builded for harmony and harmony must be the end gained. The jangles and jars are but discords made by improperly adjusted instruments. The noise of life is not its soul, but is an accident of its progress. Beneath and within life there dwells the dominant purpose of God who will see it through.

From out of this multitude of sounds, men will hear largely what they have trained their ears to hear. The botanist will see tremendously more in walking through a forest than the man who has never studied botany.

The musician will hear in music what the untrained ear will be entirely oblivious to. The owner of an automobile can detect sounds and harmonies coming from the motor that are entirely beyond the man who rides in a machine for the first time. The real vital life of these things lies just in these finer aspects. Men do not understand things by viewing or hearing them en masse, but by learning their soul. Every one can see trees and flowers and grass, but it is only the trained eye that can detect the species and appreciate the real order and harmony in the plant world. Anyone can hear sound when the orchestra is playing, but it is only the trained ear that can appreciate the harmony, detect the fine points of execution, discern the real soul of the music.

Life in general is like that. So many see life only en masse; so many hear but the noise of this giant orchestra; hear only the roar of this mighty engine. But just as sure as there is a soul in the forest, just as sure as there is a soul in music, just as sure as there is a soul in the automobile motor, so there is a soul in life generally—and that soul is God, God who is in and through and back of life. Men must train their ears to detect the sound of his voice, or they will hear only the noise and the roar of the things about them and will fail to catch the thing that is really essential.

SEEING GOD IN HISTORY

When the twelve spies were sent into Canaan, they all saw giants and mighty walled cities. Ten saw nothing more. Only Joshua and Caleb saw God, and they saw him as the biggest factor in the enterprise. Elijah heard the terrific winds of Horeb, listened to the rumblings of mighty earthquakes and stood in wonder as the sounds of roaring flames beat in upon his ears. But Elijah was quick to discern that God was not in these forces of destruction. He heard an-

other thing and it saved his soul; he heard the "still small voice," and it was the voice of God. King Ahaz heard only the clamor of the kings of the north as they were knocking at his front gate; heard only the rumblings of the approaching chariots of Assyria. But Isaiah heard God, and God was to him the mightiest factor in the whole situation. The kings of the north where but "two tails of smoking firebrands," and Assyria would be blown before God's power like chaff before the wind.

The apostles of Jesus heard only the murmurings of hate and saw only the approaching destruction of the life of their master by his enemies. When that hate had spent its fury and Jesus seemed to lie helpless in the shackles of death, the apostles felt that all their hopes were gone and returned to their old vocations. But Jesus, while he plainly heard these noises of destruction, heard the voice of God above them all, and in hearing and doing conquered.

UNDERTONES OF HARMONY

Ole Bull, the violinist, was one day found standing far out upon a great projection over the sea. Below him the waves were dashing their fury against the clefts of rock. Ole Bull had his violin to his chin and was playing. He was trying to catch the undertone of the sea. The average ear would only hear the lashing of the waves; only a soul trained to detect harmony would ever think that these roaring waves had a soul, and that within and beneath the clash of the sea there was an undertone of harmony speaking its message to men.

Today great sounds are abroad in the world, more than ever before in the history of men. The wars of former times were but the morning's play in comparison with the one now raging. Alexander conquering the world, Caesar marching through Gaul, Jerusalem bathed in blood, Napoleon upon his nefarious conquests, all these

pale into insignificance when compared with the world war of today. The jar and jangle that fills the world is awful. To the casual ear the world is more like a giant boiler factory in action than a magnificent orchestra at play. It is the sound of uproar rather than the harmony of music. It seems like the clanging of millions of cymbals instead of the grandioso of a glorious symphony. There never was a day when the world needed trained ears as today, ears trained to detect the voice of God and to hear the tramp of his feet. There is a need for men and women to live close to him, to catch the harmony of a progressive accomplishment.

THE HEARING EAR NEEDED TODAY

Wonderful possibilities lie before the pathway of men in these terrible days, yet awful consequences are in store if we do not see God. The Israelites believed the ten spies rather than Joshua and Caleb and as a result were compelled to travel the wilderness for forty years as wanderers. Detecting the "still small voice" saved Elijah and sent him back to the tasks from which he had fled. Ahaz did not heed Isaiah and the forfeiture of a kingdom was the result. The Jews failed to heed the warning of Jesus, who tried to get them to listen to the voice of God in their hour of need, and the destruction of Jerusalem and the passing of a nation forever was the result. The men who have made the world to advance have been the men who could hear the voice of God above the clamor.

God lives today more vitally than he has ever lived before and he is seeking to be the real guide to men. He is not in this war—this war is a war of selfishness, of hate and of greed. Yet God is working great things out of these situations and men need to live close to him during this awful crisis. "If any man hath ears to hear, let him hear."

Danville, Indiana.

The Church and the War

By Shailer Mathews

In the Biblical World

WE are in war. That is now a determining fact in American life. Whether we regret it and bemoan it, or welcome it and rejoice in it, the situation is one of war. We must do business while at war, study while at war, pray and serve our world while at war. To act, think, worship, on any other assumption is madness.

The church must do its work in the

midst of a nation at war. There is no alternative that does not smack of treason.

What then is the duty of the church?

First of all it is to remember that it is a church and not a military institution. Its pastors must remain spiritual leaders. Its members must be champions of the spiritual life.

To forget this fundamental duty is

poor patriotism and poorer religion.

* * *

It is the duty of the church to fill men's hearts with confidence in spiritual things. Ministers are not medicine men of civilization, beating the tom-toms of selfish nationalism, heralding an American God and an American gospel. The nation must be heartened in its sacrifices by inter-

pretations of the divine will. We are on God's side so long as we fight to preserve the precious heritage of the spiritual forces in history, liberty, democracy, and human rights.

We dare not pray for victory were we fighting for land, or booty, or conquest, or national supremacy, or the enforcement of our political ideals upon unwilling people.

* * *

We fight to make the world safe for democracy, not for the subjugation of a world to democracy.

The church must see to it that hatred is not allowed to dim the nobility of our present purposes.

The church must resolutely refuse to class its expenditures for missions at home and abroad, for the welfare of society, and for the preservation of

public morals with the luxuries in which we economize.

Its work must be increased, not curtailed. The times are too exigent for retrenchment. If the gospel was needed in times of peace, it is doubly needed in the time of war.

We must expand in ministering to the souls of men.

We must redouble our efforts to protect the soldier. Moral deterioration always waits upon war. The church must mobilize its forces to make soldiering safe for character.

So, too, must the church stimulate men to a larger sense of obligation to those whom the war will make its victims. This is the time to give money, not to make money. Beyond the cheerful submission to taxes and loans, there must be also the contributions to

the Red Cross Society and to other agencies of helpfulness.

The church must teach repentance and prayer. Death is closer than ever before. Life is more serious. Why obscure these solemn facts?

And, if we are to face them as we should, the Christian leader must talk about something more vital than the fulfilment of prophecy in "tanks," aeroplanes and Armageddon. He must bring men's souls to God. Sin and death call for a deliverer.

Let the church preach the good news of a God who works his loving will even through the hatreds of men and who fills with new courage and faith the hearts of those who through personal sacrifice and national repentance present themselves to him in service to their world.

What Is Christianity?

By Benjamin B. Warfield

In Princeton Theological Review

DOES the word "Christianity" any longer bear a definite meaning? Men are debating what Christianity really is. Auguste Sabatier makes it out to be just altruism; Josiah Royce identifies it with the sentiment of loyalty; D. C. Macintosh explains it as nothing but morality. We hear of Christianity without dogma, Christianity without miracle, Christianity without Christ. Since, however, Christianity is a historical religion, an undogmatic Christianity would be an absurdity; since it is through and through a supernatural religion, a non-miraculous Christianity would be a contradiction; since it is Christianity, a Christless Christianity would be—well, let us say lamely (but with a lameness which has perhaps its own emphasis), a misnomer. People set upon calling unchristian things Christian are simply washing all meaning out of the name. If everything that is called Christianity in these days is Christianity, then there is no such thing as Christianity. A name applied indiscriminately to everything, designates nothing.

WHAT OF "REDEMPTION"?

The words "Redeem," "Redemption," "Redeemer" are going the same way. When we use these terms in so comprehensive a sense—we are following Kaftan's phraseology—that we understand by "Redemption" whatever benefit we suppose ourselves to receive through Christ—no matter what we happen to think that benefit is—and call him "Redeemer" merely in order to express the fact that we somehow or other relate this benefit to

him—no matter how loosely or unessentially—we have simply evacuated the terms of all meaning, and would do better to wipe them out of our vocabulary. Yet this is precisely how modern Liberalism uses these terms. Sabatier, who reduces Christianity to mere altruism, Royce, who explains it in terms of loyalty, Macintosh, who sees in it only morality—all still speak of it as a "Redemptive Religion," and all are perfectly willing to call Jesus still by the title of "Redeemer"—although

some of them at least are quite free to allow that he seems to them quite unessential to Christianity, and Christianity would remain all that it is, and just as truly a "Redemptive Religion," even though he had never existed.

I think you will agree with me that it is a sad thing to see words like these die like this. And I hope you will determine that, God helping you, you will not let them die thus, if any care on your part can preserve them in life and vigor.

The Leaden Eyed.

Let not young souls be smothered out, before
They do quaint deeds, and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its jaws are ox-like, snuff and leaden-eyed.

Not that they starve, but starve so dreamlessly.
Not that they sour, but that they seldom reap.
Not that they serve, but have no gods to serve.
Not that they die, but that they die like sheep.

Rachel Lindsay

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

N. D. Hillis Works for the Liberty Loan

Among the leading workers for the Liberty Loan in this country was Rev. Newell Dwight Hillis of New York. On May 21, he left his church in Brooklyn and went on a tour with other leading men through the south and southwest to the Pacific coast. He spoke thirty-two times in twenty-two cities and covered a distance of nine thousand miles in twenty-two days. The General Committee of the American Bankers' Association speaks in the highest terms of his service.

New York Will Remember Luther

The citizens of New York will pay honor to Martin Luther in the Grand Central Palace in October, remembering four hundred years of history since the posting of the theses on the church door at Wittenberg. Local churches will exhibit the work they are doing and the great interdenominational agencies will also make an exhibit of their activities. The history and achievements of Protestantism will be graphically set forth.

President's Son-in-law for France

Mr. Francis B. Sayre, son-in-law of President Wilson, has been appointed by the Young Men's Christian Association as a representative of the Association during the present war. He will go with the American troops and will sail with twenty-five other men chosen for this work.

City Missions and Philanthropy

The City Missionary Society of the Boston Congregationalists attends to philanthropy as well as the more conventional activities of city mission work. One of their special activities is the sending of mothers and children to the country for a week of rest. Last year 4,170 were given such a vacation. This kind of service has been carried on for thirty-eight years.

Bohemians Honor John Huss

The Bohemians of Chicago cherish the memory of John Huss who is not only a symbol of Protestantism for many but also a symbol of the liberties of their people, won by such a price as martyrdom. The anniversary of the burning of the reformer was held this year in the Carter H. Harri-

son school building and Rev. Vaclav Vanek was in charge of the program. Mr. Vanek is a city missionary working under the Presbyterian board.

Organize Missionary Society for Russia

The Presbyterians of New York have organized a missionary society to do work in Russia. It is thought that the new political conditions will bring a change in religious attitude favorable to Protestantism.

Congregational Roof Garden

The First Congregational church of Canton, Ohio, has opened a new building with a spacious roof garden which will hold more than a thousand people. An interesting feature of the opening was the presentation of a large United States flag by Betsy Ross Tent of the Daughters of Veterans. This flag will fly from the top of the church. The roof garden will be a community center for moral, social and civic uplift.

Protestants of Indianapolis Speak

Rev. M. C. Pearson is secretary of the Church Federation in Indianapolis and he writes a short sermon for the press every week. Since the war broke out he has been emphasizing the slogan, "Keep Indianapolis Morally Clean."

Federal Church Executive for Duluth

The leading cities of the country are being organized for local federation work and one of the latest cities to fall into line with modern methods is Duluth. The Inter-Church Council of Duluth has employed Mr. W. L. Smithies as executive secretary. The newspapers of the city gave very favorable notice to this advance step.

Toward Church Union

At the meeting of the Michigan Conference of the Congregational churches held in Jackson, May 15-17, a statement was presented from the Genesee Association, as reported by the Congregationalist. It included: 1. A United Church made up of denominations already dominated by the democratic spirit is both desirable and possible. 2. The action last January of the Commissions on Christian Unity of the Disciple and Congregational churches, looking toward the

organic union of these two denominations, is commended. 3. The Congregational Commission on Christian Unity is requested to resume negotiations with the Methodist Protestant and United Brethren churches. 4. The request is made that the Baptist denomination be invited to join these four denominations in working out and putting into effect a mutually satisfactory plan of union. This was endorsed by the Michigan Congregational Conference and ordered forwarded to the next meeting of the National Council of Congregational Churches.

More "Quiet Hour" Talks

S. D. Gordon, the author of the "Quiet Talks" books, is conducting a daily morning meeting, 10 to 10:45 o'clock, from July 2 to September 4, at a prominent board walk theater at Atlantic City this summer. These meetings are supported by a committee of the city's laymen, with the hearty co-operation of the ministers.

President Wilson Places Tablet in Old Church

The old Presbyterian church at Staunton, Va., was the one in which President Wilson's father was pastor at the time the future president was born. The building is being remodeled and the president has asked the permission of the church to place a tablet in the remodeled building to the memory of his father.

Bishop Oldham In America

Bishop Oldham is the Methodist authority for Latin America and he is now in this country conferring with the secretaries of the Board of Foreign Missions of the Methodist Episcopal church. He will visit some camp meetings during the summer and will sail for Buenos Ayres in the fall. Mrs. Oldham is now in Buenos Ayres entertaining the bishop's callers. Bishop Oldham speaks as follows with regard to the South American situation: "The Republics of South America are greatly moved by the entrance of the United States into the war. Brazil and Bolivia immediately joined hands with us. Argentina, which has suffered much from drought and locust and is very hard hit financially by the difficulty in obtaining loans, is nevertheless steadily moving towards alignment with the Northern Republic."

Social Interpretations

By ALVA W. TAYLOR

What Is "Practical" Politics?

When an issue like that of prohibition is mentioned we hear much talk about "practical politics." The politicians have always called it poor practical politics to tackle the booze issue. Is it practical politics or mere conventional statesmanship? Every practical consideration demands the elimination of booze as a war measure. If it is logical to make army camps and naval vessels bone-dry, why is it not just as practical to make the industrial army dry? Conscription is based upon the theory that we are organizing a nation for war and the draft is only to enable us to make scientific selection of those who can fight best and to enable us to select those who can be spared from the quite as important business of supplying the army and feeding the Allies; thus, if efficiency requires a dry fighting force at the front, it also demands a dry fighting force behind the lines. The liquor industry employs something less than 800,000 men; logic demands that they be released to take the places of the million and a quarter who are taken out of industry for the fighting lines. We must save all waste and economize until it hurts to feed the Allied armies and the nations behind them; logic demands that we save the 11,000,000 loaves of bread and the vast amount of other food values that goes into booze, as well as make its army of employes and purveyors productive factors in the national wartime economy. The housewife is asked to save \$700,000 from the garbage can for the sake of national economy, yet we allow the booze business to spend more than \$3,000,000,000 per year over the booze purveyors' bar.

Practical politics, in terms of far-seeing statesmanship, would have abolished the booze business in peace times. But conventional statesmanship never proceeds beyond certain precedents, and the prohibition issue is too revolutionary for it. Russia's example is furnishing powerful sanctions to these conventional statesmen; if Russia did it, we might do it, they say. England has been able to curtail beer manufacture by some sixty per cent; conventional statesmanship has been able to go thus far because the precedents were established in relation to other products, but it has not dared to declare liquor not a legitimate industry. Prudence

doth make afraid. Liquor interests are interwoven into politics as the warp into the woof; thus "practical politics" stands in awe and fear.

* * *

Not Pensions but Insurance

The Carnegie Foundation has determined to give up its pension scheme and substitute for it a scheme of insurance for teachers. The motives behind the pension system were good, but time and the trying have demonstrated its errancy. It put all institutions not on the list at a discount in securing teachers and made it difficult for a teacher to change from one school to another freely; it left the great majority of teachers unprovided for and those with the poorest salaries at that. It is to be hoped that church funds now in process of accumulation will ultimately be administered in the same manner, i. e., as insurance funds rather than as pensions. The Carnegie Foundation's study and experience will no doubt be invaluable to their trustees and would seem to come in the nick of time—for these funds are as yet largely uncollected. The foundation will use its funds to lessen the cost of insurance but put the initiative up to the insurant and his school, and it will enable every school and every teacher to benefit by its plan.

Life insurance is the greatest single co-operative enterprise in the land today. There are 40,411,979 policies in force, carrying insurance to the amount of \$21,589,172,000. The Presbyterian Minister's Fund, now open to pastors of all communions, offers the safest and most liberal insurance in existence for ministers, but it is able to do this only because it is confined to ministers and they, as a body, constitute a favored risk because of their clean living and an occupation that does not involve great risks of accident or disease. But there are many whose salaries are too meager to take advantage of it and few are able to carry enough insurance to guarantee a subsistence income for old age. Here the church funds now being raised could supplement and make assurance possible through their contributions and the supplementary sums given yearly by the churches.

* * *

THE MINIMUM COST OF LIVING. By Winifred Stuart Gibbs. (93 pages. \$1.00. Macmillans.)

This is the latest of the several scientific books on the subject. Its

subtitle is "A Study of Families of Limited Income in New York City." It is an intensive and protracted study of the budgets of seventy-five New York families with incomes ranging from \$200 to \$300 up to \$1,100 to \$1,200, the major portion of them running from \$500 to \$800. They were found to produce much more than the average of sickness and death and to end the average year with a deficit. By the application of scientific rationing health, mortality and deficit conditions were all greatly improved. The study is replete with tables showing conditions and improvements and the means adopted to secure them. It shows that much can be done to improve the conditions of the poor through education in regard to food and other expenditures. Much more could be done through a living wage.

* * *

PROPERTY AND SOCIETY. By Judge Andrew Alexander Bruce, of Supreme Court of North Dakota. (150 pages. 50c. McClurg & Co.)

This little book is a weighty argument for the constitutionality of modern social and industrial legislation. It reviews the history of property and personal right and shows how modern conditions demand the steady delimitation of personal in favor of society's rights. In the development of American law and liberty there has never been any division on the question of the rights of human life as against that of property. In the construction of the law the courts have often been dependent upon precedent more than upon social welfare and thus, in many cases, failed for the time being to justify social legislation. Even in such cases as that of child labor they have upheld the law under the ancient theory that the child is the ward of the state, but Judge Bruce contends the right of the child to his own health and life and society's right in them for him should be the basis for upholding such laws; thus the law could be made to apply to men as well as women and children. He reasons also in favor of conservation of natural resources, of national health, of the logic of liquor legislation and compensation for injuries in industry, etc. This little book is a ringing brief for social legislation.

Memorial United Brethren Church of Dayton, O., has trained two Junior Endeavorers who have become missionaries, one at home and the other abroad.

The Sunday School

Soul-Satisfaction

The Lesson in Today's Life*

By CHARLES H. SWIFT

GOD does not mock the natural longings of man's soul. For every noble ambition He provides a way of satisfaction. He does not place in man's soul a deep yearning after the higher things of life only to disappoint him. Every necessity of nature has been provided for. The great fountain of God sends forth perennial streams to which the thirsting soul may go and find satisfaction in the quenching water of life. God's gracious invitation is the expression of the divine desire to bless the human family in satisfying the hungry souls of men.

The prophet's fertile figure becomes impressive as one vividly imagines the hungering and thirsting body for those physical wants which alone can satisfy. These persistent and sometimes painful wants, which so readily find the means of satisfaction in God's well-ordered world, give us assurance that the deep-seated longings of the soul for spiritual things will not be in vain.

* * *

After all is said, man's deepest yearning is for God. He may deceive himself for a time in believing that he wants the things which belong to this world; but the time comes when this becomes a mockery to him, for the cravings of his soul are for things more substantial, things which are eternal. Men spend a life-time in attaining that which, in the end, proves a curse.

God's gracious invitation is given to a people who attempted to find happiness and satisfaction away from the eternal springs. Their social, economic and religious life was all shot through with the rapidly growing selfishness of the day. Greed for gain and desire for prominence were shackling the hands of justice and drying up the springs of sympathy. The people were spending their money for bread which was no bread at all. What a tragedy in the perversion of human nature, when men will run themselves to death in chasing soap bubbles, allured only by the beautiful

colors reflected in the pearl-like surface.

* * *

This gracious invitation finds its counterpart in the teachings of Jesus relative to what is fundamental to life's happiness. That the soul which hungers and thirsts after righteousness will find happiness, is the divine conception of the great Teacher. Jesus is saying what God's invitation embodies, driving home the truth that only the adjustment of one's life to his whole environment so as to experience no harsh and harrowing relationships with one's fellowmen will bring permanent happiness. How many actually experience a tugging at their hearts, a ceaseless gnawing of the soul, for a right relationship with God and fellowmen?

Jesus knew the psychology of the soul and no doubt came in contact with men and women who could not find that peace and satisfaction which their souls craved. To these

disappointed, weather-beaten, heart-broken pilgrims He cries out: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

* * *

The world of today needs this divine invitation. The great soul of humanity is tossed upon the high seas of fearful foreboding and sneering skepticism. Science, philosophy, art, literature, education, commerce, yea, all the substitutes which the soul of man has been feeding upon have come to nought, while the eternal hunger for God grows more intense. Greedy selfishness, malignant militarism and tyrannical autocracy are proving to be false gods. The sin-cursed heart and the sorrow-tossed soul of the world are pleading for that which can give permanent satisfaction.

It is an opportunity for the prophet's voice to be heard from our pulpits: "Seek ye Jehovah while He may be found; call ye upon Him while He is near." It is an opportunity for the program of Jesus to be heralded forth as fundamental to the great need of world reconstruction. It is an opportunity for the dynamic spirit of the saving Christ to transform the lives of countless multitudes who are seeking rest from weariness of soul. It is an opportunity for the church to extend anew God's gracious invitation to a lost world.

Christian Church, Carthage, Mo.



Some Recent Books



HIS FAMILY. By Ernest Poole. When "The Harbor" appeared a year or two ago the author was greeted in many quarters as a writer of a "great American novel," even if this did not prove to be *the* "Great American novel" long looked for. In his second book, "His Family," is pictured a New York home in the rapidly changing environment of that cosmopolitan city. Some of the most vital problems of our present day city life are considered—the home, motherhood, children, the school. Roger Gale is vividly drawn, with his sadness at the changing circumstances of life and his final partial satisfaction in realizing his "immortality" in the lives of his three children. (Macmillan Company, New York. \$1.50.)

SIX MAJOR PROPHETS. By Edwin E. Slosson. "Comprehensive and illuminating analyses" of six of the prophets of the modern age—Shaw, Wells, Chesterton, Eucken, F. C. S. Schiller and John Dewey. A companion volume to Dr. Slosson's earlier work, "Major Prophets of Today."

The author gives such treatment of these masters that the reader may readily choose for himself which is best adapted to serve him as "guide, philosopher and friend." (Little, Brown & Company, Boston. \$1.50 net.)

THE LAND OF THE GOLDEN MAN. By Anita B. Ferris. A volume of true stories about the people of South America. Thrilling stories of Indians which have more than a thrill. Some suggestions are offered for the use of the book in Sunday school classes mission bands, etc. (Missionary Education Movement of the United States New York.)

ANN OF AVA. By Ethel D. Hubbard. A charmingly written story of the life of Ann Hasseltine Judson with pictures of early missionary work in China as carried on by Adoniran Judson and his helpers. A valuable book for use with young people's classes. (Missionary Education Movement of the United States, New York.)

*This article is based on the International Uniform Lesson for July 29, "God's Gracious Invitation." Scripture, Isaiah 55.

Disciples Table Talk

Nebraska State Convention

The Nebraska Christian Missionary Society will hold its fiftieth annual state convention July 30 to August 5 at Bethany, Neb. This convention being the fiftieth in the history of the organized work of the Disciples in Nebraska, it has been designated as the Jubilee Convention. The last year has been one of the best in the history of the society. The year was begun with an indebtedness of \$1,600. The close of the year will find more than \$1,000 in the treasury. A very aggressive program has been carried out during the year. Evangelists have been kept in the field constantly, pastors in strategic places have been given generous assistance, and persistent work has been done to increase the efficiency of the church work in all its departments. D. R. Dungan, of Glendale, Cal., will be present at the convention. Mr. Dungan was the pioneer missionary sent by the American Christian Missionary Society to do missionary work in Nebraska. He preached in Nebraska as early as 1860. All Disciples in Nebraska and adjoining states are given an urgent invitation to attend this Jubilee Convention.

* * *

—Dr. H. L. Willett is spending three weeks at Chautauqua Lake, N. Y., and is delivering courses of lectures on the Bible. Dr. Willett is much improved in health in the past few weeks.

—Mart Gary Smith of Ada, O., reports 32 accessions to the church there since his coming, 24 of these being by confession of faith.

—Chester A. Snyder, pastor at Central Church, Salt Lake City, Utah, writes that several young men from Fort Douglas have attended services there recently. Some have placed their membership with Central Church. Mr. Snyder would like to have names of soldiers located at the camp. He should be addressed at 618 Wilson avenue, Salt Lake City.

—R. W. Wallace, who for the past two years has served as pastor at Lexington, Mo., has resigned this work and accepted the pastorate at Winder, Ga. The change is made chiefly in the interest of health. Mr. Wallace will remain in Lexington until October 1.

—S. G. Fisher of the church at Minneapolis recently visited Liberty, Mo., church, with a view to considering a call to the pastorate there. Mr. Fisher is a Missourian.

—Dr. Paul Wakefield and family, of Lu Chow Fu, China, are now at Springfield, Ill., and will remain in this country for a year's furlough.

—The twenty-first annual meeting of the Campbell Institute will be held at the Hyde Park Church, Chicago, July 25-27. As accommodations are limited, reservations should be sent to Edward A. Henry, University of Chicago.

—E. C. Lacy, of the work at Walton, Ky., reports that the cornerstone of the new building was laid on July 14. There have been 10 additions to the church membership at recent services at the Walton church.

—The Christian churches and Sunday schools of McLean county, Ill., held a picnic at Miller Park, Bloomington, on June 28. The address of welcome was given by S. H. Zendt, Bloomington, and the reply by H. H. Peters, state secretary. President H. O. Pritchard of Eureka and R. E. Hieronymus of the University of Illinois were also present and delivered addresses. Both addresses were of a high order and were challenges to the church to render a more vital and effective service during this time of crisis. L. B. Conrad, singing evangelist of Bloomington, had charge of the music. The fellowship was delightful and the day was enjoyable throughout. A committee was appointed to effect a permanent organization and to select officers for the ensuing year. There was a large number of persons present at the picnic.

—The Men's Class of the Hamilton Avenue school, St. Louis, has been co-operating with all of the other departments of that school in an advance movement which was started at the beginning of the year, shortly before the dedication of the new Sunday school building. Prior to the first of January, 1917, the class had a regular attendance of about 20. They have more than doubled their attendance and now have an enrollment of almost 100. Their aim is a regular attendance of 100 men.

—Word has been received of the death of Thomas J. Randall, one of the oldest settlers of the Yakima Valley, and probably the first minister to come to Ellensburg, Wash. Mr. Randall died Tuesday at the home of his daughter, Mrs. Ida M. Craig, in White Bluff, Wash. He had been ill with pneumonia for two months. Mr. Randall was known in the valley as a Bible student and speaker of great charm. Old-timers say that he had preached more funeral sermons than any other minister who was ever in the valley.

—The Board of Ministerial Relief of Indianapolis, Ind., reports a splendid gain in receipts for the nine months ending July 1. The total is \$41,356, a gain of \$15,054 over the same period last year. While there has been a fine advance in all sources of income, the chief gain is in Annuities, that must go into the Permanent Fund, and even so will yield no immediate net return. The Pension Roll has grown to 151, requiring \$2,513 for the July payment and leaving only \$168 in the treasury. Church treasurers and individual friends can save the day by prompt remittances.

—George L. Anderson, Drake student-preacher, has accepted the work at Wapello, Ia.

—The Loyal Bereans Class of the church at Indianapolis, Ia., has provided a five-years' scholarship in Drake for Miss Mona Reed, a graduate of the West Des Moines high school and a member of the Drake Volunteer Band.

—George L. Snively had charge of the dedication of the Guthrie Center, Ia., church on July 8, and raised over \$15,000 in cash and pledges, although but \$12,000 was needed to clear the indebtedness on the new \$20,000 building. W. F. Hurst is pastor at Guthrie Center.

—J. L. Garvin is with the American Church Bureau as Director of Religious

Forces. He conducts campaigns during which he organizes the work of a church and trains a manager to continue the methods permanently. He and his family are now located at Lakewood, O. This will be their home, though Mr. Garvin will be much on the road.

—Jasper T. Moses, though a teacher in the high school at Pueblo, Colo., has been supplying the pulpit of Central Church, Pueblo, since March 1, when the pastor left.

—Schools of Methods have been conducted at Bellefontaine, Mansfield and Columbus, O., in which more than 600 people were enrolled and in which more than 80 local churches were represented.

—At the Jasper County (Mo.) Assembly of Christian Churches, to be held at Lakeside July 24 to August 2, there will be a School of Methods in which lectures will be given by D. W. Moore, of Webb City; C. C. Garrigues, of Joplin; C. H. Swift, of Carthage; J. H. Jones, of Springfield; W. P. Shamhart, of Joplin, and others. C. H. Swift has charge of the sessions of the school. C. C. Garrigues has charge of the elders' and deacons' conference, in which Mr. Garrigues, Mr. Shamhart, Mr. Swift, Mr. Moore and Mr. Jones will have part on the program, and also R. W. Hoffman, J. B. Briney and Dr. John Clark. A. W. Taylor of Columbia, Mo., will give a series of addresses at the rural church institute, also Professor A. C. Ragsdale, of the State University, and C. T. Patterson, of the State Poultry Station. There will be various attractive forms of recreation provided, including baseball, tennis, boating and swimming. W. P. Shamhart, of 1507 Connor street, Joplin, Mo., should be written concerning the renting of tents for the assembly.

—An adult class of the church at Fayetteville, Ark., has been practically eliminated by enlistments for the war. The superintendent of the school, W. B. Stelzner, states that on the first call of the President for defenders of the

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nation, practically every man in the class responded. Just two are left.

—The Montana State Convention held in Bozeman, June 18-21, was pronounced among the best, if not the very best, ever held by the Disciples in the state. There were eighty-three delegates and visitors from points outside of Bozeman in attendance. Chief among the speakers were Mrs. Terry King of Texas, Walter Menzies of India, Roy Roadruck of Spokane, Wash.; W. J. Clarke and Grant K. Lewis of Cincinnati, O. The reports of the superintendent of missions, J. E. Parker, indicated good work done. A fine body of young men have recently come into the ministry of the Montana churches.

—Vaughan Dabney, of Durham, N. H., came to Chicago recently to read the marriage service for his sister. While here he supplied Dr. Ames' pulpit at Hyde Park on June 17.

—Dean F. O. Norton, of Drake, is teaching New Testament Greek and Septuagint Greek in the University of Chicago this summer.

—The churches and the Y. M. C. A. of Keokuk have put up a tent at the camp of "Co. L." supplying it with piano, Edison machine and records, writing material, tables, chairs, etc. They also furnish a program each Tuesday and Friday. Wallace R. Bacon, pastor at Keokuk, is taking an active part in these camp activities.

—S. G. Buckner, of Somerset, Pa., was called to succeed J. H. MacCartney at Modesto, Cal., and accepted. Then the Somerset church roused itself and after some correspondence persuaded the Modesto church to release Mr. Buckner from his acceptance so that he might continue at Somerset, Pa. He continues at Somerset with an increase in salary.

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—D. W. Moore, pastor at Webb City, Mo., reports a patriotic service at the church there on July 1. In the morning there was a flag-raising, two national flags and a Christian Conquest flag being raised to position with impressive exercises. Judge Frank Forlow, of Webb City, delivered an address on "The Flag," and the pastor followed with a brief address on the history and meaning of the Christian Conquest flag. Mr. Moore believes that the two flags should be made to wave side by side, on the ground that "no nation has yet survived the loss of its religion." The Webb City church has recently made an offering of \$55 for Red Cross work, and passed its apportionment for both benevolences and the foreign work.

—E. A. Cole, pastor at Knoxville, Pittsburg, reports that the congregation there is contemplating some needed improvements on the building for August. There were seven additions to the membership at Knoxville recently. In a fine exchange meeting held by E. N. Duty, of Charleroi, Pa., there were nine confessions of faith and eleven accessions by letters as results of the effort.

—A. W. Taylor, of Columbia, Mo., is delivering a series of lectures at Phillips University, Enid, Okla., this week on social service themes.

—In the death of Dr. William S. Woods the college at Fulton, Mo., which bears his name, comes into prominence

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—H. W. Hunter, of the Wellington, Kan., church, was secretary and publicity man for the Red Cross War Fund campaign for all Sumner county. The work was well done, for with an assignment of \$38,000 for the county, \$55,000 was reached. Many complimentary things were said about the work of Mr. Hunter, both as to secretarial and publicity work. Wellington raised \$18,000 of the above amount. During this campaign Mr. Hunter moved his desk to Red Cross headquarters.

—W. F. Turner has just completed five years of service at North Yakima, Wash. During this period 897 new members have been received into the congregation, 404 of these last year; 87 since January 1 at regular services. Over 300 were received during the Kellems evangelistic meetings. Assisted by J. W. Tapp, Mr. Turner has conducted three home force meetings in four years. The Sunday school at North Yakima, which Mr. Turner superintends, has the largest attendance of any school in Washington, Idaho or Montana. The C. W. B. M. organization has 101 members, the largest in Washington; this supports a "living link." There are two Christian Endeavor societies. This church was organized 37 years ago at Yakima City and later was moved to North Yakima. There are now nearly 1,500 names on the membership list, all being resident. Mr. Turner was recently given the degree of D. D. by Eugene Bible University. The school had conferred this degree but four times in twenty years.

—The Wellington, Kans., church supports the work of V. C. Carpenter in Porto Rico. In a letter that the church received lately he states that there was every indication that the Island would go "Dry" when it voted on this proposition on July 16th. Mr. Carpenter

says that the work of the church in Porto Rico is doing well. The church at Wellington is happy in being able to keep up his salary.

—O. F. Jordan, of the church at Evanston, Ill., has been appointed by the local mayor a director of the Evanston Public Library, and will give his efforts to the work of the book and library extension committee.

—Bethany Assembly has secured for the opening Lord's Day evening, July 29, an illustrated lecture by Prof. W. E. Michelin, of Paris, on "How We Live in the Trenches in France." Over 100 views taken on the field will be presented. Prof. Michelin speaks English fluently, and comes to this country as a special lecturer for the French government in the interest of the Red Cross.

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REJOICING IN ANXIETY

Comparative Statement of Ministerial Relief Receipts, Oct. 1st to July 1st

	1916	1917	Gain
Churches	\$11,982	\$13,667	\$1,685
Bible schools...	1,992	3,762	1,770
Individuals, Men and Millions			
Movement ...	1,700	3,221	1,521
Interest and rent	2,813	2,880	67
Estates	1,560	1,250	*310
Annuities	6,200	15,500	9,300
Conventions, etc.	55	1,076	1,021
Totals	\$26,302	\$41,356	\$15,054
*Loss.			

Over against the encouragement that comes from such a fine showing is the grim fact that, when the pension checks, 151 of them, went out last week, carrying \$2,513, they reduced our bank balance to \$168. You see over \$16,000 of this year's splendid receipts had to go into the Permanent Fund, only the interest on which can be used.

The July quarterly remittances of the churches that follow the budget system faithfully are helping us to meet the season that formerly brought in very little money. If individual friends will also rally promptly we can get through the summer without borrowing. Of course, we cannot stop or reduce payments to the Veterans of our Lord in such times as these.

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BIBLE CONFERENCE WEEK AT BETHANY ASSEMBLY

This week, the last of the Assembly, will be the climax of the 1917 session. Large numbers of ministers are expected to be in attendance to hear the series of lectures: C. C. Morrison, editor The Christian Century, upon the subject, "The Disciples and Christian Union"; the two series of addresses by Mr. and Mrs. John E. Pounds, Hiram, Ohio; the continuation of the two series of lectures by Prof. E. E. Snoddy on "The Apostolic Church," and "The Psychology of Human Behavior"; the illustrated lecture by Orvis F. Jordan, Chicago, on "The History and Achievements of the Disciples of Christ"; the lecture recital by Julius Caesar Nayphe, an interpretation of the Twenty-third Psalm, and other lectures which, for lack of space, we do not mention. Mr. Morrison will deliver the Commencement address for the Bible Training School on Friday evening, August 17. There will be a pageant, "Kanjunda," under the direction of Miss Lucy King De Moss, Cincinnati, Ohio, on the evening of August 15. Prof. Alvin Roper, Winona Lake, who is to teach for ten days in the Singers' School, will give a concert on the evening of August 13.

The National Evangelistic Congress will also meet during this week at Bethany. The program, which is a strong one, will begin on Tuesday, August 14, and close Thursday afternoon, August 15.

THE ILLINOIS DISCIPLES FOUNDATION

The board of directors of the Illinois Disciples' Foundation met at the University Place Church of Christ, Champaign, Monday, July 9. The report of Luceba E. Miner, field secretary for the Foundation, was quite encouraging. It showed for the past ten months \$2,346 in cash and \$10,343 in pledges. The

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

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The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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Foundation has employed two student helpers for part-time for the past few years, but with the opening of the new year at the university a young woman will be employed full time to work among the women of the university. The feeling was quite general among the members of the board that the funds would justify the employment of a student pastor in co-operation with University Place Church. This may not be done this year, but a committee was

appointed to take the question up with University Place Church.

The Foundation does not concern itself with securing students for the university. If a vote were taken, every

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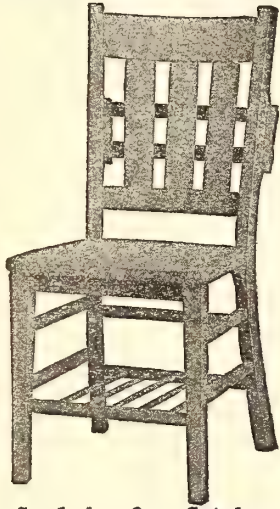
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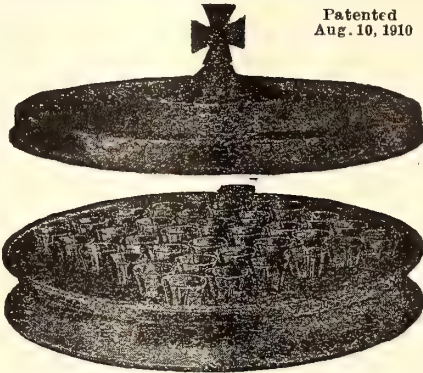
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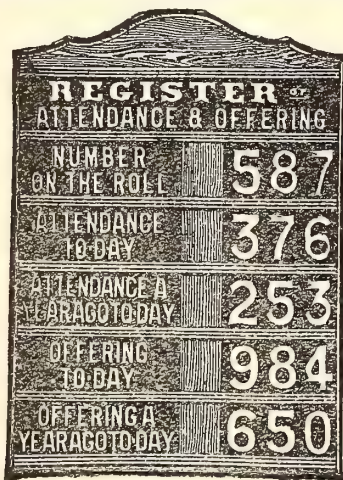
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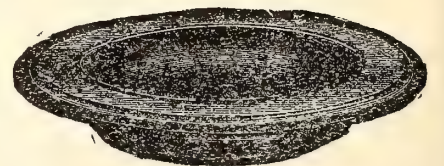
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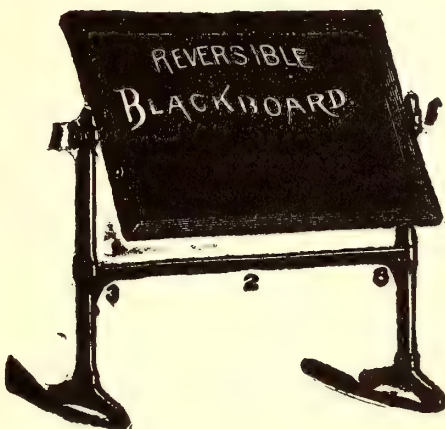
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THE CHRISTIAN CENTURY

Vol. XXXIV

July 26, 1917

Number 30

The Church and the New Democracy

By Raymond Robins

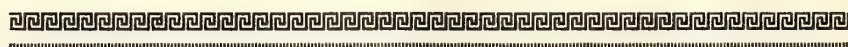
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IN THE INTEREST OF THE KINGDOM OF GOD

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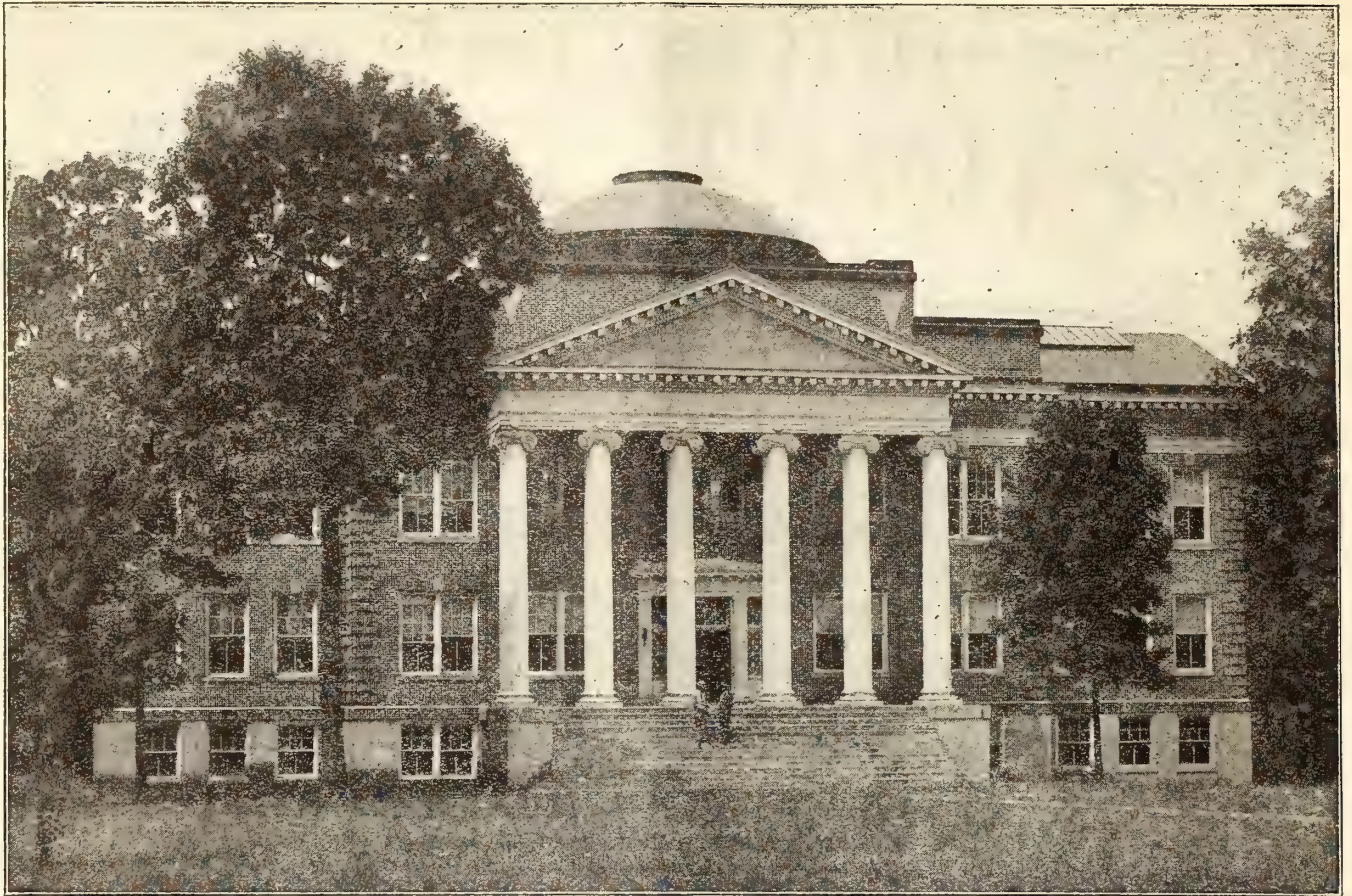
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Where the Impossible Comes to Pass

Long enough ago that their first students, men like B. A. Abbott of St. Louis and Geo. P. Rutledge of Cincinnati, feel complimented when addressed by octogenarians as "young man," Josephus Hopwood and his like-minded wife went into the mountains of Eastern Tennessee and established Milligan College, with nothing but a vast necessity and a vaster faith in God and humanity as resources. With such business men as Geo. W. Hardin fully committed to the proposition, and such another man of faith as Henry J. Derthick leading the venture, it is easy for the rest of us to begin to believe.

For the ordinary extraordinary man one plunge like that would last a lifetime, but not for Josephus Hopwood! Fourteen years ago he transferred the heartaches and impossibilities of Milligan College to other saints and started Virginia Christian College at Lynchburg. Here again were found two groups of self-sacrificing spirits, a teaching group and a giving group. With the indigenous and indefatigable John T. T. Hundley at the head, a noble staff of teachers, full recognition as one of Virginia's twelve Senior Colleges, three superb buildings (one given by Andrew Carnegie) on a beautiful campus of eighty-six acres, all debts paid and a host of loyal friends like Cary and Snidow, the McWanes and the Easts, hope has ripened into confidence.

About the same time, 1901, to be exact, the brethren in North Carolina, and especially the Harpers and the Hackneys, realized that without preachers the churches must fail, and without a college the supply of preachers must stop. So faith answered necessity again and Atlantic Christian College was launched at Wilson. The long and fruitful administration of President Jesse C. Caldwell is being ably and faithfully followed by President Raymond A. Smith and an efficient and devoted faculty.

All three of these colleges are of the New South. They are open to men and women on equal terms, and under the most Christian and homelike care. The Men and Millions Movement is beginning their endowment and its success will doubly assure their future usefulness.

MEN AND MILLIONS MOVEMENT
222 West Fourth Street **CINCINNATI, OHIO**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WELSH, CONTRIBUTING EDITOR.

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What Is a Church?

CHRISTIAN UNION WAITS ON A DOCTRINE OF THE CHURCH.

If a Chinaman visiting our country should seek to get our conception of religious institutions he would receive a variety of answers to the question, "What is a church?" He would be puzzled to find so powerful a religious movement as Christianity quite unable to account for its social structure.

As one looks about in current denominations, it is clear that most of the denominations have been named for types of church government. Roman Catholics insist upon a Pope as the fundamental mark of the church. Episcopalians say, "Where the bishop is, there is the church." Presbyterians wish the church to be organized with elders, presbytery, synod and general assembly. Congregationalists refuse to speak of "The Church," but always of "the churches." Baptists have a firm testimony that church and state should be completely separated. Methodists were given their name for methodical prayer habits, but today they regard a highly organized ecclesiastical system as one of the great secrets of their power. They do not claim antiquity for their system, but they do claim efficiency in modern life. Disciples once sought to reproduce the new testament church in the form of its organization, until it became apparent that the new testament church was not always and everywhere organized in the same way. While these Christian bodies look at the church in these different ways, it will be most difficult to discuss Christian union. Fundamental to a common social structure must be a generally accepted social theory. Our thirteen states did not become a nation until they had a constitution.

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Where shall we go for a church theory? Men have nearly always insisted that we should go to the past. Roman Catholics take us back to the middle ages and rest fundamentally—though they do not admit it—upon the churchly theory of Augustine and Gregory.

Episcopalians have insisted we should go farther back. They would take us back to Romanism, to the early church fathers. In this period there were bishops in national churches. Sacramentarianism and ritualism had already developed in the church. Presbyterians, Congregationalists and Disciples have sought a new testament model for the church. These have not agreed on the question as to what the early church was like.

We greatly need a critical study of church history, independent of dogmatic bias. The beginnings of such a study have been made by such students as Harnack. There is yet much to be done, especially in the history of the apostolic age.

The church had its analogies in other religions. On Palestinian soil, it was natural for it to borrow from the synagogue. Its weekly meeting, its order of worship in considerable part, its elders, all came from the

old synagogue worship. In Greece, the mystery religions gave suggestions. These had initiatory rites and a doctrine of redemption in a future world. In the big Roman world, another eastern religion, Mithraism, had great vogue at this time. It had analogies of the Lord's Supper, baptism and other common practices of the church. If the ordinances and customs of the church did not arise in these competing religions, the popular religious standards and habits tended to fix in the church certain of its Palestinian traditions and eliminate others.

The church in Paul's day did not gather the people from the higher ranks of society and Jesus reached mostly the lost sheep of the house of Israel, the outcasts. When the church reached Greece, it soon became a debating society of Christian doctrine and the great creeds were produced. Under Roman influence the church became interested in government, and quickly superseded the decadent Roman state, claiming the temporal power which is still the theory of the modern Roman church.

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Back of the question, "What is the church?" is the deeper question, "What is Christianity?" Each man has been answering that question in a different sense. Harnack answers it in his well known book in terms of his Lutheranism and his idealism. Another man would answer after his own bias and religious tradition. The church is the social structure of Christianity.

The old creed demands that the church should be holy, catholic and apostolic. With these demands most of us would assent. We want a church made up of people who are holy, who have set themselves apart for divine service. We want a church with more sanctity than attaches to a club. We want a catholic church, which only means that we want a united church. It must not be broken up into denominations. The church must be apostolic. This need not mean a slavish imitation of early Christianity, but there must be no indifference toward our spiritual origins.

We are not to forget, however, the principle of progress which our Lord Himself put into the church. The Comforter is to lead us into all truth. The blessed ministry of the Holy Spirit is not to be confined to any one age.

The church's great Leader does not sleep in a lonely grave under an eastern sky, but goes on before us.

We must define Christianity in terms of all the legitimate out-growths of the Master's teaching and then we must define the church in harmony with our Christianity. Then we shall have a church theory upon which we can unite.

Not by ever looking backwards, to Augustine, or to the church fathers or even to the apostles, but by being led forward by the Holy Spirit shall the Church of Christ find peace and unity.

EDITORIAL

LEARNING FROM THE COUNTRIES AT WAR

THE United States is not traveling on an uncharted sea in this present war as did our Allies. Three years of the war have brought perfectly definite reactions in England and France and these results can be tabulated and used either by way of warning or example in our own country.

It has been for this reason that we have so quickly adopted universal service, and are putting enormous powers into the hands of one man for the conservation of the food supplies of our country. Having learned many things on land and sea, we shall doubtless produce fewer of the useless war machines than did the countries across the sea. We shall have no useless Zeppelin factories on our hands.

While we are learning so many things in a military and economic way, we must not fail to learn from the religious programs of the Allies across the sea. Great Britain has religious conditions most analogous to ours and it is to her that we must turn at this time for guidance.

In the midst of grinding war economies, offerings to missions have been kept up. These offerings are but an insignificant part of the nation's budget, and the spiritual uplift coming from this Christ-like service is one of the nation's sources of strength in its time of need.

In some metropolitan situations, so many men have gone to war that churches have combined their services and so reduced the budgets of local congregations. This has never been done, however, where there are the people left to serve. Religion is not one of the luxuries, but one of the prime necessities and only by keeping it alive can our nation keep up to its fullest strength and power.

PERIL FOR MISSION BOARDS AND COLLEGES

THE Senate finance committee is at this time considering the War Revenue Bill and one feature of this bill brings a great danger to the work of mission boards and colleges. There is no exemption made in the bill for incomes used for charitable, educational or religious purposes. An amendment is proposed giving such exemption but it is not being considered favorably by the committee. The government is at this time very much driven for war revenue, but there are some methods of raising this revenue which are altogether too expensive in their ultimate effects upon the country.

Taxation of philanthropic incomes would discourage people of means in the making of gifts. Since the dedication of large fortunes to community good is one of the significant means by which progress is made, it will be a distinct loss for the government if it should adopt this unwise form of taxation.

Furthermore, the colleges and mission boards have made their budget appropriations on the basis of existing conditions. If they are compelled to pay a heavy tax out of their income, these agencies of public good will be greatly restricted in their activities.

We believe that nearly every member of the church will agree with the resolution passed by the Federal Council of the Churches of Christ in America at the May meeting in Washington: "We believe it to be just, whenever necessary, that incomes and profits should be

taxed to the furthest possible point without checking production. We also believe it to be just and necessary to exempt that surplus income which is now dedicated to the maintenance of religious and social agencies in order that the higher activities of civilization may not be impoverished."

OUR DEBT TO MARTIN LUTHER

IT will be unfortunate if any of the churches of the Disciples of Christ fail to pay honor this year to the memory of the great reformer whose name justly stands in the forefront of the Protestant movement. We who have spoken of our own movement as "the ultimate protestantism" should not fail to recognize our indebtedness to the brave monk who dared the princes of this world in church and state in behalf of religious liberty.

Other great leaders had prepared the way for his work. The mystics had turned attention away from a sacramentarian Christianity to the religion of the inner life. Peter Waldo and the other "Poor Men of Lyons" as early as 1117 had kindled among the people of France the desire to read the Bible. John Wycliffe, in England, and John Huss, in Bohemia, had in these countries made beginnings of the very greatest significance. It remained for the brave monk who marched on, even though there were "as many devils as tiles on the roof," to bring to a triumphant conclusion a movement which had its origin in the corruption and irreligion of the established church of that time.

Protestantism needs at times a new infusion of loyalty and devotion to its cause. Whatever changes are coming into religion by reason of modern thought, these changes are not taking the foundations from under Protestantism. The principle of Martin Luther was to make the source of authority the inner life, justification by faith. There is a familiarity with a great spiritual heritage which sometimes dulls the appreciation of it. The subjective element in religion needs new emphasis in our day.

By means of sermons and union meetings and a tractarian literature, and by other modes of expression, there should ring throughout our discipleship this year the message of a free religion in which we shall be united by a great faith in Christ and in all other matters have the greatest tolerance for religious opinion. The upstanding loyalty of a Luther is needed in these days to assert the dignity and worth of our great Protestant heritage.

THE AUTOMOBILE AND THE GOSPEL

FEW modern inventions are destined to make greater changes in religious methods than the automobile. Hailed at first as a menace, preached against by one denomination as "the tool of the devil," this form of transportation has come to make the way of the gospel preacher easier.

While we have today a movement for the consolidation of all the country schools in a township—made possible by good roads and the automobile—we shall next hear of township consolidation of churches. Why not? There are many rural sections where nearly everyone drives a car, and these people would find it a

delight to travel a few miles to some central point where they could mingle in larger audiences and where they could hear better music and preaching. Where there are bad roads, and where the population is too poor to own machines, this development will, of course, not come.

With the carrying out of this program it will be possible for sparsely settled sections of the country to have the service of a minister. Rev. William T. Russell, of the Presbyterian denomination, is the only resident minister in two northeastern counties of Colorado. He now has three out-stations and other places are calling for his services. The automobile owned by the minister is making this service possible.

In the city, people now maintain connection with the old family church, even after they move away. And that fact is going to compel the churches to provide their ministers with automobiles with which to keep in touch with these scattered members.

The automobile will bring about much more of reconstruction in church programs than we have hitherto been willing to believe. When its possibilities are fully developed we shall have parishes more scattered in miles but in matters of co-operation more united than ever before.

DEMOCRACY IN THE RUSSIAN CHURCH

RUSSIAN life has often been represented to us as under the domination of the autocratic idea. It is clear, however, that this judgment could not be well founded or the recent revolution would not have been possible. There have been revealed the very strongest of democratic tendencies which had been repressed with a firm hand until at last the explosion had to come.

The Russian church has not been least among the forces to be reckoned for democracy. While the monk Rasputin has prejudiced the minds of many with regard to Russian Orthodoxy, the fact remains that the Orthodox church has shown up well in connection with the revolution. There was practically no opposition to the democratic movement on the part of the bishops or the rank and file of the clergy. The church is itself now undergoing a process of reorganization analogous to the changes which are taking place in the state. The bishops will be elected and the church will come more and more into the control of the people. A national assembly of the church is to be created in which lay and clerical delegates will have equal representation.

With democracy in the Russian church, the process of making the church modern in doctrine and practice will go on much more rapidly than would ever be possible in a country under the rule of the pope.

Just now the English church has an unusual interest in establishing a fellowship with the Russian church. Were this consummated, Romanism would be faced by a Christian organization larger than itself and its claims to Catholicity in anything other than a technical sense of the term would lose standing in the modern world.

ABSURDITIES IN THE STATE CHURCH SYSTEM

EVERY day furnishes some new evidence of the absurdity of enforcing a system of religious belief by means of state authority. The contention of the free churches for an untrammelled religion is now being supported by many within the communion of the Episcopal church in England.

Churchmen of England are just now protesting the action of the government in sustaining the rights of the Secular Society (Limited). This society had for its express purpose to forward the principle that human conduct should be based upon natural knowledge and not upon supernatural belief. The Law Lords decided that such a society could inherit property under the law, although many churchmen opposed this ruling, which they said made the state a protector of an anti-Christian society.

Appointments to important ecclesiastical positions are now made by the crown on the suggestion of the Prime Minister, Mr. Lloyd-George, who is a Dissenter. The ruling powers of the church lean toward the high-church tendency but the appointments are said to be predominantly of the Broad church type. The recent appointment of Dr. Hastings Rashdall to the Carlisle deanery has proved very unpopular with a certain section of the English clergy.

While there is this ferment in England which will finally bring the church to seek disestablishment on her own account, there is also a big movement on in Russia. Russia has been scandalized by the court intrigues of certain monks and the time draws near when churches will be disestablished in all but Roman Catholic countries. In these countries, not by motion of the church, but by the action of the state, the church is being set apart, as in France. Religion must be freed from the trammels of secularism.

MORE ABOUT CONDITIONS IN THE SOCIALIST PARTY

ONE of our readers sends us a contribution much too lengthy for publication concerning a recent utterance of The Christian Century regarding an alleged split in the Socialist party. While considerable space is used to say things favorable to socialism which we have ourselves said, there are some suggestions which may be briefly noted, and which are significant.

The older parties have often been "materialistic." While the republican party started out with a wonderfully human issue, the limiting of slavery and the ultimate abolition of it, this party came at last to be completely engrossed in tariffs and such financial questions. The split in this party came as a rebuke to its materialism. Its future must be worked out by the infusion into its program of an interest in big human issues of the day. The recent success of the democratic party has come by an adroit avoidance of old-time and outgrown democratic contentions which had to do with tariff and money. The party won last autumn by an appeal to the labor people and to the pacifists. The human issue was dominant.

We have not tried to argue that socialism is necessarily materialistic, but the contrary. We have asserted that a Christian can be a Socialist as well as a member of any other political party. That there has been much human feeling in the Socialist propaganda was finely illustrated in "The Bitter Cry of the Children," written by John Spargo, who recently left the party.

What we have asserted was that there was a serious defection in the Socialist party. We made mention of the statistics of the election last autumn and spoke of the resignation of John Spargo. Since then the public press announces that J. G. Phelps Stokes has also resigned and issued a call for the formation of another

party. Our correspondent holds that the new members more than equal the defections. The truth or falsity of this will be revealed at the next election.

The old-time profane, bitter, cynical expounder in every party is doomed to take a back seat. We have reason to believe that the Socialists will share the new uplift coming to American politics.

CONDITIONS IMPROVING IN MEXICO

THE new constitution in Mexico has been a source of unrest and uncertainty for all of the evangelical missionaries in that country. Its provisions, if enforced strictly by officers hostile to Protestantism, would have resulted in almost eliminating the educational religious work of Protestants from Mexico.

Missionaries are asserting, however, that the new constitution was aimed at the Jesuits and not at the evangelicals primarily. The Jesuit order is very powerful among the educational forces of Mexico and is held guilty of intriguing in politics. For this reason, the leaders of the revolution brought in changes of the constitution which would eliminate the order from any place of leadership in the republic.

At the present time Mexican missionaries are not doing much preaching, but are waiting until the new constitution is interpreted. There are native pastors for the evangelical churches and only occasionally do the missionaries preach in these pulpits. Nor can the schools any longer be used for religious teaching.

In spite of the handicaps which have been put on the work, it is said that evangelical religion is unusually popular in Mexico. The churches are crowded and great interest is being shown in the message. There is a friendly attitude among the people at large to the work which is being done.

It is of the greatest importance to Mexico that she shall not wall herself up against the influence of free religion and free education. There can be no true democracy in that unhappy country until there is education and a type of religion better adapted to the people's needs than Roman Catholicism has shown itself to be.

CUTTING THE SALARY

A CERTAIN district superintendent of the Methodist Episcopal church has been asking the churches in his district if they are willing to pay their minister as much as in previous years. They always accede to this principle. Then he takes out a pencil and paper and begins to inquire what things cost in the vicinity of a given church as compared with last year. From these figures he easily reaches the conclusion that the same salary as last year for the ministry in terms of flour and shoes and other things is from twenty-five to fifty per cent more. Any church that does not pay that much more has in reality cut the minister's salary.

We have called attention to the remarkable tendency among our ministers to go into business in middle life, at the very time when they ought to be the most useful. In a large number of these cases economic pressure is responsible for the decision. The men are not desirous of becoming rich, but they do not feel that it is either right or Christian to sacrifice wife and children in the interests of churches whose members ride in automobiles and tread on Persian rugs. We ought not to lose any more men. There is only one remedy and

that is to enable the minister with self-respect to provide for the legitimate needs of his family.

The Roman Catholics argue for a celibate ministry. The Protestant faith has advocated quite the contrary. We have insisted that the married man is better able to help people. It is possible, however, that we may have, after a while, something like a celibate ministry of a low order through the operation of economic causes.

It has been a long time since the minister was as valuable a man as he is today. Religion is the strongest pillar of our national life. The man of God should be freed from temporal cares that his whole strength may be given to ideal ends.

POETRY AND PIFFLE

A FEW weeks ago at a writers' banquet in Chicago one of the city's most able literary critics announced with a meaningful twist of a smile that Miss Amy Lowell, prophet of Imagism in poetry, had returned to Boston after a tour of the middle west reporting that she had jammed her theories of poetry down the throats of the American people and that they had been compelled to swallow them!

Miss Lowell is a sister of President Lowell of Harvard, a grand-niece of James Russell Lowell—blood relation only—and has money—so it is reported. With money one can have books published; and a number of volumes of imagistic verse and polyphonic prose—whatever that may be—from Miss Lowell's pen have been thrust upon the world by an eastern publisher. All these facts, with Miss Lowell's unquestioned forceful personality, have put Imagism and its sisters into the magazines and books. Now that the reader's curiosity has been duly excited, let this sample of Miss Lowell's verse be given due consideration:

"I want to be a carpenter,
To work all day long in clean wood,
Shaving it up into little thin slivers.
I want to shingle a house,
Sitting on the ridgepole, in a bright breeze;
I want to put the shingles on neatly,
Taking great care that each is directly
between two others.
I want to draw a line on a board
With a flat pencil.
Heigh-ho!
It is much easier than to write this poem."

Now, the wonder of this composition grows upon one when he considers that the Boston lady weighs fully two hundred. Think of her sitting on a ridgepole! By the way, did you ever see a "bright breeze"?

The inevitable yearning that comes to the average reader after perusing this work of something less than art may be voiced about like this: If Miss Amy truly did want to be a carpenter, why didn't she apply for a job at the employment agency and abstain from telling us about her youthful ambition? It is doubtful, however, whether she could have earned her \$5 per day; for even in carpentry something of an artistic sense is required.

But—it must be confessed that the modern Imagism, with its insistence upon definite image and concreteness, has done a real service in freeing us from the highly polished nothings that a few years ago filled our magazines. For this, much credit be to the Imagists and their brothers. Not without truth does a contributor to the *New York Nation* write: "The modern imagism and *vers libre* were sent us as a bitter medi-

cine to cleanse our poetic systems from the highly ornate twaddle which was a few years ago being given us as poetry." But, this writer pointedly asks, who loves a bitter medicine after it has done its work? This enlightening statement properly places Miss Lowell at the present time.

As for poetry, we confess to a preference for bits of star-dust like this, from William H. Davies, an English poet in perfectly good standing, even with the modern cults:

"Good morning, Life—and all
Things glad and beautiful.
My pockets nothing hold,
But He that owns the gold,
The Sun, is my great friend—
His spending has no end.

"Hail to the morning sky,
Which bright clouds measure high;
Hail to you birds whose throats
Would number leaves by notes;
Hail to you shady bowers,
And you green fields of flowers.

"Good morning, Life—and all
Things glad and beautiful."

PAPER COMPANY ASKS SEVEN DAY WEEK FOR MEN

THE elimination of the seven-hour day is nearly a complete process in American industry, but every now and then some one under a specious pretext undertakes to bring back the old order of things. Recently the International Paper Company, which operates mills in New York state at Glens Falls, Fort Edwards and other points petitioned the Industrial Commission of the state of New York for exemption from the law which gives every workman one day's rest in seven.

The law in New York has been well framed. It is possible to run plants seven days in a week, but not to work men that many days. If men are used on Sunday to repair necessary machinery, they must be given some other day in the week as a rest day. The company declared that the men themselves objected to a holiday in the middle of the week when other men are working. This might be true of some men. There would be other men who on account of low wages or low ideals would seek for themselves the higher remuneration of a seven day week. These men would not at first realize the harm that would come to them through such a schedule.

When the Industrial Commission was considering

the request of the paper company, the churches were represented by Rev. Charles Stelzle who appeared before the commission to file his protest.

In the long run, a seven-day week is not as efficient as a six-day week, as England has learned in her war struggle. The six-day week rests upon sound physiological and humanitarian considerations. The churches will do well to continue to aid in safe-guarding the workingman's rest day. In this program, the church and the labor union ought to be able to strike hands.

THE CHURCH PROGRAM

THERE are ministers and churches with but one program. They have been working it for years and although it has not succeeded very well, they do not have originality to criticise the program and work out another.

The summer time means a natural break for many churches. In most urban communities, people go away for a season in the summer and while they are gone some of them attend other churches. This interchange in church life ought to prove enriching for all the churches if they are of a spirit to learn by the successes and failures in other congregations.

There are some broad distinctions that are to be made in the work of the local church. In many communities, the educational program is of first importance. There is in England a great lessening of the popularity of the Sunday School. It is to be hoped that we shall have a different history, owing to the inauguration of new and vastly superior methods for training children in the religious life. The church that will seek to secure teachers of the very highest grade culturally and spiritually will make a good move for the autumn campaign. More Sunday School pupils are lost because of improper teachers than by reason of inadequate methods.

The church's program for its young people must be given a fresh examination. There are many communities where the young people are almost completely divorced from the church. The young people's societies must revise their methods, in the light of a modern study of the problems that go with the teen age period.

In the stress of the mid-winter campaign, these and many other problems of administration are neglected for the sake of the thing that is near at hand from day to day. It is just as necessary, however, for the church to have a policy and a program as for any other large enterprise to be well planned.

A Living Faith

By Charles Manford Sharpe

THE creeds of dead men can no longer serve,
O Lord, the clamant passion of our life.
They seem compact more of the craven fears
Than of the lusty faiths of human kind.
For us denial never can be faith;
We must affirm the things that are;
And trust ourselves upon the living stream.

★

In Youth we trust, with all its wilful craving—
Its blind instinctive groping after good;
In Joy we do believe, and its creative power;
In Lover's plightings, clingsings, singing blood:

In battle-shock and stress of holy war
The good to throne,—the evil to destroy.
We hazard all on that which lives; and naught
Will disallow save Death and Lies.

★

We stagger not at Pain, since oft its hammer-stroke
But serves to free the stunted rock-bound soul,
And to its stature adds one cubit more.
Our Faith supreme takes hold on Thee—
Thou tireless Love that sufferest not
Our barque to drift in darkness far from home;
But from Thyself the gales dost send
At last to drive us to Thy Light and Peace.

The Church and the New Democracy

By Raymond Robins

I FEEL a profound sense of rejoicing and a solemn need for consecration for ourselves and for the churches of Christ in America.

I rejoice, despite all the terror and suffering and cost that is before us, that this great hour in the life of the world could not be fulfilled without the share of America in the common sacrifice of the free peoples of the earth for the liberties of mankind. We were in danger of becoming too rich and soft and comfortable. The refining of this world conflagration is needed to burn out the dross of selfish ease, and the sectional, racial, and class antagonisms from the heart of our national life.

HOW THE WAR WILL BE WON.

Then I rejoice in the testimony of this world war to the value of every class and group of the people in preserving the integrity of the national life. Never again can the laborer in field or mine or shop be despised or neglected by the builders of empire. The nation is the whole people, and not a sex nor class. The world war will be won in the homes and fields and mines and shops as well as upon the battle lines of flaming steel. Men in overalls and women in aprons are as necessary for victory in modern warfare as an army with banners. There is now being witnessed the co-operation of men and women, labor and capital, science and art, politics and religion, in the common service for the whole people as never before in the history of the human race.

Again I rejoice in the unity of the free peoples of the world in the common cause of the rights of nations and of men. Never again can any person deny the supreme truth of the words of the great apostle: "None of us liveth to himself, and none dieth to himself." From the crucifixion of Belgium comes forth the resurrection of the liberties of Europe. The community of interest, yea, of life itself, among individuals, classes and nations, has been established for all time.

CONSCIENCE OF THE RACE TOUCHED.

Finally, I rejoice that at last the hideousness of social and political sin has been made clear to the conscience of the race. False political and social theories are now revealed to all mankind as having the direst effects upon the life of man. The church in Germany was so concerned with individual sin that it took no effective issue with the advocates of *welt-politik* and with the doctrine that "might makes right" as a theory of statecraft.

It has been demonstrated that, while individual sin may rape one woman, social sin in the form of military aggression may rape a nation. Individual lust may lose a soul, but political lust in the guise of military necessity may destroy civilization. Perhaps in years to come when we plead for the Christian conscience to declare itself against political and economic institutions that are anti-social, we shall not plead in vain. Perhaps with this awful revelation, a blameless family life will no longer excuse the sweating of the daughters of the poor, nor large sums for charitable uses justify the support of a corrupt political ring that fosters drunkenness and vice in the play places of the people. When we see social sin dramatized in the martyrdom of a nation, we get new values in the social teachings of Jesus.

I am among those who believe that the church of Jesus Christ carries the obligation for the world's leadership, temporal as well as spiritual. From the pews should go forth men and women inspired to lead in the program of a decent human life, political, economic, and social, as well as the maintenance of virtue and personal righteousness in the individual soul.

WHAT CAN THE CHURCH DO?

What are some of the immediate obligations of this leadership in this supreme hour in the life of the nation and the world?

A Prayer

By Lauchlan MacLean Watt, C. F.,
France

I thought to give Thee pride,
And strength and fire of youth
As being what was best
For Thee and life and truth.

And lo! I sank in shame;
And what I deemed was most
To me, became as naught,
And hush'd my proudest boast.

And so I bring Thee tears,
A vexed heart, full of care,
Sorrow for empty years,
A half-believing prayer.

Vows broken like cheap toys,
Words fickle as the day . . .
O Love, show grace to me,
A beggar, by Life's way.

I wish there might go forth a reasoned statement that would justify the Christian manhood and womanhood of America in giving a whole-hearted, courageous, and undivided support to the government in the prosecution of this war to victory. This, I believe, is wholly possible. Personally I count militarism and wars of aggression as of the devil utterly. Against both the church should wage unremitting protest. But the man who cannot distinguish between autocratic war for conquest and war in defense of democracy and the rights of nations and of men is unworthy of citizenship in a free community.

AUTOCRACY IN AMERICA.

While we whole-heartedly support the government in winning this just war, let us stand firm against the growth of militarism and autocracy in our own land. Let us fortify and maintain the ancient bulwarks of free speech, free press, and free assembly. We cannot too often declare the social values of free discussion and the gains for democracy that lie in free co-operation of the people through education and sympathy rather than force. Only incompetent and dishonest public officials need fear the light of publicity. We should ever remember that, but for the fearless criticism of the English press, the British Empire would now be beaten and autocracy triumphant over Europe.

Let us help in enforcing the whole rigor of the law upon those who abuse the right of freedom of speech and press, but let us set our faces as a flint against any curtailment of the right itself.

CONSCRIPTION OF MONEY AS WELL AS OF MEN

Let us stand for the conscription of money as well as of men. I hope it will not be alone millionaires who do not name the name of Christ who appear before Congress asking for the conscription of wealth. Christian manhood is accepting the call for life on the firing line. Will not Christian property be willing to enlist as well? Let us advocate graduated, progressive taxation upon incomes, inheritances, land values, and excess war profits. Shall we not help Congress to discriminate between earned and unearned incomes, between homes with many children and homes with none?

ECONOMIC INTEGRITY

Let us help vindicate the truth that

there is in this universe an economic integrity just as there is a moral integrity, and that what is socially just is finally industrially productive. This great truth has been mightily revealed in this war. Just as slave labor was not only moral and social wrong, but economic weakness, so also are long hours and low wages, sweated women and child labor. Slave labor did not more surely palsy the fingers of invention and paralyze the heart of industrial progress, than will sweated women and overworked and underfed workers reduce production and weaken the national life. Let the congregations of Christ know these facts. Let the laymen of America present them to legislatures and councils of defense in support of an enlightened industrial patriotism.

Let us accept the whole responsibility of Christian leadership in a democracy, a leadership that understands and a leadership that will dare to serve. The whole problem of democratic society is leadership.

AN ILLUSTRATION FROM BUSINESS LIFE

Let me make this concrete. How hard it is for even the most honest, able and worthy leader of labor who has all his life looked out from that window and magnified the virtues of his class and been suspicious of capital to be wholly fair with the just rights of property in times of industrial conflict. And by the same rule how seldom we find the secretary of a manufacturers' or employers' association who has all his life considered dividends and lived in the atmosphere of profits and dealt with labor as a necessary evil who can be wholly fair with the just rights of the workers in times of economic struggle.

Again, here is a young man with drive and power above his fellows. Let him enter business life geared up to selfishness and you find him a few years later trying to control price and manipulate markets for the quick money of monopoly rather than the slow, difficult achievements that are won in the solution of the problems of production. He is a business pawnbroker instead of a creator of wealth. Or, let this same man enter politics geared up to selfishness and you have a vital, competent master of conventions and primaries who uses the machinery and power of the people's government for the selfish advantage of himself or of a clique, and helps to betray the institutions of democracy.

CHRIST'S PROGRAM FOR SOCIAL ORDER

This question of range and motive in leadership is at the heart of the success of free institutions. Somehow we must have more men and women who can see the whole community

from the bottom to the top, willing to be fair with both capital and labor, dominated by the serving principle, giving their lives without cant or humbug for the life of the people in time of peace as soldiers give their lives in time of war, finding in the growing good of mankind rather than in selfish gain for oneself the ultimate justification for having lived.

Christ is the Supreme Exemplar of the serving life. Christ alone has dared the adventure of the complete integrity of the social order.

The honesty and efficiency of our institutions, our constitutions, and our laws from precinct up to White House is a problem of the leadership of living men. Christianity alone can furnish this leadership. Autocracy cannot live with Christianity and democracy cannot live without it. Just what do I mean? Autocracy is built upon the control of the many by the selfish force of the few. Democracy is built upon the consent of the many and the common service of all. There are just two master ideals of nations and of men: the one, dominion over others by force for the selfish gain of a few—the ideal of Cæsar; the other, service to others for the common good of all—the ideal of Christ. Between these two ideals there is an irreconcilable conflict, for the one issues in the dominion of a despotic class and the other in the dominion of a free people. Underneath all the confusion of cross ideals and conflicting purposes this is the central issue now being fought out along four lines of flaming steel in Europe.

THE FUTURE OF HUMANITY

The same conflict goes on in the life of every nation and of every soul—selfishness versus service, Cæsar versus Christ. This nation cannot be saved by sectarian or class-minded leadership, however sincere, able, or personally worthy. The leadership that will save America must be as large as the community, the state, the nation, and the world, the leadership that regards every soul as of priceless worth, that respects the dignity of personality in rich and poor and old and

young of every class and creed and tongue.

Finally, let us interpret to the brain and heart of Christendom the meaning of this mighty war for the future of the human race. Let us declare its central significance as the triumph of democracy, the vindication of the worth of all productive labor for the integrity of the national life, and the essential unity of the free peoples of the earth. Let us proclaim Christ as the Founder of this democracy, the Exemplar of this integrity, the Incarnation of this unity. Let the spirit of the risen Christ lift us above the bigotry of sect, the arrogance of class, the curse of self, and the prejudice of race and tongue.

THE GOSPEL ALONE CAN SAVE

Let us be consecrated to the whole program of the Master, individual and social. How this hour vindicates the necessity of his gospel if civilization is to survive! How it brings into judgment half-way living by the gospel, half-way teaching of the gospel, and half-way faith in the gospel! The only one who needs to look upon this hour with sorrow is that man or woman who has never been willing to see the whole gospel lived out in the world. They may well say: "Cæsar has triumphed, Christ is dead." But those who know that Christ has never yet been accepted in any city, or state, or nation, and that the reason the world suffers as it does today is because of this denial of him, may well proclaim that at last, after nineteen hundred years, it is made manifest that nothing can save individuals, homes, communities, nations, and the world, except Christ—Christ, a living reality in the whole life of the people throughout the world!

Let the churches of Christ enlist for this great adventure of the soul. Then shall we see the fulfillment of the promise of the fathers, a great, free people, with the opportunity for a decent human life guaranteed to every child born under the starry flag. And then shall abide with us efficiency, honesty and discipline, the products of the deliberate will of free citizens in a Christian democracy. And at last, through the blood and suffering of the free peoples of the earth, shall be won for individuals and nations freedom and peace throughout the world.

This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.

The age of the warring tribes and kingdoms and empires that began a hundred centuries or so ago draws to its close. The kingdom of God on earth is not a metaphor, not a mere spiritual state, not a dream, not an uncertain project; it is the thing before us, it is the close and inevitable destiny of mankind.—H. G. Wells, in "The Invisible King."

Our Religious Progenitors

By George A. Campbell

An Appreciation of Dr. Edgar DeWitt Jones' New Book

THE foundation builders of our churches have received scant justice at our hands. Pioneer life has not been comprehensively and happily interpreted. We are still not far from the beginnings. Surely we ought to honor those whose successors we are. We are building on the foundation laid by earnest and able men only a generation or two removed. Our ministry probably would not have been, had it not been for those pathfinders. Certainly the churches we now minister to would not have been waiting for us had it not been for the stalwart ministry of the pioneers.

* * *

I presume almost every pastor seeks to honor the early ministers of the church he serves. Jacob Creath's picture is on the walls of our Hannibal church, and these words of his accompany it:

I planted our churches in Hannibal, New London and St. Louis. I commenced my labors in Hannibal in the month of January, 1842. The weather was intensely cold; our place of worship was an old log outhouse with no seats, no fireplace, and a loose puncheon floor. My hearers were all men; and yet while standing and hearing "the word" they trembled like aspen leaves.

At that time we had but one member in the town. That was Sister Bowen, the daughter of Barton W. Stone, who inherited a large portion of her father's loveliness. On one occasion I preached in Hannibal in the lower story of a house, while in the upper part they were dancing and fiddling.

I like to do honor to that noble pioneer, typical of the men of the creative period of our history, and to all those of yesterday who made this church of today possible.

Let us not think of these men as crude. Let us not think of them as mere debaters. They were men of heart, of compelling spiritual vision, of fierce earnestness, of sacrificial sincerity, of a clear, forceful and convicting message. They were creators.

* * *

Most of our churches were founded by these prophetic souls. The laymen of the early days were of the same type. A church in those times was scriptural in the sense that it was composed of those "called out," the separated.

There seems to be a gulf between them and us. We think of ourselves as modern. We admire them in a sense, but we do not love them. We may or may not accept their doctrines, but we do not know their

innermost souls. Some would bridge the gulf by demanding that we should in all things agree with these foundation builders. Others, repelled by their supposedly outworn doctrines, do not seek to know them at all in their emotional life.

The gulf will not be bridged by the strict student of doctrine. His approach will be prejudiced. Let me illustrate:

Two boys reared on the farm were scattered for many years. They gathered at the old home again when the farmer-father died. The boys had become sophisticated by city life and world travel. The father had clung to his provincial language, dress and customs. How did the boys talk about the father? They talked the language of love. Love revealed the deep and simple humanity of the father. It was a story now, and then an incident, that helped to disclose his true character.

If the gulf between us and the pioneers is to be closed, it will be closed by the writers who can interpret our predecessors with great sympathy and sincere appreciation.

* * *

Here is a wonderful field for the right men to enter. It is a new field and it is a large one. To interpret adequately the soul life of the foundation days of an enterprise now involving a million and a half of people would be to make a worth while contribution to the world.

The writers who will accomplish this task must have poise. Heat alone will not make literature. Partisanship will produce ephemeral tracts, but not lasting writing.

"Fairhope," by Edgar DeWitt Jones, is one of the first, if not the first, effort to interpret our early days in a literary way.

Mr. Jones feels with his characters. He understands them intellectually. But more, he sincerely appreciates their work and aim. He has spiritual fellowship with them and loves them, everyone. Consequently he reveals to the reader, not the combatant, not the formalist, not the legalist, not the sinner, but the whole soul of each. He sees with the eyes of a novelist.

He wisely treats of one church, a country congregation. I take it that he assumes names. Indeed he most likely takes the license of the story teller and creates composite characters.

Mr. Jones is now one of our prolific writers. Several of our good

men have been recently drawn away from the ministry by their success in writing. Our author will not be lured away.

Mr. Jones in all his writing remains the minister. His whole soul is that of his calling. This fact does not weaken him as a writer, but limits him. Indeed it stamps with a peculiar grace and distinguished charm all his output. Mr. Jones' pen, like his voice, will ever be dedicated to the church. His hand has been ordained to the ministry.

It is good to have such a one interpret the days just past. An outsider attempting it would be sure to betray by a squint his lack of sympathy.

The author adopts the device of writing as a layman of the "Fairhope" church. He always identifies himself with those whose practice it is to immerse and partake of the Lord's Supper every Sunday.

I wonder if the Macmillan Company ever before published a book treating of our Disciple debates, revival meetings, vociferous doctrinal preaching on baptism and such things. I think not.

I am glad their first book was written by so deft a hand.

* * *

"Fairhope" church is typical of every church among us. It changes. It is played upon by the procession without. Death visits it. Hearts are torn by partings and sorrows that cannot be stayed. Some come to walk quietly. God's Acre increaseth. It has a variety of members. There is the severely critical. "The Hound of the Lord." There is the "Modern Enoch," the kindly elder whose soul is typical of a kind without which not many churches could prosper. There is the minister who was the outstanding bishop of the church. There is the troublesome singer. There is a procession of student preachers in the making. There are some marked conversions, tokens of Christ's power and the hope of the church. And there is vision of adjustment on the part of the church to meet the needs of the new day. It is a gracious book. It breathes the atmosphere of another day.

I have not gone into details, have not given the name of a single character. Will anyone think I may not have read the book? Permit me to say I have read it twice, plus.

Hannibal, Mo.

Letters From the Trenches

Written by English Soldiers to a Preacher in England—Some Inside Information as to the Germans

IT IS very pleasant to feel that the church meets every week for the express purpose of praying for the safety and welfare of its absent members. The general atmosphere of army life is bad, both morally and spiritually, and we need quite as much praying for us as the church can manage and greatly appreciate it.

We have a new commanding officer now. He was at the battle of Loos and won the D. S. O. for conspicuous gallantry there. Some of the things he has related have been blood-curdling. The sometimes discredited reports of German inhumanity and atrocities he absolutely confirms. The strange part is that the German authorities are quite as inhuman toward their own men as toward enemy wounded and prisoners. We know for certain now that at Verdun fresh and untrained German reserves were drugged with ether and driven up en masse toward the French trenches in order to cover the attacks of the trained and experienced German troops; and those of the drugged men who did not reach the French trenches were so stupified that they actually passed over the trenches as if dazed and were shot down from behind.

* * *

Food Supplies for Prisoners Are Liberal

What shall we say of the enormous sacrifice of humanity, those thousands who have fallen and will fall, friends and enemies in war? God knows them

all and, in my opinion, have fallen doing their duty.

It is marvelous that so much should be done for comfort of troops. Here we have no mud and huts for sleeping accommodation. Food supplies consist of roast and boiled beef, vegetables and by appearance one would say bread pudding, but there is promotion waiting for him who can fathom how it is made, but as we have not some of mother's goodies at hand we just eat it and say no more.

I happen to be a bootmaker and have fixed punctures and am repairing the troopers' boots. It does not sound heroic, but you should see the Tommies after me.

* * *

Loathes War and Prays for Peace

I little thought in the past that I should one day become a soldier, but when duty calls, fancies must vanish. If we only performed the work that appeals to us, I am afraid we wouldn't accomplish much. And so in great repulsion to my natural propensities I find myself in military service. I and all the boys at the front much appreciate the encouraging messages which you have sent from time to time. If ever I meet one of the boys out here, the first question I am asked is, "Have you heard from Twynholm lately?"

Despite the fact that I have been a soldier for nearly eighteen months, my views on war have not been transformed. I loathe it and daily pray and

yearn for peace. And let us hope that this year will crown with a glorious victory the side which is striving to maintain the honor and justice of the world and may the day soon dawn when national disputes shall be arbitrated and all the countries of the earth be too proud to fight.

* * *

Says Germans Are Fighting to Lose

To give you any idea what it is like here is impossible. At times it is difficult to realize that we are at war, when suddenly you are brought to your senses by the whistle of a shell (the small ones whistle, while the big ones roar). They are coming over at this moment, but are not intended for us, for they are bursting in the town. Since my last letter I regret to tell you that we have lost one poor fellow. He was struck by a piece of shell that burst quite a quarter of a mile away. He lived about half an hour. I will not weary you with further details.

I thought it was my duty to offer my services, as they were needed, with thousands of others, for the defense of our homes and families. Also, we are not fighting for a lost cause, but for right against might. I have seen plenty of German prisoners at various times and have not seen a defiant look on a single face. The reason is plain: they know they are fighting to lose. In spite of all the discomforts we have to endure it is all taken as a part of the routine and the spirits of all are good.

The Symphony of the Flag

By B. A. Abbott

I AM your flag.
I am dedicated to life, liberty and the pursuit of happiness.
My stars are your ideals, my blue the open, smiling skies, my red the blood of heroes, and my white the emblem of character incorruptible.
I am a divine gift to the human race and all the ages have felt the thrill of my coming.

* * *

I grew toward the light in every magnanimous deed of lowly or great, but my coming was mightily quickened at the Red Sea, on Calvary, in a Roman prison, by the Christian martyrs, by scaffold and pyre in Florence, by chains and flames at Constance, in a dungeon in Prague, by the fires of Smithfield and the sufferings of Bedford Jail, in the contest at Runnymede—and I was un-

furled, full-grown and invincible at Yorktown.

I have always led in the long march of human progress and have never broken faith with any nation or individual.

I wave over two billions of earth's fairest acres and more than a hundred millions of free, happy, prosperous people salute me in thirty-six different tongues.

* * *

I am the foe of ignorance and the friend of enlightenment. I float above the schoolhouse and college, and twenty millions of pupils look up to me with the light of morning in their faces.

I have been through eighteen wars and no tyrant has ever touched me nor coward carried me.

From half a thousand ironclads I signal all the world the glory of a

united, serene, busy, unafraid, friendly people.

I am not dreaded anywhere, for I am fair; and nowhere am I disregarded, for I am strong.

I am the sign of the promised land to the needy and oppressed of all earth's nations.

I sail the seven seas, and winds and sun kiss me with gladness, and shimmering waves sing me welcome everywhere.

* * *

Wherever I go I give an open Bible, an unforced altar, an inviolate home, a fair tribunal, an honest market, and a safe highway.

I am your flag—I have waved over you and your fathers and your forefathers for generations, and your children and children's children shall hail me with joy and follow me with confidence to the end of time.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Churches Suffer From the War

Rev. R. S. MacArthur is president of the World's Baptist Alliance, and through correspondence he is in touch with the conditions among free churches throughout the world. He says there is greatest distress among European churches, especially in France, Germany, Austria, Italy and Russia. Ministers have gone to the army and the doors of the churches have been closed for lack of funds. Dr. MacArthur declares that after the war America will be asked for fifty millions of dollars to help rebuild churches alone. Plans are under way to bring to America large numbers of orphan children to be educated.

Woman in English Pulpit

When the American preacher, Rev. Joseph Fort Newton, was installed in the leading Protestant pulpit of London, the City Temple, he was not long in smashing an English tradition. He invited into the pulpit Miss Maude Royden, daughter of Sir Thomas Royden and she delivered an address. The number of people that came to hear her was so great that a special detail of police was necessary to prevent a dangerous overcrowding of the building. It is said that war conditions have led several English churches to consider the calling of women pastors.

Food Controller a Quaker

Few public characters are more noticed now than the prospective food controller, Mr. Herbert C. Hoover. He is a Quaker by birth and is today a faithful member of that religious denomination. Mr. Hoover's life has been full of thrills. He was in China at the time of the Boxer rebellion and was instrumental in getting people away from the war zone when war broke out. His service in Belgium has been significant. He does not believe in war, but his relation to the government in this time of crisis is by no means that of a slacker.

Bishops Turned Out in Russia

After the revolution in Russia, a bishop could not hold his position unless he stood for election in his diocese. Twelve bishops have been rejected and new bishops installed by the vote of the congregations. Among those rejected was the bishop of

Petrograd. Every priest must have his position confirmed by a vote of the people of the parish. The property of the parishes has been transferred from the state and will henceforth be administered by the congregations. A Sobor or national assembly of the church has been held recently at which John R. Mott, president of the Y. M. C. A., was invited to speak. The address of Mr. Mott was received with the greatest feeling and he was consulted on many matters dealing with the reorganization of the church. Mr. Mott spent a whole afternoon consulting with Prince Lyov on the future of the Russian church.

Boston Remembers Luther

The churches of Boston will not allow the quadricentennial of Luther to pass without notice. They have a particularly ambitious program for the celebration in the autumn. The various churches will each mark the occasion with appropriate exercises and large interdenominational meetings are being arranged. The Congregational Club and the Methodist Social Union will each have its own special program.

Death of President Hyde

One of the prominent figures in American Christianity has been that of President William DeWitt Hyde of Bowdoin College. His literary labors have made him well known among ministers and intelligent laymen. Especially useful have been his books "God's Education of Man," "Jesus' Way," "Sin and Its Forgiveness," and "Five Great Philosophies." President Hyde was fifty-nine years old and had served thirty-two years as a college head. For a long time he was known as the "boy president."

Lutherans Plan Union

Three great branches of the Lutheran church recently sent representatives to a meeting at Atlantic City. The committee on constitutional revision recommended the formation of the United Lutheran Church in America, which would include three great branches of the churches. The Missouri Synod Lutherans resist all fellowship with other Lutherans and it will doubtless be a long time before they come into the union. The membership in the Missouri Synod is mostly German.

Postpone Union Until After the War

The action of the Presbyterian General Assembly in Canada, taken recently, postpones union until after the war. The Methodists and Congregationalists have been ready for some time to proceed with the amalgamation of the three leading evangelical denominations in the Dominion. This action may be interpreted as a victory for the conservatives. There has come a general spirit of weariness after the controversies over the union question. The General Assembly is to take up the matter again at its second session after the war. The committee on union is to be continued.

Rural Church Conference in Evanston

The Methodists of the middle west are holding a Rural Church Conference at Garrett Biblical Institute, Evanston, Illinois, July 23-28. This is held under the auspices of the Department of Rural Work of Board of Home Missions and Church Extension of the denomination. Among those announced to speak is Prof. Paul I. Vogt, superintendent of the Department of Rural Work.

Religious Work in the Army

The Federal Council of Churches and the American Y. M. C. A. have formed a strong advisory committee to do work in the army in the way of furnishing special speakers. They will secure places for these speakers and pay their expenses. Rev. J. R. Stevenson, D. D., is chairman of the committee.

An Essay Contest for Children

With the idea of stimulating interest among the children in the life of Jesus, the Chicago Church Federation Council, of which Dr. W. L. Millard is secretary, will conduct a prize essay contest among the children of the Chicago Sunday schools. The theme considered will be the story of Christ's life. The essays are to be one hundred and fifty words in length. The children are to be divided into four classes according to age, and prizes will be awarded accordingly. In each age group a gold medallion, silver medallion and fifty bronze medallions will be awarded to the winners. The contest is to be conducted in the autumn.

Social Interpretations

By ALVA W. TAYLOR

Banditti of the Sea Lanes

WE ARE justly horrified at the submarine pirates and assassins; they break all the recognized rules of the seas. What shall we think of the great English transportation companies upon whose ships depends the bread and butter of Britain and much of the munition supply of her armies? They are taking advantage of the stressful situation to enrich themselves to the extent of tens of millions over and above all their large average dividends; war dividends as high as 70 per cent in a single year have been declared and many a ship has been taken out of the discard and made to pay for itself in a single round trip from America.

True, there is no law against this; it is on the good old commercial principle of "all the traffic will bear." When the surgeon saves your life you are willing to pay his most exorbitant charge; thus, it may be argued, should England be glad to pay the shipping companies. But the great surgeons are surrendering their tens of thousands per year to save wounded soldiers, and every family in England is giving of its best manhood to save the nation and civilization, and it is, besides, economizing on food, eliminating all luxuries and sacrificing for the national cause. But the big shipping offices stand like the medieval "gentlemen" of the roads at the sea lanes taking millions from the national pocket by adding it to the cost of rations and munitions shipped from America. If a submarine sinks a vessel or it strikes a mine and is lost, the government pays full recompense—no risks are taken; the people take all the risks, the rich corporations take the profits.

* * *

The Conscientious Objector

One of the biggest problems before Uncle Sam is that of the conscientious objector. There are such, without doubt, with emphasis upon the *conscientious*; there will be many also with emphasis upon the other word. There are those who would refuse to recognize any man's right to make a conscientious objection; this is the attitude of both Germany and France. England theoretically made place for conscience, but in practice found the difficulties so great both in weeding out the slackers from the really conscientious and also in meeting the demands of an intolerant military spirit that

thousands were brought before tribunals and sent both to the front and to prison.

It will be difficult to discern the really conscientious objector from the coward and slacker when the exemption boards meet; it might help to put the burden of proof on the objector and compel him to prove that his convictions had not been acquired since war was declared by bringing ample witness to his stand in years ago; it could perhaps be better handled by compelling every objector to do some work of reconstruction, but making it impossible for him to escape service. To put him at war tasks outside the fighting lines does not meet the issue at stake in his convictions, because he is only absolved from danger and his conscience is not respected in its objection to war; but even the most radical of pacifists cannot plead any excuse against those works of humanity that war entails and the work of ambulance corps, stretcher bearers, hospital helpers and that of reconstructing the devastated war areas is not war, but a work of humanity in which he who hates war most can give to his best. If his objection is really conscientious the same conscientiousness will demand that he do something to bind up humanity's wounds and that he be willing to suffer vicariously for the sins of war-making.

It will, of course, fail to save the idealist host of conscientious objectors from the coward and slacker who became "conscientious" when he faced the danger of conscription, but it will save our civilization from failure to respect the honest objector and save the slacker himself from the worst results of his cowardice and lying—that of total escape from duty. It is much better to allow some slackers through than it is to lose respect for honest convictions and to sacrifice fundamental respect and toleration of conscience, for here is where the deepest cleavage between democracy and autocracy runs.

* * *

SOME BY-PRODUCTS OF MISSIONS. By Isaac Taylor Headland. (323 pages. \$1.50. Methodist Book Concern.)

Dr. Headland was for many years a missionary in Peking and was one of the educational leaders and founders of the new China. He furnished the young emperor with many of those modern inventions and books that aroused him to attempt to modernize

China. This volume is one of several from his pen and is one of the most readable books on missions that has ever been written. Much of the material is put into narrative and colloquial form and is thus made as "interesting as fiction." The "by-products" of missions are shown to be quite as valuable as its direct products; indeed, the reader is convinced that they are really the big things because they are the results of evangelism in terms of a new civilization. The contributions the missionary has made to government, art, trade, science, civic life, intellectual and moral development, world peace and individual development are set forth in a graphic manner. Then to these remarkable narratives are added some stories of direct products that are marvelous to read. One lays the book down wondering why more missionary literature is not read for the sheer fascination in it and he doubly wonders why a rich church does not really get into this "biggest business on the earth" as if it realized what the returns are.

* * *

THE LORD'S DAY. By D. M. Canright. (260 pages. \$1.00. Revells.)

Mr. Canright was for many years one of the leading ministers of the Seventh Day Adventists. As a consequence, his refutation of the sabbatical doctrines of that church is based upon a thorough going knowledge of their viewpoint and interpretation of history and the Scriptures. He manifests not only the "inside" knowledge this relationship gave him but all the enthusiasm usually manifested by one who has been converted from such a viewpoint. His argument is complete and convincing. Those who have to meet the teachings of this peculiar legalism will doubtless find this volume the best help available.

He who so realizes the presence of the Creator as to feel himself filled with a peace which no discord can mar, and a filial confidence which rests in the trust of its own immortality—that man has attained the divine life in all its earthly fullness.—*William Alger*.

* * *

God send us a real religious life, which shall pluck blindness out of the heart, and make us better fathers, mothers, and children—a religious life that shall go with us where we go, and make every house the house of God, every act acceptable as a prayer!—*Theodore Parker*.

The Sunday School

"Out of the Depths"

The Lesson in Today's Life*

By CHARLES H. SWIFT

IT IS evident that in life trying experiences play a large part in humbling the soul and melting the human heart. True religion is based on a sense of dependence upon some divine power and a desire to be so related to that divine power as to become free from a sense of guilt. Wealth, prosperity, exalted position, fame and success often develop a sense of independence which is destructive to religious experience. It was not until Manasseh found himself a captive in a foreign city that he began to think seriously about an omnipotent God.

Like the Prodigal of the New Testament, who came to himself only when he had sunk into the very depths of abject poverty and despair, this immoral and vicious profaner, suddenly checked in his ungodly career, passes through that experience of soul examination and will determination as to repent most prayerfully of his awful wickedness. As evidence of the genuineness of a transformed life, he is found zealously reforming his people and building up the religion of his father.

* * *

The act of conversion itself may not be logically analyzed. No doubt earlier experiences of his home life and experiences with the prophets of God played a large part in this sudden change. No doubt the humility of the present hour while in the captivity, the pleading voice of the prophets still ringing in his ears, the soul yearnings for the sacred city afar off, and the religious activities of the city life wherein he is a captive, had a wonderful influence in hastening this change. No doubt the instinctive impulse of having been extremely selfish in defiance to Jehovah's eternal goodness and the distress of mind because of divine disapproval caused the penitent to come to himself.

At all events, his conversion is genuine, for he finds himself by creating a new self embodied in Manasseh the reformer.

While it is a noble thing to become penitent and thereby partake of God's great mercy, yet it is nobler to live in

continual fellowship with God. Wasted time and energy while living in sin might be used in some great constructive program. The evil influences set in motion by the life of sin can never be wholly recalled. The experience of sin has no value whatever in comparison to the harm it does. Sowing wild oats is the concoction of the devil and has long since been exploded. The strongest and most useful life is one surrendered to God's will in childhood and ever kept busy on the job. The natural development of the unfolding life will be godly and righteous from the beginning.

* * *

Such theological questions as original sin, death-bed repentance and the like arise because of our mistaken notion about conversion. While God will save the worst battered hulk on the turbulent seas of sin, still he purposes that righteousness from infancy should be the natural force in life.

It may be well to note where Manasseh found God. While in a far-off heathen city, thronged with strange people, amid the excitement and buzz of business and social activ-

ity and surrounded with heathen practices, he looked into his own soul, saw the great need therein and immediately responded to the surging impulse which seized him. God was not in the beautiful ceremony of the temple at Jerusalem. He was not found in any offerings made according to the Levitical law. Like in Henry van Dyke's story, "The Lost Word," at just that moment when he could speak the word "Jehovah" in its fullest and richest meaning, he found God. Conscious of his sins as a great leader, remorseful because of his selfish independence and widespread wickedness, and sensitive to the appeal of his better self, this soul-awakened penitent experienced God's loving forgiveness at just the moment that he humbled himself in subordinating his will to the divine will.

Religious ceremonies and ritualistic formality may have their psychological value in conversion, but God is found only in the deep experiences of the human soul. It is there he takes hold of the penitent and raises him out of the deadly depths of sin and despair. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

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*This article is based on the International Uniform Lesson for August 5, "Manasseh's Sins and Repentance." Scripture, 2 Chronicles 33:1-20.

Disciples Table Talk

California Disciples Meet at Long Beach This Week

The annual convention of the Disciples of Southern California is being held at Long Beach this week and next. The date is July 26-August 5. In addition to local talent the following named leaders will participate in the proceedings of the convention: Peter Ainslie, Baltimore, Md.; R. H. Miller, of the Men and Millions Team; Secretaries Grant K. Lewis, Robert M. Hopkins, and W. R. Warren; E. S. Muckley, Portland, Ore., representing the N. B. A.; George W. Brewster, Jr., Secretary California North; H. O. Breeden, pastor Fresno church; W. S. Buchanan, pastor Phoenix, Arizona; A. C. Smither and W. H. Hanna, Manila, P. I., representing the F. C. M. S.

Oregon Disciples in Annual Meeting

Turner, Oregon, is the meeting place of the annual convention of the Disciples of Oregon this year, the date being July 28-August 5. Among those having part on the program are: H. H. Griffis, Portland; A. L. Crim, Eugene; E. C. Sanderson, Eugene; Albyn Esson, Albany; C. H. Hilton, Baker; W. E. Rambo, Klamath Falls; D. C. Kellems, Eugene; F. T. Porter, W. G. Menzies, India; Mrs. Terry King, Texas; Roy K. Roadruck, Spokane, Wash.; Mrs. Clara G. Esson, State Bible school superintendent, and E. S. Muckley, Portland. C. F. Swander is the Oregon State Secretary.

H. H. Harmon May Go Into War Service

At a recent called meeting of the official board of First church, Lincoln, Neb., it was agreed to grant the pastor, H. H. Harmon, leave of absence for the duration of the war if he should find opportunity to serve as chaplain with one of the regiments going to the front. There has been some discussion of the possibility of his being appointed chaplain of the Sixth Nebraska.

* * *

—On July 1 the completed structure at Fargo, N. D., was formally opened by an all day service and about \$6,500 was raised in cash and pledges, including about \$4,000 formerly subscribed—the old pledges having been absorbed in the new. Norman Brighton, the minister, proved a worthy host and John H. Booth was at his best in his dedication addresses. In the evening F. B. Sapp, State Secretary, spoke. This building is reported to be the best in the State, among the Disciples.

—On Lord's day, July 8, the Williston, N. D., church held a picnic and outdoor meeting in the country at which F. B. Sapp was speaker. Three persons were baptized and one received by letter.

—H. W. Hunter, of Wellington, Kan., will summer at Higginsville, Mo., where he ministered for five years.

—The Mokane, Mo., church, Geo. W. Buckner, Jr., pastor, made its every member canvass July 15. The budget was oversubscribed by \$150. The church gives to all the missionary and benevolent agencies of the Disciples. The church register shows a net gain of 40

members for the past year. Mr. Buckner is to remain with the church another year at an increased salary. The Mokane church entertains the Callaway county convention August 28 and 29.

—President Thos. C. Howe, of Butler College, Indianapolis, has been asked to serve as treasurer of the Board of Education until the next regular meeting of the Board of Education of the Disciples of Christ. He succeeds Professor Underwood, recently deceased.

—R. H. Crossfield, President of Transylvania and College of the Bible, Lexington, Ky., spent a recent prayer meeting night with the Bowling Green, O., church and gave an address on "Christian Education."

—S. W. Hutton, Southwestern District Bible school superintendent, reports 46 new Bible schools organized in his district during the past year.

—The annual Kentucky School of Methods, held at Lexington, had a total registration of 209, representing 101 churches. There were 104 graduates.

—Frank Lowe, Jr., national Christian Endeavor field secretary of the Disciples of Christ, was one of the leading speakers during the recent Illinois State convention. A conference of the Disciple Endeavorers was called by him and sixty young people responded.

—A. B. Houze, who closed a five years' pastorate with Central church, Lima, O., to accept a call to First church, Bowling Green, Ky., an important college center of Western Kentucky, is busy in his new field, with increased audiences in mid-summer. He recently made the following special addresses: "What is Christian Endeavor?" before the Christian Endeavor Union of the city; "The Man Who Wins," before five hundred students of the Bowling Green

Business University; "What Is the Bible?" before two hundred school teachers of Warren county, Ky. He is also doing his part in making Red Cross addresses. The church recently presented him with an electric fan for his study, with this note appended: "Just a small appreciation of the fine beginning of your pastorate with us."

—C. E. Pickett, Georgia Bible school superintendent, lost all his possessions in the recent Atlanta fire. His new permanent address is 141 Peoples St., Atlanta, Ga.

—The Homes of the National Benevolent Association are full to running over. Scores and scores are clamoring for admission, writes Secretary Mohorter. The cost of living is soaring to the clouds. The problem of the widow and the orphan and of those who are devoted to their care is a serious one. In the last twelve months, the National Benevolent Association has been compelled to write across the face of sixty applications from aged, indigent members of the church "rejected because there is no room." A good man in Illinois has just sent the Association a check for \$600 to start the building fund for the enlargement of the Home at Jacksonville, Illinois.

—C. K. Marshall, well known to the older generation of Disciples as an eloquent preacher of the Gospel, died at the home of his daughter, Mrs. Jake Collins, Richmond, Ky., on July 11, 1917, at the age of 81 years. Mr. Marshall was for sixty years a faithful preacher, holding pastorates in many of the leading churches of the Disciples, notably the old Main Street Church in Lexington, Ky. He is remembered by a host of friends as parishioners. He was laid to rest in the Richmond cemetery with simple services on Friday, July 13.

—George W. Schroeder, of the church at Rudolph, O., recently delivered an address at a Red Cross community meeting at Portage, O.

—Mrs. Laura Delany Garst calls attention to the address delivered by Mr.

Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

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Y. M. Chen, of Nanking University, at the College of Missions commencement this year. The address has been published in the July issue of the Missionary Tidings.

—The church, Bible school, C. W. B. M. and other organizations of Sharon, Pa., have decided to raise \$600 in the year beginning October 1 to support a missionary in Africa. The church will thus become a living link church.

—J. D. Hunter has resigned from the pastorate at Anacortes, Wash., to take charge of the religious work of the Navy Y. M. C. A. at Bremerton, Wash.

—The marriage is reported at Bridgeport, Ill., of Mr. Roderick A. MacLeod and Miss Esther E. Martin, both of Indianapolis, Ind. The ceremony was in charge of H. Clay Trusty, of Seventh Street Church, Indianapolis. Mr. and Mrs. MacLeod are now in that city completing their work preparatory to leaving in August for Tibet, where they will devote their lives to missionary service.

—F. M. Cummings, of the church at Harrisonville, Ark., reports that he has sold his residence there and purposes returning to Ohio, his native state.

—Herbert L. Willett, Jr., has been supplying his father's pulpit at Memorial Church, Chicago, during the absence of Dr. Willett at Chautauqua, N. Y.

—William Woods College at Fulton, Mo., is to have an additional dormitory, made necessary by the unprecedented enrollment of students for next year. The new dormitory will be used as a Senior hall and will furnish accommodations for thirty more girls. It is to be finished in the latest style and will contain every modern convenience.

NEW YORK

A Church Home for You.
Write Dr. Flais Idleman,
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—The elders of the church at Norwood, O., a suburb of Cincinnati, recently motored to the summer home of S. J. Corey, near Milford, O., and spent an afternoon talking over the spiritual

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work of the church. The elders are F. M. Rains, J. H. Fillmore, N. F. Dean, R. A. Doan, S. J. Corey and C. R. Stauffer, the minister, who is just closing the fifth year of his pastorate with the Norwood church. During the fifth year 233 were added to the church, making a total of 751 added during the five years. A Bible school plant was erected and the second living link to the foreign field and one of the home field were sent out during the five years.

North Dakota's Convention

The North Dakota Convention, held in Minot, June 22-24 was in every way a success both in point of attendance and interest throughout. Notable addresses and sermons were delivered by Frederick W. Burnham and John H. Booth. Miss Ada L. Forster was the worthy representative of the C. W. B. M. These speakers covered the whole field of our missionary interests, including the Men and Millions Movement, Every Member Canvass, etc.

The convention sermon was delivered by Norman Brighton, the pastor at Fargo. His message was received heartily.

Dr. K. H. Mallarian, M. D., spoke twice and in his address on "Some Hard Problems," gave preachers as well as others food for thought. On the last day of the convention, Sunday, the 24th, the new basement was dedicated at 3 p. m. Mr. Burnham spoke in the morning and afternoon and Mr. Booth gave the closing address at night. It is notable that the Sabin brothers and their families drove by auto some 350 miles to attend the convention.

The sixth convention in North Dakota

passed as have all the rest without a single discordant note in the business or any other proceedings.

On the last day there was one baptism and eight persons were received by letter.

FINLEY B. SAPP,
Secretary

* * *

Last Call for Lake Geneva

The Lake Geneva Conference of The Missionary Education Movement is to be held July 27-August 5. This is the last announcement that can be made before that conference begins. If you are planning to go to Lake Geneva, forward your name at once to S. J. Corey, Box 884, Cincinnati, or buy a ticket to Chicago and from Chicago buy a ticket over the Northwestern to Williams Bay Lake Geneva. You will then be taken to the Y. M. C. A. camp and assigned a room. It will be a great conference. Five or six hundred delegates will be there from the Central West.

The delegation going to Lake Geneva from Chicago is planning to hold a reception at the Metropolitan Church of Christ, Van Buren and Leavitt streets on the evening of Thursday, July 26. All delegates are asked to send their names to Miss Elva L. Abbott, 437 South Oakley Blvd., Chicago.

* * *

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I am offering five prizes of \$5 each for the best five terse, brief article descriptive of the methods used by ministers who have inaugurated and maintained successful tithing bands in the churches.

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An Appreciation of Charles E. Underwood

The following is a portion of a testimony of appreciation of the late Charles E. Underwood, whose death was reported in last week's issue of the "Century." We glean it from the Indiana Worker, from the pen of Thos. C. Howe:

"The life of Charles Eugene Underwood was in all essential respects a completed life. His tasks are left unfinished. His desk in the college office, the announcement in the catalog of his courses, and a son of tender years bear striking testimony to this fact. But a man's tasks and his life are not the same. As a man's life consists not in the abundance of the things which he possesses, so does it not consist in the multitude of his achievements. No worthy man ever dies without leaving tasks for other hands. But a life may be finished, rounded out, perfected at each stage of its progress, at the close of each day. Such a finishing depends not upon the completing of external tasks, but upon certain qualities of the soul. These endowments of the spirit are the very essence of life.

"Such qualities Professor Underwood possessed in the highest degree. He had poise and self control; he was kind and generous; he was faithful and one to

whom the most intimate confidences might be intrusted and was in all things and in every respect dependable. He was both wise and sympathetic in counsel and many a student came to him with his problems in a state of anxiety and perplexity and departed with vision clear and soul in tranquility. His Christian faith and character were of the quiet, unobtrusive order and yet were deep, confident and dynamic. His faith was the very warp and woof of his character.

"There were two qualities which he possessed and which, blending together, made his character and life of great force. They were a quiet, determined perseverance and heroic courage."

Mr. Underwood's death occurred on July 3 at his home in Indianapolis. He had been in poor health for some time, due to cancer of the stomach. The funeral services were held at the Downey Avenue church. Rev. C. H. Winders, pastor of the church, was in charge, assisted by the following: W. C. Morro, David H. Shields, pastor of the church at Kokomo, Ind.; President T. C. Howe, Dr. Jabez Hall, W. H. Book, pastor of Tabernacle church, Columbus, Ind., and A. L. Orcutt. The burial was at the Crown Hill Cemetery.

A Successful Summer School of Missions

The Interdenominational Summer School of Missions for Women, at Wilson College, Chambersburg, Pa., June 28 to July 6, 1917, was in every way a success. This school is an outgrowth of the wonderfully successful school at Northfield, Mass., where for thirteen years the attendance has increased to such an extent that it was finally decided to establish a new center, so that societies at distant points could receive the same inspiration as at Northfield, under practically the same leaders and teachers. After a careful canvass of the country, Wilson College, Chambersburg, Pa., was selected as the most desirable location, convenient for Pennsylvania, and the South, beautifully situated in the Cumberland Valley, and with all the equipment of a modern college for young women, it is an ideal spot for a summer school of missions.

At this first session, there was an enrollment of 524, with several late registrations returned for lack of accommodations. Eighteen denominations were represented. Missionaries were present from India, Africa, Japan, China, Persia, Mexico, Egypt, Philippines and Yucatan. Ten Disciples of Christ were in attendance, including our Dr. Gordon, of India. The school for next year will include both home and foreign missions, under present leadership, with the addition of leaders from home missions boards. Registrations for 1918 are limited to 700 women, which are carefully apportioned among the different church bodies.

Mrs. Allen A. Moats, 244 E. Walnut Lane, Germantown, Philadelphia, Pa., of the Disciples, was made Secretary and Treasurer for 1918. It is to be hoped that the Disciples will meet their full apportionment next year.

ALLEN A. MOATS.

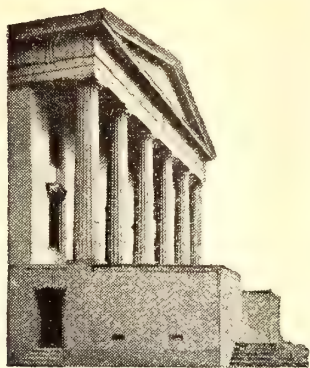
* * *

The New Illinois Plan of State and District Work

At the State Convention last year a special committee was appointed to consider a new plan of state and district work. That committee consisted of the president and secretary of the state board, three district secretaries and the state secretary. The committee made quite a thorough investigation of the program of state missions in Ohio, Indiana, Kentucky, Iowa, Missouri, Kansas and Nebraska. After giving consideration to all the information secured the committee drew up a plan and recommended it to the state board. This was approved by the board and has just been ratified by the eight district conventions in the state. Since the matter has gone this far and has been so enthusiastically received, we feel that it will be in order to emphasize the main features of the new plan.

We shall not go into detail at present, but the state office will be glad to furnish information on any points that may not be clear. The state is to be divided into six districts, the territory of the Chicago Christian Missionary Society being one district, which will have full control of its own missionary program. Each of the five districts will have its own evangelist and they will be employed by the state board and paid out of one common treasury. The state board will be made up of nine men, three elected each year and each district convention will elect a secretary annually who shall also be a member of the state board.

The plan of unifying the Bible School and Christian Endeavor work with the regular state program is to be continued and the evangelists employed will repre-



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THE PRESIDENT, Lexington, Kentucky

sent all these interests in the field. The Christian Endeavor societies will be asked for an annual offering toward the support of the work among our colored people in the state. The Sunday schools will continue to cooperate in the Thanksgiving offering through the American Christian Missionary Society and the Illinois Christian Missionary Society jointly. The matter of living link churches is to be left with the state secretary and a special effort will be made to secure living links for all mission churches established.

The proposed work of the district evangelists shall be to aid weak churches, restore dead churches, bring together groups of churches for ministerial support, enlist churches for missionary giving, and in general to aid the churches in achieving greater usefulness.

There can be but one cause for failure with the new plan. It will take money to run a campaign of this kind and more money than we have ever thought of giving to the cause of Illinois missions. But with our permanent fund now \$100,000 and the program for living link churches outlined we ought to be able

to finance the enterprise by a vigorous prosecution of Illinois Day.

H. H. PETERS, State Secretary.

* * *

Bible College of Missouri, Columbia, Missouri

The Bible College of Missouri has just closed the best year in its history—255 students were enrolled. Following is a comparison of the enrollment for the last six years:

	1911-	1912-	1913-	1914-	1915-	1916-
	12	13	14	15	16	17
Ministry	26	22	21	26	23	25
Mission Field ..	2	4	11	10	7	6
Religious Wk. ..	8	9	11	6	13	13
M. S. U. Students	68	91	104	120	126	123
Christian College Girls..	35	40	23	20	42	60
Others	3	13	28	28
Totals	142	166	170	195	239	255

Aside from the 44 enrolled last year under the first three headings above there were 82 preparing to teach, thirteen to enter journalism, etc., etc. There were 66 freshmen, 34 sophomores, 40 juniors, 53 seniors, 23 graduates and 39 special students. Of these last 13 were below collegiate grade.

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THE CHRISTIAN CENTURY

Vol. XXXIV

August 2, 1917

Number 31

Supplementing the Sufferings of Christ

By J. H. Jowett

CHICAGO

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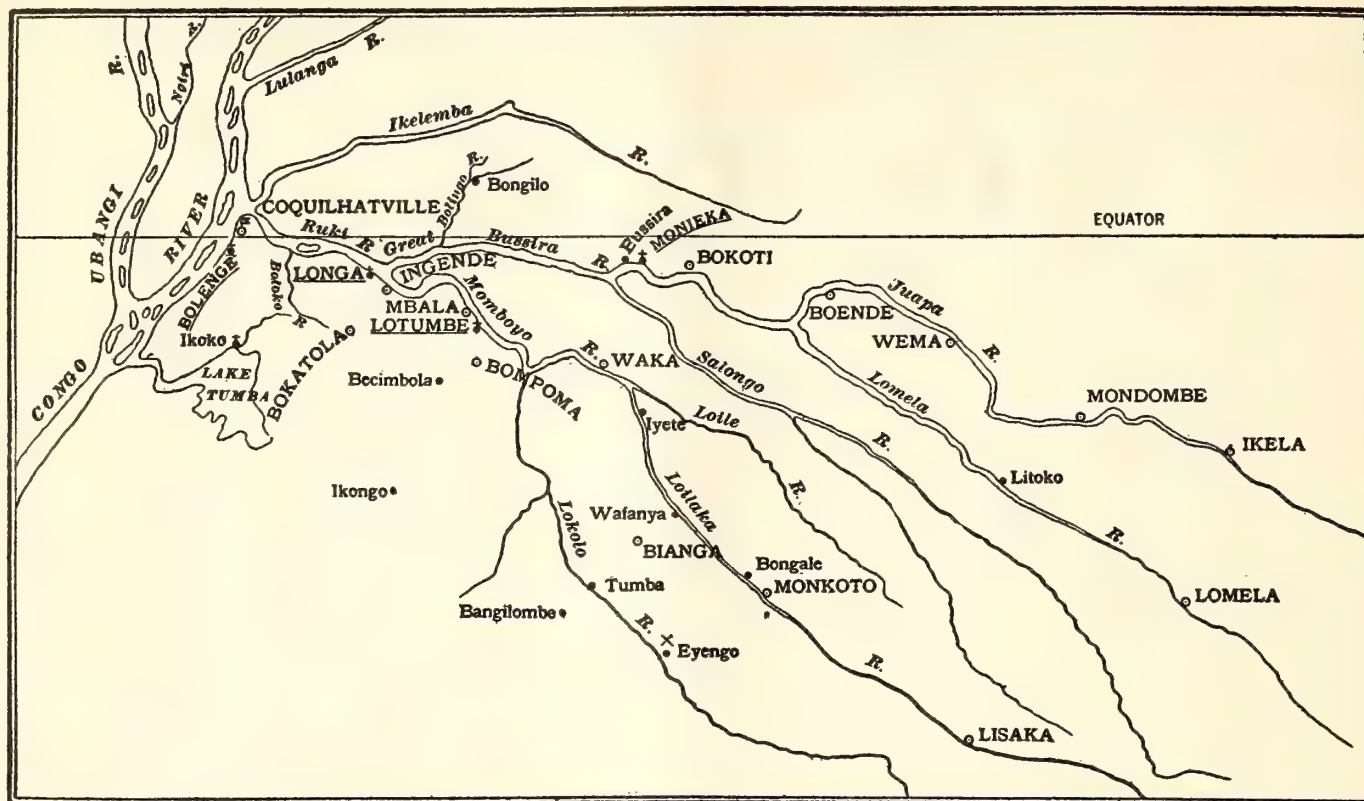
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in the Center of the Congo Basin

Good News But For The Hunger

A circular bowl, 1,200 miles across and tilted to the west, is the region drained by the Congo River in Africa. The rim is composed of mountain barriers which nowhere attain a great height. The larger central part of the basin was formerly an enormous lake, whose waters finally cut a channel through to the Atlantic Ocean. The general elevation is twice that of the Mississippi Valley, beginning with 930 feet at Stanley Pool, 200 miles from the coast, and rising gradually to 1,285 feet at the foot of Stanley Falls, 1,000 miles to the northeast.

The celery beds of Michigan and corn fields of Illinois afford a suggestion of the richness of the land, and yet there is such destitution among the people that in one section the conventional greetings are "What is the News?" "Good News, but for the Hunger." In mental hunger the 50,000,000 of the Congo are eager children, while their spiritual hunger is starvation. Our missionaries at Bolenge had to reduce to writing the language of the 4,000,000 people of that section, whose speech is closely akin to that of all the great Bantu race which inhabits, not only the Congo, but the region east, west and south of it.

Fertile as the fields were found for every tropical fruit and vegetable, the minds and hearts of the people are not less responsive, and as the lands, once reduced to cultivation continued to produce increasing harvests, so the people, freed from cannibalism and witchcraft, and the innumerable and unspeakable vices and crimes which they denote, have become a marvel in the Christian world for the devotedness and steadfastness of their lives and characters.

Beyond the four stations with their 5,000 loyal members and 120 out-stations are a thousand towns that will just as eagerly accept and as vigorously propagate the Gospel. Twenty other languages are waiting to be written and to have translated into their liquid accents the message of salvation.

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Cincinnati, Ohio

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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AUGUST 2, 1917

Number 31

More Than Conquerors

YOU CAN BE GREATER THAN NAPOLEON!

This may seem like an extravagant promise. Paul insists, as he looks out on his Roman world with its great military figures, that we may be more than conquerors. In saying that we may be greater than the men who lead their enemies by a chain through the streets and beneath the triumphal arch is to express with most powerful rhetoric Paul's sense of the spiritual values that pertain to the Christian life.

In these days life is full of contrasts. We behold with amazement a man relatively unknown mount to the place of power held by the Czar of Russia but a few months ago. On the other hand, in every town is the man we call a failure. What makes the difference between the masterful man and the man who proclaims his incompetency with every word he speaks? It is to be found in the dynamic of some great ideal which possesses some men and not others.

The college alumni list has its percentage of failures. There are men whom we once envied who have turned out to be nobodies. Their erratic genius was never hitched to any well-defined ambition. They were satisfied to sparkle at a college banquet or to win an oratorical contest. This was glory enough for a whole life.

Every family has its failures. Sometimes the disappointing individual is simply harmless. Sometimes he is actively bad. We often feel that the former is more hopeless than the latter.

The conquerors of the world have arisen from every station in life. Alexander the Great was the son of a king; Julius Caesar was of patrician rank; but Napoleon was of humble origin. George Washington was the son of a rich man. Abraham Lincoln came from the cabin of the poor. All of these men, no matter what their origin, had this common characteristic: they saw things in a big way. Lloyd George has been called a man of one idea, but that idea is a big one.

★ ★

The Christian conqueror is great in that he is able to conquer his enemies. Paul described the spiritual enemies of man as demons. They were powers and principalities and over them was the prince of the power of the air. From the standpoint of our experience we mean something similar when we talk of the spiritual enemies against which we fight today.

We fight against a racial heritage which would ever pull us down to lower levels. The beast speaks at times in everyone of us. Who would dare reveal to his mother or wife or best friend the stray thoughts and impulses that come to him? We whip the beast back to his kennel, but few of us can say that he is dead.

We fight against the habits which in the days of our ignorance we fastened upon ourselves. There are certain outstanding drug habits which symbolize this thing, but let no man say, "I have no bad habits." To

say this is to declare that we are spiritually blind. We have habits of thought and habits of speech and modes of behavior which must be broken up to make place for new ones. Not until we can truly say that we have organized our spiritual ideals in our very tissues, can we say that we are conquerors in the spiritual realm.

We fight against a social order in which we find much that is inimical to the kingdom of God. It is very easy for a man to say, "When in Rome, do as Rome does." Paul tells us, however, to "be not conformed to this world." He bids us to "come out" and become a "peculiar people." Sometimes a man's speech and deeds may seem as old-fashioned as a Quaker's hat, or as radical and ill-timed as a Salvation Army drum does to the mob, but the man who would be conqueror must never let the community drag him down after he has seen a great spiritual vision.

The conqueror, however, is no lone defender of a fortress. His attitude toward life is active and not passive. There is the need of a resolute will for the man who would attain to big things.

John B. Gough revealed the right spirit when having freed himself from drink, he spent the remainder of his life to free thousands of other men. He would not have been much of a conqueror had he not carried the warfare into the enemy's trenches. He left for himself an immortal fame in the annals of reform.

★ ★

The significant thing, however, about the Christian notion of conquest is that we are not without a Great Helper. It is Christ who makes conquerors of us. More than one man has tried to become great by burning midnight oil in solitude. In the things of the spirit, we must have a Helper who not only embodies our ideals but who actively helps us to realize them.

Legend tells us that to Constantine were revealed in letters of fire the words, "In this sign conquer." In a deeper sense than we have ever understood that legend, the cross becomes the sign of our victory.

No man is worthy of Christ who has not learned to give up. Men have forsaken houses and lands and families and fame and power, all for Christ's sake. The conquerors have been recompensed for every sacrifice they have made and will yet be recompensed.

It is promised that Christ shall be for us three things, the Way, the Truth and the Life. As the Way he shows us the path in which our feet should walk ethically. Not by commandment and statute, but by living principles he has thrown a great light upon the ethical problems of every man.

As the Truth, he helps us to find the underlying reality. He is Truth embodied, expressed in personality. Only truth worked out in experience can help us. Christ is himself the doctrine we are to receive.

As the Life, our Lord gives us life. His spiritual life and power make us conquerors.

EDITORIAL

WHAT CAN WE DO FOR PEACE?

THERE is a certain kind of organized interest appealing today for the support of the churches which would break down loyalty to the government at a time when the American people should be united. It will be a sorry thing if any church should be befooled into playing Germany's game while there is such need of loyalty and clear-headed understanding of world problems.

There is work to do for peace, however. We can cement the bonds of peace with the nations which are now friendly. With Japan an ally in the present war, we should silence the jingoes of the country who would have it otherwise. Our racial prejudice against orientals should not go far enough to drive us eventually into a foolish and inconsiderate war with a nation which might easily be made one of our strong friends.

With Mexico, too, there seems to be a way of getting on. It continues to be rumored that a great deal of our trouble with Mexico was made in the United States by interested capitalists. That country, with its illiteracy and peonage, has a long way to travel before it becomes a real republic, but so long as it is on the road, we need not have too much concern.

It is not inappropriate, either, for us to back up the idea of President Wilson of forming an international court which after the war will enforce international law. This war has as one of its prime motives the unwillingness of democratic nations to suffer the recognized laws of international relationships to be broken down by the iron heel of a ruthless power.

By keeping a human point of view, by praying daily for enemies that they may see the light, and by seeking the coming of Christ's kingdom of peace, we may bring nearer the blessed time when men shall beat their swords into plowshares.

GERMANY SACRIFICES THE "CHRISTUS"

TRUSTWORTHY advices from Germany shows that Anton Lang, the celebrated "Christus" of the Passion Play at Oberammergau, has been drafted for the German army. This probably means death for a character whose friends are to be found throughout the Christian world.

Anton Lang is a potter and in recent years has been tubercular. His good wife has had the greatest concern about his condition and has desired to provide him with every facility for recovery from his disease.

The fact that he should be chosen for army service would indicate that things have come to such a pass in Germany that almost any kind of a man will be taken. Probably in no other country in this war would a tubercular patient be asked to serve his country in arms.

The loss to Germany eventually from the sacrifice of Anton Lang will be great. It is not in every generation that a man can be found who is an accomplished actor and who also has the physical features to make him a passable likeness to the traditional Christ. In addition to these strong points, Anton Lang has lived a life of simple and beautiful piety which has further given him the ability to interpret the great part that he takes in the drama.

The Christus in the trenches: It is rather a gruesome thought that the mad militarism of the world should come to demand such a sacrifice. It is only in a country mad with military power that such a paradox would be permitted.

While this present war seems necessary from our viewpoint—for we are unwilling that our world should relapse into a military paganism—we must continue to pray that humanity may find a better means to end its disputes. There is more than one Christus in the trenches on either side in this dreary struggle. It would seem that humanity is just now engaged in crucifying the son of God afresh and putting him to an open shame.

METHODIST REUNION

THE meeting of the commissioners of the Methodist churches at Traverse City, Mich., was not well reported, and we are happy to receive later news that the cause of reunion is proceeding in a satisfactory manner. The negro question, which is considered by many to be one of the most difficult to solve, of all the questions involved in the reunion of the churches, is to be considered by the commissioners in a meeting at Savannah, Georgia, in January. It was not considered at Traverse City. It is stated by one of the bishops that the committee having this matter in charge is expected to report next winter.

The negro question is no more a question with Methodists than with any other kind of Christians who divided on sectional lines. If they succeed first in solving the problem of racial prejudice in the church of God, they will be deserving of great credit and will have set far forward the cause of union in several other divided denominations. If they fail, they will only share the failure of many others.

We need not say that we watch the progress of the negotiations looking toward Methodist unity with the deepest interest and it will bring joy to all good Disciples to see their Methodist brethren bring nearer the union of all Christ's believers.

A MAN'S RELIGION

THE assumption of some men that women are to cultivate the spiritual side of life means more than these men could ever imagine. While they haggle about giving women the vote, they turn over to the women of the race elements of power and leadership that far outweigh the relatively small advantages of equal suffrage. If the time ever comes when the women exclusively control music, literature, art and religion, then the men will be only the Morlocks of H. G. Wells' imagination, engaged in the weary business of spinning the silks for these superior creatures.

There are men who are today challenging their brothers to take their right share in the better heritage of man. Edward Earle Purinton asks, "Is your religion as good as you expect your women to have?" He believes in an equality of the sexes in spiritual things and does not believe in any sorry order in which men will be the robber barons of business and women the heirs of all the refinements of life.

It is not possible for the race to go forward in any

lop-sided fashion. In India they have tried to make progress with women shut up in zenanas. An ignorant and unspiritual womanhood has held back the men in whatever progress they might have made. Men and women are joined by the Creator in the most intimate of spiritual fellowship and they must together work out the problems of the higher life of humanity. For one or the other to shirk is treachery to civilization and sin against God.

There are great and noble men in all callings who see that this is true. We have Christian merchants, and Christian railroad men. There are men who have given up business for Christ's sake and there are men who have gone on with it for the same great reason. There is a new religious note in literature. These are no times for men to settle back in a contemptuous and worldly attitude toward the church and the appointments of divine worship.

THE OPPORTUNITIES OF DEMOCRACY

THE new dictator of Russia, Kerensky, has had a sensational rise in the world. Last year he was not of enough importance to be found in the "Who's Who" book. Now he is the successor of the Czar in power and a man who, as much as any, holds the fate of the world in his hands.

He was born in a most unlikely place, back in Asiatic Russia. From such origins we have not been accustomed to look for world leaders. He first became known to the world as a brilliant young attorney who in connection with the Kiev massacres successfully combatted the superstition that the Jews committed ritual murder.

As a member of the revolutionary group and a convinced socialist he was evidently among the leaders of the revolution long before it was actually consummated. Out of the turmoil and excitement of the time, he seems the strong man, the Napoleon of his people.

He faces at this hour the temptation which always comes with sudden power. Compelled to assume the dictatorship, promising liberty and a new regime for Russia, he must subdue the lawless elements in society by blood and iron. Whether he will learn to use these tools of the autocrat sparingly, or whether he will be lured on to further exercise of autocratic power, remains yet to be seen.

There is danger that this man who has dealt with ideas may prove a doctrinaire in the face of the most dangerous situation that ever confronted a new ruler. If he shall be able to keep from a renunciation of his ideals, and from an undue insistence upon realizing them all at once, he will no doubt have opportunity to contribute to universal history.

A congressman—these gentlemen are not known usually for outstanding piety—stated the other day that all Christian people should pray for Kerensky, that his life might be spared for the work he has to do. With this sentiment patriotic Americans will agree.

LEADERS AND LAGGARDS

WE find more laggards than leaders in our social order. Professor Ross says there are the men who produce faith and there are the men who eat it up. Big firms are watching the office boys who show initiative and a sense of responsibility. These two qualities are regarded by commercial firms as two

qualities which are necessary in men who would lead their fellows.

Initiative involves the constructive imagination. Most men cannot see the bridge before the thing is built in steel and concrete. Few church members can see the new church until it actually rises stone upon stone to bear its testimony in the community.

The sense of responsibility is something which must pertain to all real leaders. The man of leadership would scorn to undertake any good enterprise and leave it half finished. When difficulties appear, when scoffers mock, when friends prove false, the big enterprise must go on in spite of all. The man who always delivers the goods he promises, soon develops the reputation which makes men choose him as leader.

With leadership of the highest type must go enthusiasm. For the present moment the task in hand must be exalted. We may criticize it before we start in with it, we may criticize the finished product, but in the execution a great leader must go to the daily drudgery sustained by a great joy in the thing he is called to do. This enthusiasm he must impart to all around him. President Harper succeeded in making the study of Hebrew popular!

Faith is one of the marks of the truly great leader. The man of outstanding genius in the handling of large forces of men must see lofty and divine significance in the events of his day. We note that Lloyd George does not always talk of the war in terms of cannon and ships. He is careful to speak of it in terms of its ideal significance. He asks, "What will the winning or losing of the war mean to the world and to the spiritual future of man?"

All of these marks of leadership must belong to the man who would lead forward the Lord's army.

SEEING CHURCH FOLKS AS THEY ARE

THE ability to see and appreciate the real characters of the people associated with us in the life of the church is a spiritual gift that contributes much to the joy of life. Edgar DeWitt Jones has set us a model for this kind of spiritual exercise in "Fairhope." Ian Maclaren wrote a highly entertaining book on "Church Folks" and his references to this kind of personality in his novels are always highly interesting and profitable.

The thing that is needed is a sense of fairness that will enable us to judge people rightly. We once knew a village blacksmith who would argue one Sunday against evolution and progress, and by the following Sunday he had fallen into deep doubt so that he was uncertain whether there was a God. His Sunday school class was always sure of a surprise. His spiritual moods were like the iron with which he worked all week long, now at white heat of enthusiasm but soon cold and gray and dead. He dealt heavy anvil strokes in theology, one was tempted to believe, by reason of his daily habits. One day he stood up in the church and proudly renounced his membership in an apostate church. Not long afterwards he humbly confessed his sins in prayer-meeting. He was a means of grace to all the members of that church, for the brethren loved him very much for it all.

Churches grow hard and cold and divide for lack of the human insight that should enable them to make just assessments of the value of personality. The apostolic company had room for the Doubting Thomas

and the Impetuous Peter and the Sons of Thunder. The modern congregation must be so human and kindly that it shall with true catholicity put its arms around every lonely and struggling soul, that none may feel themselves to be strangers in the house of God. Then our hunger and thirst for true spiritual fellowship will be satisfied.

THE WAR AND THE JAPANESE

ONE of the favorable results of the world war is the improved feeling between Americans and the Japanese. There has been a pernicious propaganda in this country and in Japan which has been seeking to embroil the two countries in war. Now that the Japanese are allies it is with poor grace that the jingoes can proceed in their nefarious task of arousing race feeling.

The Japanese agricultural associations on the coast have promised assistance to the country and have vowed among themselves never to take advantage of the situation to raise the price of vegetables. Since the war began, they have been supporting the American Red Cross. Santa Barbara, a city having only a few hundred Japanese, enlisted seventy as Red Cross members, while several hundred are reported to have joined at Long Beach. In Los Angeles, a city of 600,000, there are 2,500 members and 1,256 of these are Japanese. In San Francisco the Japanese have subscribed for \$150,000 in Liberty Bonds.

Some Americans in San Diego have started a league to agitate the question of American citizenship for Japanese. At the present time it is not possible for a Japanese to become a citizen. Many of these Japanese inhabitants have been in this country a considerable time and have no desire to go back to Japan. It is thought that much of the misunderstanding between the Americans and Japanese would be obviated if these discriminations against the Japanese were once removed.

There is no reason why American and Japanese affairs should not be conducted on the high plane of reason. This is no time for the increase of national hatreds. While the war is going on, we should be

planning, not for another war, but to see in what ways we can lay the foundations for a permanent peace with all nations.

THE SUBSTANCE OF PROTESTANT MODERNISM

IT was a reproach which the orthodox put upon the modernist movement in the Roman Catholic church that it had ceased to have any likeness to the thing it claimed to be. It was like the Cheshire cat, with only the smile left. One critic declared the creed of Roman Catholic Modernism to be, "There is no God and Mary is his Mother." This was, of course, a base caricature of what the modernist really believed.

Some have insisted that Protestant modernism was equally at sea for convictions. The Protestant movement began with denials and modernism is thought by some to have carried the spirit of denial on up to the nth power. Just as it is fallacious for Catholics to say that Protestantism is denial, so it is absurd for those with the eighteenth century doctrine to declare that twentieth century ideas are loose and flabby.

Evangelical modernism has dared to face doctrinal problems and to hold convictions about many matters in which the obscurantist can offer nothing. The eighteenth century man talked about God as though the chief problem was, "Is there a God?" The modern man asserts that the chief matter in theology is, "What is God like?" Concerning this, he has convictions.

How the earthly Jesus was transfigured into the eternal Christ, how the Bible could be written by men and still reveal the will of God, how salvation could operate in other than magical and fanciful ways, how religion, indeed, could be the central and organizing thing of life, these are convictions that give the lie to any charge of latitudinarianism.

Many modern men believe in the central importance of the will in the religious life, but none would excuse an absence of intellectual content. There is but little thinking about religion in these days that is not done by the modernist categories. What is left is an effort to plow the fields of truth with a crooked stick.

To My Son

An anonymous poem by an American whose boy has recently left Chicago with his regiment

MY son, at last the fateful day has come
For us to part. The hours have nearly run.
May God return you safe to land and home;
Yet, what God wills, so may His will be done.

Draw tight the belt about your slender frame;
Flash blue your eyes! Hold high your proud young head!
Today you march in Liberty's fair name
To save the line enriched by France's dead!

I would not it were otherwise! And yet
'Tis hard to speed your marching forth, my son!
'Tis doubly hard to live without regret
For love unsaid, and kindnesses undone.

But would the chance were mine with you to stand
Upon those shores and see our flag unfurled!
To fight on France's brave, unconquered land
With Liberty's great sword for all the world!

* * * * *

Oh son! my son! God keep you safe and free—
Our flag and you! But if the hour must come
To choose at last 'twixt self and liberty—
We'll close our eyes! So let God's will be done!

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Supplementing the Sufferings of Christ

By J. H. Jowett

THE great apostle here makes a very startling claim. There is an apparent audacity about it which almost takes away one's breath. "I fill up . . . that which is lacking of the afflictions of Christ." But was there something lacking in Jesus which had to be supplied by Paul? Was there a defect in the sacrificial ministry of our Lord? Was there some fatal gap in the sacred securites of the cross? Was the green hill, outside the city wall, the site of an unfinished redemption? Was Paul needed to perfect the efficacy of atoning grace?

CAN ONE ADD TO THE CROSS?

This was surely not the meaning of the apostle's claim. More than any other man he continually gloried in the perfected wonders of the reconciling sacrifice of Christ. There was no deficit in Christ's account for Paul to pay. There was no adverse balance to be liquidated. Grace abounded in all the majestic fulness of an unfathomable sea. Love's redeeming work was done. Paul could add nothing to the cross. There was not a single crevice of emptiness left for him to fill.

Nothing in my hands I bring,
Simply to Thy cross I cling.

And yet, here stands the strange assertion: "I fill up on my part that which is lacking of the afflictions of Christ." The apostle evidently brings some suffering of his own and adds it to the sufferings of his Lord. For it is possible for us to supplement the miracle we cannot perform. When the Savior has multiplied the loaves, we can distribute the bread. When the Savior has raised the dead, we can "loose him and let him go."

SACRIFICIAL DISCIPLES NEEDED

Our filling up of the sufferings of Christ is not done on the hill called Calvary. It is done on that long road which begins at the empty tomb, and which stretches through Jerusalem, and Samaria, and reaches the uttermost parts of the earth. In the Christian redemption our sufferings are not elemental nor fundamental. They are supplemental. Sacrificial disciples are needed to proclaim the unique sacrifice of our Lord. "I fill up on my part that which is lacking of the afflictions of Christ."

I fill up on my part that which is lacking of the afflictions of Christ.
—Colossians i. 24.

Now, wherever we touch the life of the Savior, we touch the spirit of sacrifice. His life is like the Alpine rope, with the red thread running through from end to end. Break it where you will, you find the crimson strand. In Christ's life there is an unailing continuousness of sacrificial passion. Nothing is cheap. Nothing is done as a mere incident. Nothing is a bloodless fragment which has no relationship to the eternal purpose. In the life of Jesus everything is the gift of blood. Nothing seems to be born without travail. Every event bears the seal of holy sacrifice. We cannot break into the life anywhere without finding the scarlet thread. Try it here and there, and we shall see how, in every place, the sacred passion is revealed.

NOTHING GLORIOUS WITHOUT A PANG

And so has it been all through the history of the Christian church. The great births of the Christian centuries have been great travails. Nothing glorious has been born without pang. Agony and dawn have always kissed each other. God's tremendous things have never been given to an apathetic church. The cross has won no victory by the hands of sluggish and unbleeding heralds, and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the church. Yes, and the sacrificial sufferings of the church have been the life of the world. In all the great days the disciples of the cross have, by their own sufferings, filled up that which was lacking of the afflictions of Christ.

Well, here we are, at the end of the ages, and we are set in a big and momentous time. How is it with us, and with all our fellow-believers in the church? Can we say with Rupert Brooke:

Now, God be thanked who has matched
us with his hour,
And caught our youth, and wakened
us from sleeping,
With hand made sure, clear eye, and
sharpened power,
To turn, as swimmers into cleanness
leaping.

Such is the mood in which millions of the soldiers of the nations are facing the demands of our day. In what spirit and temper is it being faced by the church of the living God? Is she the kinsman of the apostolic church, and the kinsman of the church of the great travails? If we break into the church's life, any time, or anywhere, shall we find the crimson strand? Can she truthfully say with the apostle Paul: "I fill up on my part that which is lacking of the sufferings of Christ?"

WAR NOT ALWAYS ENNOBLING

It is imperative that we remember that war is not necessarily an ennobling experience, even if it be fought in a sacred cause and for righteous ends. War is by no means an inevitable ennoblement for the soldiers who engage in the struggle. There are deadly moral perils in camp and field. There is the deadly moral blight which has its favorite haunt where multitudes of men are swarmed together. Some of our young fellows come back smitten with something worse than leprosy. Some men return from the front with their faith shattered and destroyed. Others return with their lives radiant with the light that never was on sea or land, and "by the vision splendid are on their way attended." Some men find in the trenches only profanity and obscenity, and they clothe themselves in the immoral mire of their surroundings. Others are like Sherwood Eddy's soldier friend, who said that in the direst surroundings he felt as if he were "in some great cathedral with the presence of God all about him."

And as it is with soldiers, so it is with peoples. War will not necessarily crown a people with a diadem of spiritual grace and moral nobility. Great changes will be affected by this war. The transformation is taking place before our eyes. There will be social and economic adjustments of an incredible range and order. There will be changes in literature. There will be changes in the standard of life. And yet, amid all these changes, and in spite of them, there may be among the great masses of the people a deadlier moral apathy, and a benumbing of the nerves of spiritual correspondence, and a consequent lessening of our communion with God.

THE CHURCH MUST AGONIZE

How is this fatal issue to be avoided? I believe it is largely to be avoided by the saving ministry of the church of Christ and by her eager willingness to fill up on her part that which is lacking of the afflictions of Christ. I would repeat the word I spoke a few moments ago: for great spiritual births there must be great travail. The church must be like her Lord and like the Lord's apostles in the early church. She must agonize for the moral and spiritual redemption of men. "Agonize"—it is a great New Testament word, and it was borrowed from the athlete. It was taken from the mighty wrestlings in the arena.

The church is to agonize in the tremendous exercise of spiritual wrestling. She is to wrestle with God as the patriarch wrestled with the angel unto the coming of the dawn. She is to wrestle with herself, treading upon the lion and the adder within her own life and trampling the young lion and the dragon under her feet. And she is to wrestle for the redemption of the world, generously and bountifully spending her blood that she may win the world for Christ.

Well, do you see many signs of this wrestling? Would you say that the church of Christ has intimacy with the apostolic agony and is entering into the fellowship of her Savior's sufferings?

CHURCH MUST REMAIN SENSITIVE

How shall the church agonize, and "fill up on her part that which is lacking of the afflictions of Christ?" Well, first of all *the church of Christ must agonize in the guarding of her own sensitiveness*. In times like these the realm of the insensitive is continually enlarging its kingdom. One nerve after another is benumbed and ceases to have any correspondence with the naked reality of things. Our range of feeling is reduced. Some of our elemental instincts go to sleep. The fine perception of vital differences is blunted. Love and hatred mingle in strange confusion. Silver becomes dross, and the fine wine is mixed with water. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin. And therefore do I say that the church must agonize to preserve her own sensitiveness, for if her moral and spiritual intuitions become dull and dim, one of the greatest hopes of the world is gone.

And secondly, *the church must agonize in the labor of intercession*. You remember the word of the apostle Paul: "I would have you know how greatly I agonize for you!" It

is a glimpse into the strong intercessory wrestlings of the great apostle. It is a glimpse of the crimson strand. His prayers were like the muscular contention of an athlete in grips with his antagonist.

Fellow-believers in Christ Jesus, it is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees before God. The deep and mighty prayers of the church are the real birth-pangs of the race.

"THE RED STRAND"

Well, how is it with the intercessions of the church? If we could look into them should we find the red strand? Is there anything in our prayers in these momentous days which can in any way be regarded as supplemental to the tremendous work of Calvary? Is there anything of wrestling? Is there anything of the athlete's agony of contention for the prize? Let me ask a very challenging question, a question which smites me to the very ground as I ask it, and let me ask it in great reverence: "If you were God, would you answer prayers such as we toss so lightly and easily into the sacred presence?" How our Master prayed in Gethsemane in the birth-hour and birth-throes of the world's redemption! "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground."

Such was the Savior's suffering intercession. And his own church is called to supplement those sufferings. She is called to agonize in our own day, and to wrestle with the angel until the break of day. We are to "fill up on our part that which is lacking of the afflictions of Christ."

GOSPEL MUST BE PROCLAIMED

And in the third place *the church must agonize in the proclamation of the gospel*. Nothing, even in these exciting days, must supplant the preaching of the gospel, and it must

This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.

be the apostolic gospel, not trimmed to meet the superficial fashion of the passing hour. We must not play with the gospel. We must not trifle with it. We must not toy with it daintily like effeminate loiterers who have no great business in immediate hand. We must hand it out to the world with the very blood of men and women who have been gloriously redeemed by the precious blood of Christ.

And that, too, must be the primary work of the church at home, to preach the gospel, to proclaim the marvelous realities of redemption, and to do it with the very blood of lives which are eagerly surrendered to the Lord who bought us. The world is being populated with broken men, and with sorrowing, broken-hearted women, and they are yearning for something as real as their sorrow and as elemental as their need. If they do not find it in the church, they will turn away from our doors.

IS THE CHURCH A FAILURE?

One of the leaders of the English aristocracy, a woman who has felt the iron in her own soul, and is deeply sharing the sorrows of her sex, has recently written these words: "I have turned to the church and turned in vain. A church-goer all through the seasons, when only a still small voice summoned me, now that the call for what religion should afford has 'waxed exceedingly loud,' I find that the church has nothing for me. . . . At the moment when the spirit of mankind was chastened, when humility had taken the place of pride, and there was an actual quest for the haven of spiritual repose, the church has nothing to offer. Its bankruptcy, long suspected, was tacitly avowed. Those who went empty returned as they came. Healing there was none, foresight there was none, outlook there was none. . . . It is a tragedy that with the vast increase of our spiritual needs, there should be this failure of spiritual solace."

The world is aching for a gospel and it is the labor of the church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old gospel can do it! Yes, the old gospel, in working attire, proclaimed by a church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

SACRED JOY OF SACRIFICE

So must the church supplement the sufferings of Christ in all the ways I have named by guarding her own moral and spiritual sensitiveness, by the wrestling ministry of intercession, by a lavish proclamation of the gospel, and by every form of holy and sacrificial service. In everything she does the church must reveal the crimson strand. She must shed her blood for her Savior. And she must do it all with sacred joy. She must rejoice that she is counted worthy to suffer for his name.

Some of you may have seen the little book entitled "A Young Soldier of France," and I want to quote from one of his letters. "I shall fight," he says, "with a good conscience and without fear, I hope, certainly without hate. I feel myself filled with an illimitable hope. You have no idea of the peace in which I live. On the march I sing inwardly. I listen to the music that is slumbering inside me. The Master's call is always ringing louder in my ears." Such was the spirit of a young soldier of France, and such

must be the spirit of the church of Christ. "On the march I sing!" "The music inside me!" "Verily," says Apollodorus in one of Ibsen's plays, "so long as song rises above our sorrows, Satan can never conquer!"

And indeed we have something and everything to make us sing. We have our risen and present Lord and we have the boundless resources of redeeming grace.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

Lantern Evangelism in Korea

IN Pyeng Yang, Korea, there is great rejoicing over the fact that two thousand new believers have been brought into the churches of the city through a series of revival meetings which have just closed. The efficient way in which this evangelistic program has been planned and carried out, as described by Rev. J. G. Holdcroft, representing the World's Sunday School Association in Korea, is worthy of special attention.

The men and women who were to participate in this work were first prepared through special Bible study classes. Over eleven hundred Korean men have been enrolled in these classes in Pyeng Yang since January 1st. Following this preparation, a week of union prayer services were held in the churches of the city.

At 2:00 p. m. every day during the week of revival meetings, a workers' prayer meeting was held, and the workers were then divided into eleven bands and sent to every section of the city for house to house

preaching, and to distribute specially prepared tracts. Of these, ten thousand were used daily, and one thousand big red posters in prominent places all over the city helped give the invitation to come and believe. There are one thousand Christian homes and shops among the ten thousand houses of Pyeng Yang, and nearly every one of these displayed a paper lantern at night with invitations to "believe in Jesus" written upon it, so that the "Jesus doctrine" for the time being was thrust into even more prominent notice than the cigarette advertising which usually holds the field in that city.

Huge parades of Christian men and boys with bands and banners, songs and shouted invitations to "Yei-su mit-oo-si-o" (believe in Jesus) marched through the city on two separate days. Every morning at 6:30 the church bells pealed forth their invitation to rise and join in prayer for the city. Every praying home sang "Hover O'er Me, Holy

Spirit" so that thousands of non-Christians roused themselves for the day's work to the notes of this hymn, and in one way or another all day long were persistently invited to do what even in that heathen city the great majority of people deep down in their hearts feel they ought to do—give their hearts to Jesus.

And many did. At night scores of willing workers brought to church those who during the day had promised to attend the meetings, and by the close of the week two thousand people had signified their desire to become Christians. These new inquirers are immediately enrolled in Bible classes, so that they may later, in their turn, join in the effort to lead others to Christ. This particular revival is but a part of the evangelistic movement which has been sweeping over the Orient during the past two years, and which is enlisting among its workers every member of the Christian church in the different communities.

The Need

The Cry of the World's Wretched Ones

By Thomas Curtis Clark

THE touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Hungarians to Get Bibles

There are 100,000 Hungarian prisoners in Russia and Siberia and the Bible society plans to print and circulate illustrated copies of the gospels for these prisoners. This work will be done in connection with the work of the National Bible Society of Scotland. The Red Cross Society will assist in the distribution. The Hungarian prisoners are almost without exception members of the Roman Catholic church.

Protest a Mormon Bible

The Oxford University Press has in recent years been issuing an edition of the Bible for Mormons, with the Book of Mormon bound up with the St. James version of the scriptures. The Brooklyn Presbytery of the Presbyterian Church in the U. S. A. has recently passed a motion protesting against this action on the part of the University Press. The Brooklyn Presbytery is so much in earnest that it is seeking to influence other Christian bodies to pass similar protests.

The Retired Minister's Claim

The standard set for the claim of the retired minister in the Methodist Episcopal church is one-seventieth of the average salary paid in the conference of which the man is a member multiplied by the number of years he has given to the work of the ministry. A conference with an average salary of nine hundred dollars would give a man who had labored forty years in the ministry a pension of \$480. His widow would be entitled to three-fourths of this amount. The paying of this money is conditioned on the state of funds in the conference, but since the endowment funds run above ten millions of dollars these pensions will be dependable.

Old Ministers in Favor in Philadelphia

The old minister is neither shot nor laid on the shelf in Philadelphia, especially in the Presbyterian denomination, which is very strong in that city. Dr. John H. Boggs, pastor of Lawn- dale church, is in his eightieth year and has spent thirty-five of his fifty-three years as pastor of two Philadelphia churches. Of four pastors, two are over seventy and two are very near to this mark. Two of them have been Philadelphia pastors for forty

years and one for thirty years. Twelve pastors are sixty or over and four more are near this line. Philadelphia Presbyterianism is none the less vigorous for the leadership of these ripened men.

War Makes Church Combine

The losses from the Broadway Baptist church of Cambridge, Mass., by enlistments have compelled it to form a merger with the First Baptist church of that city, and the pastor of the latter church has taken over the duties of the Broadway church. This is probably the first of many such mergers made necessary by the war.

Trinity Church, New York, Grows

The largest parish of the Protestant Episcopal Church in America is Trinity Church, New York. This is probably the richest church on the western continent. The membership in this church increased two hundred last year. It now numbers 9,087. The free-will offerings of the various congregations amounted to \$104,450. The parish gave for the maintenance of its chapels and day schools \$362,343 and \$37,027 to churches and charities outside the parish.

Tried for Emanuel Methods

Six months ago, Rev. Thomas Parker Boyd, head of the Emanuel Institute of Healing of the Protestant Episcopal Church, acting under the informal auspices of the diocese, was arrested for practicing medicine without a license. A man and woman were sent by the state board of health and the minister advised these people, supposedly genuine patients, to give up coffee and eat less. This was done after a blood pressure test was made. The case was tried before a jury and with the bishop

and a number of clergymen present. The jury in five minutes reached a verdict of not guilty. It is thought that this establishes the methods of the Emanuel movement on the coast legally. The Rev. Thomas Parker Boyd is now rector of St. Paul's Church in San Francisco.

War Prayers Are Furnished

In many dioceses of the Protestant Episcopal Church special prayers and collects are being furnished now for war purposes. In the high church sections of the denomination there will be prayers for the dead. Bishop Rhinelander of Pennsylvania has sent to each clergyman in his diocese a little booklet of prayers for use in this present war.

Methodists Care for Street Waifs

Scores of children are being picked up on the streets of Buenos Aires by the mission workers of the Methodist Episcopal Church and are being cared for. Their mission is in the neediest section of the city. The police records show that there are 5,000 abandoned children on the streets of the city and an influential magazine "Munde Argentino" is doing its best to stir up popular interest in the welfare of these children.

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Social Interpretations

By ALVA W. TAYLOR

The Bible and Modern Social Questions

The rereading of the Sacred Scriptures in the light of modern sociology and social interest makes them a new book; it rescues the prophets from millenarianism and mere proleptic functions and rediscovers for us Jesus' magnificent ideal of the Kingdom of God. The prophets are found to be great preachers and poets who dealt with the most vital political, social and moral issues of their own time and the good tidings of Jesus are found to be for the liberation of society from tyrannies and oppressions as well as of the individual from this untoward generation. Two of the very best of numerous works treating of Biblical social teachings have recently been issued.

Professor Kent of Yale is a prolific and commanding writer on the Bible, both from the critical and popular viewpoint. His latest volume is entitled "The Social Teachings of the Prophets and Jesus" (364 pages. \$1.50. Scribners). A new author in the field is President William Bennett Bizzell of the Agricultural and Mechanical College of Texas. His work is entitled "The Social Teachings of the Jewish Prophets" (237 pages. \$1.25. Sherman, French and Company).

Prof. Kent's work is an admirable outline and popular study of the entire social teaching of the Scriptures. In covering all the Biblical material he necessarily could not give as ample treatment to each of the prophets as does President Bizzell. It is gratifying to note that Professor Kent finds the social teachings of the New Testament demanding as much space and attention as that of the Old Testament. The social content of the prophetic material is so striking and voluminous and that of the Gospels and Paul so fragmentary that one is tempted to gauge his treatment by the volume of material more than by its imminence. Jesus was the lineal successor of the prophets and gave both spiritual depth and universal breadth to their more contemporaneous messages. Professor Kent's treatment of the whole of the social material of the Bible makes this relationship apparent and makes the Gospel thus the climacteric expansion of the prophetic, social and ethical elements in the Old Testament. His style is luminous and the language simple and he himself manifests much of the spirit of the clear headed, courageous social reformers of whom he writes. His ripe scholarship and authoritative position among Biblical

scholars gives assurance to the lay reader of the worthfulness and accuracy of his interpretations.



President Bizzell writes manifestly for the popular reader and Bible student. He avoids critical issues, but states his problems in the light of moderate constructive historical and literary findings. He gives his reader very good historical perspective and local coloring and does not err in championing the prophets as social reformers merely, but finds their social and political messages intimate parts of their religious teachings. Professor Kent frankly uses the accepted viewpoint of the modern Biblical scholar though not intruding critical discussions upon the reader. President Bizzell quotes quite widely from other authors, as if writing for an audience requiring the weight of authority, while Professor Kent takes his discussion through on the merits of his own studious authorship. Yet the latter is much more the advocate than the former; the style of the one is that of a social evangelist and that of the other that of a class room teacher who needs to fortify his students.

* * *

MARXIAN SOCIALISM AND RELIGION.
By John Spargo. 187 pages. \$1.00.
Huebsch, New York.

How some socialists philosophize about religion and what relations or contradictions there may be logically between socialism and religion are different things. Mr. Spargo makes here the most discriminating and intelligent defense of both socialism and religion we have seen put together. He stoutly defends the Marxian theory of economic determinism and the class struggle, but does not hesitate to say that it does not follow that what Marx said about religion was true. Scholars in both the scientific and religious fields once contended that the theory of evolution was incompatible with religion, but now find them quite harmonious because evolution only attempts to describe how things came to pass and neither denies nor affirms God's part in the process. So Marx's theory of economic determinism simply relates how society evolves and has nothing to say about what part God has in its evolution. Therefore there is no conflict. So too with the class struggle theory—it is simply historical and socialism teaches that the only way to end it is for the proletariat, the largest of all classes,

to take charge and put an end to class lines by compelling everyone to become a producer. The author refuses to define religion in merely ethical terms, but explains that socialistic theory has to do with economics and social conditions and not with theology or metaphysics. He acknowledges that Marx shared the current Darwinian skepticism but contends that that has nothing to do with the relation of socialism to religion any more than Darwin's or Huxley's religious skepticism have to do with the modern relation of evolution to religion. The fact that most socialists are antagonistic to religion is bracketed with the fact that most religious leaders are hostile to socialism and both are condemned as illogical and unnecessary by the premises of either socialism or religion. That economic conditions do powerfully influence religious ideas and moral conduct and social institutions the author profoundly believes but he denies explicitly that economic forces are all powerful; indeed he says that as man increasingly frees himself and society from blind economic forces will ideas be powerful to control his destiny. His faith is that socialism will bring that freedom and that in its teachings of brotherhood it is, indeed, the most powerful real influence extant among the ideals of the times to make a realization of Christianity possible. In order to be fair, if for no other reason, all Christians who feel an aversion to socialism or have been opponents to it on account of the anti-religious expressions of socialists should read this book.

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The Sunday School

Contagious Religion

The Lesson in Today's Life*

By CHARLES H. SWIFT

HOW the beauty of Josiah's religious life and activities offsets the harshness of Manasseh's atrocious wickedness and Amon's idolatrous corruption! The splendor of his youth in all its strength of character stands out in bold relief over against the weakling of last Sunday's lesson. While Josiah's father was casting a most ungodly influence about the young life, the more powerful influence of a righteous and godly mother contributed largely to the making of a strong religious character. In the home, the child absorbs religion by suggestion and imitation, though few parents recognize this all-important fact in religious training.

Josiah also absorbed much of his religious fervor from the great prophets of the day, among whom were Jeremiah and Zephaniah. In his rapid development from childhood to maturity, that most critical period in the life of every boy, he must have come under the direct leadership of the prophets. They must have been his religious teachers for, at the age of sixteen, he willingly accepts their leadership. Perhaps little was known in those days about the natural development of religion or the unfolding life, but we do have in Josiah a splendid example of how life responds to the religious impulse as it first appears so faintly in the young child, and then develops so strongly in the teen age period.

* * *

As Josiah caught the spirit of his mother and of his religious teachers and leaders, the impression was not lacking the rightful expression, without which no religion is firmly fixed in life. "He did that which was right in the sight of the Lord," is the comment on his life. Further knowledge of the young king's life will reveal the rich content of this statement. His religion becomes contagious. So thoroughly infected is his life become through the deepening of the religious channels that the least contact with his fellowmen imparts a spiritual and

moral impression which, in turn, finds an expression. Definitely committing himself to the great ideals of the prophets at the age of natural response, he immediately seeks to apply those ideals to the life of the people about him. The immediate repairing of the temple, the destruction of idol worship, the cleansing of the temple, and numerous other reforms which follow later, give evidence of the influence of a young life dominated by high ideals and surcharged with religious zeal.

Religion is contagious, if it is worth anything at all. It will be contagious in spite of ourselves, if we are really religious. In the family life it is contagious. How little religious impression or suggestion the child of the average American home gets today! How little instruction is given to the older boy or girl! Religion does not take well with most parents. Children can rub up against them from day to day for years and never so much as get one germ. Yet the first institution to make a lasting contribution to the building of character is the home.

* * *

Contagious religion is the need of the age. Men whose Christian ideals are the predominate force in the individual life are needed in the business world to permeate all business activities with those ideals. Men whose lofty aspiration of serv-

ice is the dynamic of the soul are needed in the great political life, to exalt statesmanship above petty politics and to tear down the bulwarks of corruption. Men whose love for their fellowmen is as tender and compassionate as that of the Master's are needed in the great industrial world, to soften the hearts of the capitalists and make more sympathetic the souls of the laborers, Men whose ethics are as clear-cut and whose morals are as rigid as those of the Man of Galilee are needed in our over-crowded social life to regain the lost chivalrous spirit of manhood and to exalt and protect the divine purity of womanhood.

Oh, the need of religion that is so contagious as to impart its spirit and power to a world sick with sin. The teacher in the school room, the man behind the counter, the clerk in the office, the manager in the factory, the boss in the mines, the drummer on the road, the buyer in the market, the tourist in foreign land, yea, all could raise this world out of its present condition of idolatrous worship if our religion were only "catching."

The soul whose religion is not contagious needs conversion. The church of today is handicapped because of multitudes whose religious experience is merely a scratch quickly healed and forgotten. Sin is rampant in all phases of our complex life because church members are like patients with measles when the fever has left them. Sin is contagious. Indifference is contagious. Infidelity to God is contagious. Hypocrisy is contagious. All soul diseases are contagious. They are "catching." But it is hard to catch religion from the average church member. The best way to secure contagious religion is to train the child from birth in religion and morals.

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*This article is based on the International Uniform lesson for August 12, Josiah's Good Reign." Scripture, 2 Chron. 34:1-13.



Some Recent Books



movies of today. Valuable reading for young people. (Britton Publishing Co., New York. \$1.00 net.)

* * *

HOW TO MAKE THE GARDEN PAY. By Edward Morrison and Charles Thomas Brues. Those who are trying to "Do their bit" by having a garden will find this manual indispensable. Unlike many books on such subjects, it is thorough and practical and at the same time interesting. (Houghton Mifflin Company, Boston. 75 cents net.)

* * *

THE PRACTICAL HOME DOCTOR. By A. F. Voak. A condensed manual of valuable information concerning the more common diseases and their treatment. Special attention is given the modern terror, infantile paralysis. (Britton Publishing Company, New York. 50 cents net.)

* * *

THE OXFORD BOOK OF ENGLISH MYSTICAL VERSE. Chosen by D. H. S. Nicholson and A. H. E. Lee. Mysticism is coming again to be a key-note in poetry. Of great interest, therefore, for students of poetry as well as for all persons who desire to keep in touch with the age, will be this collection of mystical verse from the earliest days in England down to the present year in England and America. John Donne and William Blake are here represented, as also John Masefield and Alfred Noyes. A literary gold-mine for those who love the beautiful in thought and form. (Oxford University Press, American Branch, New York, N. Y. \$2.50.)

THE BATTLE OF THE SOMME. By John Buchan. A vivid description of the great and prolonged battle of last year by stages, with numerous helpful illustrations. There are included also some valuable appendices, which are of interest from the viewpoint of military technique. Several maps aid the reader in forming clear ideas of the various movements of the battle. Geo. H. Doran, New York. \$1.50 net.)

* * *

MASOUD THE BEDOUIN. By Alfreda P. Carhart. Though the stories included in this volume are presented as fiction, the author states that almost all the incidents portrayed have actually occurred in various parts of Syria. The fascinating life of the East is here pictured, and the interesting Syrian character is revealed in its many phases. Some excellent photographs add to the attractiveness of the book. (Missionary Education Association of the United States, New York.)

* * *

LETTERS AND DIARY OF ALAN SEEGER. In this unusual volume is afforded a view of war life from the standpoint of a soldier, and much more than a soldier; for Alan Seeger was a man of unusually sensitive nature and alert to many things which the average soldier would not perceive. Alan Seeger viewed war as an opportunity for one more experience in a life which was avowedly given over to the garnering of sensations and impressions. Many of his letters are written to his mother; his diary was originally published in the New York Sun. (Charles Scribners Sons, New York. \$1.)

* * *

SUBE CANE. By Edward Bellamy Partridge. "He's all boy," declare the publishers. And he is that, and yet not another Peck's Bad Boy. The stories of his antics will rest tired brains and bring back some of the emotions of youth. "Sube" is a sure cure for the blues. (Penn Publishing Company, Philadelphia, Pa. \$1.35 net.)

* * *

OUR FLAG AND ITS MESSAGE. Includes the President's message at the entrance of the United States into the Great War, with an interesting history also of the American flag. A neat souvenir. (J. B. Lippincott, Philadelphia, Pa.)

* * *

THE NEW ARCHEOLOGICAL DISCOVERIES. By Camden M. Cobern, Allegheny College, Meadville, Pa. In this work the author, who is a member of the executive committee of the Egypt Exploration Fund, discusses the bear-

ing of the new finds in Oriental fields upon the New Testament and upon the life and times of the early church. It presents an interesting picture, drawn from original sources, of the life, social and religious customs, art, literature, family relations, etc., of the early Christian centuries. Illustrated. (Funk & Wagnalls, New York. \$3.00 net.)

* * *

HIS OWN COUNTRY. By Paul Kester. A story of tide-water Virginia, embodying the convictions of the author upon the question of the American negro. The arguments for the negro are here, but in the attractive form of story rather than that of exposition. Mr. Kester is also a writer of dramas, and his dramatic instinct is revealed throughout this work. (Bobbs Merrill, Indianapolis. \$1.50 net.)

* * *

THE LIFE OF MARTIN LUTHER. By Elsie Singmaster. A popular treatment of the life story of the great German, the publication of which being timed to aid in the proper celebration throughout the world by the Lutheran Church of the 400th anniversary of the Reformation. Brief, interesting, helpful. (Houghton Mifflin Company, Boston. \$1.00 net.)

* * *

LAUGH AND LIVE. By Douglas Fairbanks. Good sense, good cheer, good advice as to building a life and a character from one of the kings of the

Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

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Chicago

Disciples Table Talk

J. J. Tisdall to Return to Columbus, Ohio

J. J. Tisdall, for the last eighteen months pastor at Norwood church, Toledo, Ohio, will leave this field and return to his former pulpit at Wilson avenue, Columbus, Ohio. The present incumbent there, Frank M. Moore, has declared his intention of enlisting in the army.

* * *

—H. E. Stafford, who leads at Massillon, Ohio, has delivered Red Cross addresses at Brewster, Canal Fulton and Salem, Ohio, under the direction of the state superintendent of Red Cross. Mr. Stafford was also chosen as the speaker at a local meeting of the movement, being the only representative of the Massillon ministers on the program. He also represented the churches of the city at a "send-off" given the departing soldiers, and last week he addressed the Rotary Club of the city.

—George L. Peters closed on last Sunday a successful three years' ministry at North Side, Omaha, Neb. It is not yet made public as to Mr. Peters' future plans. He is spoken of in terms of praise by R. C. Harding, superintendent of city missions, for his interest in general philanthropic and missionary work in the city.

—Secretary J. H. Mohorter, of the National Benevolent Association, reports that the children of the Colorado

Christian Home, located at Denver, were the guests of the Denver Post at a circus which recently visited the city. He also writes that Mrs. N. M. Self, who for the last three years has served the Colorado Home as chairman of the Board of Managers, has by the choice of her associates been elected superintendent and is now in direct charge of the home. Mr. Mohorter is rejoicing in the fact that nearly 1,600 Sunday schools reached the honor goal for contributions to benevolence this year.

—H. H. Peters, Illinois state superintendent, writes that he spent Sunday, July 22, with W. D. Endres and First church, Quincy, Ill. Mr. Peters says that First church is probably doing the most effective work in its history; "not work of a spectacular kind, but of the substantial sort, that counts." Mr. Endres has served at Quincy less than three years, but the Sunday school is now thoroughly organized and graded, the budget system and every member canvass are firmly established, and there is a church membership of 650, 301 new members having been received into the church during the period of Mr. Endres' ministry; 100 of these came as a result of the Bob Jones meeting. Mr. Endres is a member of the Third District of the Illinois Christian Missionary Society and a member of the Board of Trustees of the Culver-Stockton College, at Canton, Mo. Secretary Peters states that the East End church at Quincy, under

the leadership of L. C. Mauck, is doing a fruitful work.

—The fourth annual rural church institute of Kentucky will be held at Elizaville, September 3-7, 1917. L. A. Warren is the pastor of this church. Two years ago Kentucky adopted a rural church standard, concerning which Prof. A. W. Taylor writes: "The Kentucky rural church standard is a very adequate plan to meet the rural church situation as it is, with the forces at hand."

—The Christian Endeavor Society of Central church, San Diego, Cal., which has always been most active in work among soldiers and sailors, recently entertained at an "at home" 550 enlisted men. This is 10 per cent of the soldiers now at San Diego, there being about 5,000 in all.

—The Christian Endeavor Society at Stanhope, Ia., brought Wm. J. Bryan to that city July 11. He spoke under a large tent, erected for the occasion. The organization got one-half of the gross receipts.

—After August 1 the address of the Board of Ministerial Relief will be 106 instead of 120 East Market street, Indianapolis, Ind., where it has been ever since its organization. The change is from the Union Trust building to the Lemcke building, which stands next to it, and is necessitated by the need of more space and the desire to have fire-proof protection for important records. Those who have old addressed envelopes, however, may use them without change.

—The Panhandle District School of Methods held in Amarillo, Tex., July 2-6, enrolled forty-one students, repre-

A Great Year Ahead

Our original instructions to the printer called for an increase of 10 per cent in the *Bethany Graded Literature* for the quarter beginning October 1. Two weeks ago we revised the instructions by adding 20 per cent more. Our confidence now indicates that we will have to add yet another 10 per cent if not 20 per cent in order to meet the increase in orders now coming in from the Sunday Schools. In five years every quarter has shown a positive increase over the previous quarter in the volume of our patronage.

Disciples Publication Society

700 EAST 40th STREET, CHICAGO

SEPTEMBER						
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SEPTEMBER IS CHURCH EXTENSION MONTH

EVERY CHURCH—EVERY PREACHER—EVERY MISSIONARY COMMITTEE
AND SUPERINTENDENT SHOULD HAVE SUPPLIES AND POSTER NOW.

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sending fifteen schools, and a graduation class of eight. Among the students were eleven ministers, three superintendents, four other officers, eleven teachers and twelve pupils.

—The Christian Endeavor Society of First church, Larned, Kan., entertained the militia boys of this town a few weeks ago. There were about fifty present.

—The church at Mt. Carmel, Fleming county, Ky., has just closed its record revival for many years. J. L. Finnell has reorganized this work and some needed improvements were dedicated to service on July 8. Funds were raised to pay for the improvements and also to provide for the expenses of the rest of the year. During the recent twelve-day meeting twenty-two members were added by confession of faith and nine otherwise.

—C. E. Chambers, who recently resigned from the work at Oelwein, Ia., began his new task at Perry, Ia., on July 15. Paul E. Becker succeeds Mr. Chambers at Oelwein.

—Robert M. Dungan, who is now located at University Place, Des Moines, as financial secretary of the Benedict Home of that city, reports that his father, D. R. Dungan, is recovering from the injury received on board ship bound for the Hawaiian Islands, last October.

—Henry P. Atkins, of First church, Mexico, Mo., is spending his vacation at Lake Geneva, Wis., his family accompanying him.

—S. W. Hutton, Texas State Bible School Superintendent; Clifford S. Weaver, Educational Secretary; Mr. Colby D. Hall, representing the C. W. B. M., and J. B. Holmes, Superintendent of Missions for Texas, met in Fort Worth on July 11 and agreed to establish a "Central Office," from which the work of their various departments should be carried forward. Texas Christian University offered, free of charge, a large room in Brite College for "headquarters."

—First church, Mexico, Mo., has an Honor Roll of forty-seven enlisted soldiers.

—Kyle Brooks, recently resigned from the pastorate at Henderson, Ky., has been called to Hickman, Ky., and has accepted.

—The death is reported of Mrs. A. R. Spicer, wife of the former Oklahoma state secretary. Mrs. Spicer died at Oklahoma City on July 6.

—Guy L. Zerby of St. Joseph, Ill., has accepted the pastorate at Webber Street church, Urbana, Ill., and began his new work this week.

NEW YORK

A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

—Woodland Street congregation, Nashville, Tenn., is now enjoying the use of its new auditorium. J. E. Stuart, the pastor, has been busy at the building task since the burning of the old building in March, 1916.

—A farewell reception was recently given for Frank Waller Allen and family, at First church, Springfield, Ill. Mr. Allen, with his wife and daughter, is now on a camping trip in Empire, Colo. Dr. and Mrs. V. T. Lindsay of Springfield are also with the party.

—Among the recruits for war service from the Disciples' ministry are Edgar C. Lucas, of Havana, Ill., who will serve as Chaplain, and Ralph V. Austin, of Dean Street church, Terre Haute, Ind., who has enlisted in the medical corps.

—Claude E. Hill, of First church, Chattanooga, Tenn., recently gave his congregation a review of H. G. Wells' "God the Invisible King."

—T. W. Bellingham, pastor at Benton

Harbor, Mich., is recovering from a serious injury sustained by him from an automobile during a parade of the Home Guards of Benton Harbor, of which Mr. Bellingham is a member.

—The first Sunday night of July was celebrated in a patriotic service at First Church, Norfolk, Va. Over 150 sailors and marines were in attendance. After the service a social hour was spent in the social hall of the church when light refreshments were served, furnished by the adult department of the school. The members of the church generally availed themselves of this opportunity for personal touch, which seemed to be appreciated by the men of the navy. Charles M. Watson leads in the Norfolk work.

Disciples for Food Conservation

At the call of Mr. Herbert Hoover, the Commission on Food Conservation to represent the Churches of Christ, selected from a list submitted to him, met in Washington, D. C., at the offices of the National Food Administration on Friday, July 20, at 10 o'clock. Those present were: Judge F. A. Henry, Cleveland, Ohio; President R. H. Crossfield, Lexington, Ky.; George P. Rutledge, editor Christian Standard, Cincinnati, Ohio; A. C. Smither, managing editor Christian Evangelist, St. Louis, Mo.; E. L. Powell, Louisville, Ky.; George B. Peak, president Central Life Assurance Society of the United States, Des Moines, Iowa, and Earle Wilfley, Washington, D. C. Judge Henry was made temporary chairman.

Mr. Herbert Hoover, Dr. Ray Lyman Wilbur and Mr. George A. Cullen were present and addressed the meeting, presenting in concise and impressive manner the necessity, meaning and scope of Food Administration.

A permanent organization of the commission was then effected by the election of President R. H. Crossfield, chairman, and Earle Wilfley, executive secretary.

The commission was profoundly impressed with the necessity of immediate and energetic action on the suggestions of Mr. Hoover and his associates, and to this end the secretary was instructed to endeavor to give effect to the following recommendations:

First: That our brotherhood be urged to observe Food Conservation Day in all of the churches on Sunday, September 16, the Bible schools and Christian Endeavor Societies co-operating.

Second: That the Christian Woman's Board of Missions Auxiliaries, the Ladies' Aid Societies, and all other women's organizations in the churches, be urged to devote a part of the program of their first meeting in September to the subject of food conservation.

Third: That the chairman of this commission arrange, if possible, for a place for an address by the secretary on Food Conservation, not to exceed thirty minutes, on our national convention program.

Fourth: That, notwithstanding any special instructions included in the above,

the executive secretary be given the widest possible latitude in meeting the emergency and in conforming his instructions and future actions to the purposes of Mr. Hoover and the Food Administration.

At an adjourned meeting held in the afternoon the following formal resolutions were adopted:

1. Resolved, That we heartily and enthusiastically endorse the United States Food Administration, under the direction of Mr. Herbert Hoover, appointed by President Wilson, and affirm our earnest desire to lend all possible co-operation in the matter of food conservation during the existence of the present war and throughout the period of reconstruction which will follow.

2. We recommend that our women accept membership in the United States Food Administration, thereby organizing the home for effective saving and substitution of food.

3. Also, we particularly recommend that the various congregations of our people secure weekly reports from their constituent families of food saving, in harmony with the recommendation of the Food Administration as set forth by Mr. Hoover.

4. That our farmers throughout the country be urged to plant the largest possible acreage of wheat for the harvest of 1918.

5. Finally, we ask for the co-operation and active support of all the publications of our people in an effort to secure the widest possible circulation of the program of food conservation undertaken by the national government.

EARLE WILFLEY,
Executive Secretary, Commission on
Food Conservation of Churches of
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Foreign Mission Notes

It will be recalled quite generally by the friends of the Foreign Society that on account of lack of funds the salaries of the missionaries suffered a reduction of 10 per cent in the past. At the last meeting of the executive committee a resolution was passed to restore the 10 per cent. This will be gratifying, not only to the missionaries on the field, but to many friends in America who felt that a great hardship had been laid upon those who are on the rim of the world, doing the Lord's work in our behalf. This step was taken in faith and in full confidence in the Brotherhood, that they would endorse the action by increased liberality.

The Foreign Society is sending forth twelve new missionaries to the fields and they will all sail between this and

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November 1. These will be a source of great encouragement to the workers at the various stations. The work is being constantly enlarged in every direction. It is hoped that all the friends will redouble their diligence to make it possible to meet the growing demands.

The total receipts of the Foreign Society for the first twenty-five days of July amounted to \$74,878, a gain of \$33,935. These figures cheer us on the way. The churches, as churches, show a gain for the twenty-five days of \$2,143; the

Sunday schools gained \$6,980; the individual gifts show an advance of \$9,043. We must all be ready for a big "drive" during the months of August and September, if we reach the \$600,000 proposed. We must not fall down on the \$600,000 proposition.

Please let the churches be very prompt during the months of August and September in sending their gifts. There is no time to be lost.

F. M. RAINS,
Secretary.

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Mr. H. G. Wells' New Book

"God, the Invisible King"

Mr. Wells, the author of Mr. Britling, says:

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"The Religion of Mr. Britling"

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Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> -----	<i>1.54</i>
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i> -----	<i>2.02</i>
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> -----	<i>1.21</i>
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> -----	<i>1.12</i>
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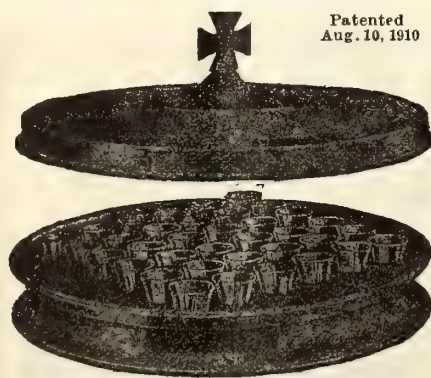
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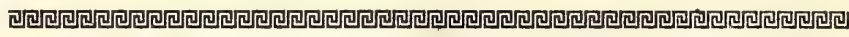
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Vol. XXXIV

August 9, 1917

Number 32

Christ All and In All

By Joseph Fort Newton

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Volume XXXIV

AUGUST 9, 1917

Number 32

Mobilizing Our Spiritual Resources

THE CHURCH ALONE CAN OVERCOME THE ENEMIES OF OUR COUNTRY.

Even though we are in the midst of a great struggle, the most colossal in the history of the United States, we do not need to apologize for war as a method of settling international disputes. Our President is a Christian man and he sought in every way to induce those against whom we are now at war to listen to the counsels of reason and conscience. The government of Germany refused to do this and by its outrageous acts against non-combatants put itself beyond the operation of any reasonable patience and forbearance.

We know the horrors of war and we shall know still more. No war has ever called forth such deeds of heroism as those which are now performed on land and in the air and on the sea. The lists of dead, the ripples, the invalids will soon reinforce our sense of horror at a belated method of settling international problems.

While we live in this era of blood and iron the church and the Christian conscience must do the best it can. We can either weaken our own nation or weaken the enemy nation. We can find little time to consider the first alternative. It is clear to nearly every Christian in this country that we would prefer that the mild and democratic rule of an American president be extended over us rather than that German Junkers should make their toll from our weakness and inefficiency. We want our nation to come to victory and this is only possible by mobilizing our spiritual resources.

Our chief enemies are those at home. America will never subdue the brutal will of the German Junkers unless we first find a way of dealing with those domestic enemies who rob us of our spiritual efficiency.

★ ★

Our nation needs a spiritual balance wheel. Early in the war we were so optimistic as to believe that the Germans would be frightened at the declaration of war by the United States into an early peace. The Germans answered us by calling out more of their reserves. Now that we are hearing daily of reverses on the Russian front we are in danger of going to the other extreme of sentiment and falling into an unwarranted pessimism. As the war goes on its weary way, the latter hazard will more often be present than the former. The church can stabilize the sentiment of the people, preaching caution in times of exultation and creating the spirit of faith and good cheer in times of national depression. It is our function to build up a faith that God makes the wrath of men to praise him, and that no enemy of progress and civilization may ever hope for a permanent victory.

The fundamental attitude of loyalty, on which family and church and state live, is a religious product, and finds the church its chief source of supply. Before

the war our stock of loyalties had run very low. We had been living vain and foolish lives, and were occupied much of the time with unspiritual pursuits. We need now a patriotism which shall be deeper than flag-raising and shouting, a patriotism which shall call forth sacrifice and consecration. One of our great spiritual enemies is an individualistic attitude toward present emergencies. The salvation of our country depends upon our arousing a great passion of loyalty throughout the nation.

Another source of weakness to a country in a time of war is dishonesty. The stories of graft in the conduct of Russian military affairs before the downfall of the autocracy may not all be well founded, but some of them doubtless are. German agents are said to have purchased generals and other military leaders. There is the hazard of graft and other abuses in the purchase of military supplies. The church is the best equipped of all our institutions to create a stalwart sense of honesty which will scourge out such abominable perversions of power. It is a source of pride to us that our administration has so clean a record to date. Our government, however, must depend upon the moral and spiritual leaders of the country for help.

★ ★

It is the church which is best able to formulate the ideal significance of the issues of this war. There are people who are saying that this is a commercial war. Some see in it a struggle of dynasties. There are a few unconvinced people who, without being doctrinaire pacifists, hold that "this is not America's war." We have the business of showing our citizenship that it is not possible in this emergency to surrender to a pagan force. If we should be conquered by Germany, it would not be by the Germany of the universities and of Oberammergau and of the great cathedrals. We should be conquered by a Germany which stands today as the chief menace to the spiritually minded Teutons and to all the rest of the world. A carping cynicism in America is one of our great enemies and the church must set up in its place a conception of the progress of religious idealism even through such a terrible means as this war.

We can imagine that we hear the voice of the objector saying: "You are preaching another holy war." Odious as a holy war may seem to our minds, there is one thing worse, and that is an unholy war. We are now in war and there seems no way to get out, other than by victory. It is better for the church even in war to continue to witness for the mind of Christ. Some would tell us that the mind of Christ demands our laying down our arms at the feet of a pagan force. We have not so understood our Great Leader. It seems to us that the religious spirit leads us to combine true patriotism and true religion in an effort to conquer the spiritual enemies of the race.

EDITORIAL

"LIBERTY TO DIFFER BUT NOT TO DIVIDE"

ALEXANDER CAMPBELL proposed a great slogan when he suggested to his friends the motto: "Liberty to differ but not to divide." A difference of opinion is one thing, but a severance of fellowship is another. It is inevitable that we should think things differently, for we all approach reality from experiences that are so radically different.

"Bob" Burdette, the popular lecturer, used to tell the story of the blind men seeing the elephant. One of them seized his tail and declared that an elephant was like a rope. Another felt of his trunk and declared that an elephant was like a tree. Still another felt over his broad side and declared that an elephant was like a wall. They were all correct, but each of these blind men saw the truth only partially.

Every student of philosophy knows Plato's classic illustration of the man sitting bound in the cave with his back to the light and seeing on the wall before him the shadows of men and animals passing before the door of his cave. With this illustration the great philosopher sought to show the limitations of human knowledge.

Breaking fellowship over opinion, therefore, is a great folly. When we understand better the quest for divine truth, we shall see that it is only from the man that differs with us that we may learn much. In order to discuss at all we must have some agreements, but the disagreements bring the shock and challenge compelling more thorough investigation of religious reality.

APPROACHES AND NOT REPROACHES

A POPULAR EVANGELIST once entered a new town to present the Disciple plea for the first time. When doubt was expressed whether he would be able to secure an audience he laid down as his program, "I will abuse the sects until they hear me." Fortunately, he failed in that town. A church born of such preaching would have misrepresented the great plea of the Disciples of Christ.

The attitude of Alexander Campbell was much wiser. He spent much of the year of 1837, in the pages of the *Millennial Harbinger*, in taming down the nascent sectarianism of his followers and throughout all his life he was pursued by the danger of a dogmatic exclusiveness in his movement. His great word for dealing with his divided brethren of the Protestant sects was, "Approaches and not reproaches." This spirit is the one needed, today and all the time, for solving the problem of reuniting Christ's divided followers.

Reproaches are, of course, possible. A critical examination of any religious system will always reveal weaknesses. A Methodist or a Presbyterian or a Disciple, when he is not on guard to defend the honor of his people, will speak frankly of the error and weakness to be found in his system. He will not allow others to do this work of criticism for him.

Approaches are always made in the spirit of sincere appreciation of the people we would cultivate. We can find good everywhere. A godly old woman of kindly soul was once reproved by a friend in these words "I believe you would find something good to say about everybody. You would speak good of the devil." Where-

upon this old saint replied, "If we were all as *industrious* as the devil, we would be better off."

Our religious neighbors have been blessed at the hands of God. Each has a truth to tell and a work to do. When we appreciate both their testimony and their service we shall serve best the Christ who prayed that all his disciples might be one.

SPIRITUALIZING RURAL LIFE

MANY of the prophets came from the open country or the small village and we are accustomed to believe that this environment is more favorable to reflection and the walk with God than is life in the city. Elijah and Amos and Jeremiah bear testimony to the opportunities of a free life spent close to nature. John the Baptist and Jesus found solace again and again in the vast solitudes of the big world apart from men. But Isaiah was a city man and Paul, the most successful missionary of the early church, was "a citizen of no mean city."

It is clear on a little reflection that rural life has no magic in it which automatically transforms a man into a saint or a mystic. A "pagan" was originally a man of the country. A study of the peasantry of Europe will indicate how brutish life may become when it fights rude nature and has no motive save those of food and sex and shelter. Great changes are now coming to pass in this country. Old American families have in many cases made their money and moved to town. Behind the former hired man is now a renter struggling with limited capital to get on.

Under such conditions new improvements for rural life come slowly. In up-to-date communities the mail delivery, the telephone, the rural delivery, the consolidated school and the unionized and socialized church make life wonderfully worth while. Such improvements depend upon a stable population.

Often the rural community waits upon leadership. We must teach the people who move away from the soil that they cannot be absolved entirely from former duties. The new preacher who goes into the community must be trained to recognize its needs. In this way the leadership which is necessary to bring rural life to its best will be at work. The men and women who labor in the great biological laboratory of the farm, surrounded by the daily miracles of life, may be led to an attitude of reverence and devotion to God.

MORE TRAINED LEADERS

THE time has come for the young people who are considering going away to college to make up their minds. They will be weighing the chances of life for the educated and the uneducated. Just now there is an anti-intellectualistic wave of sentiment going over the country and it may be that some will be deluded into thinking that it will not matter so much whether they go to the higher schools or not.

These young people should be made to know just what opportunities for leadership there are in the world for those who are not trained in the best way. In the latest issue of "Who's Who in America," there are sketches of 9,643 of the more prominent people of the

country. Of this number 6,711 have had a college education or its equivalent; 965 of the remainder attended college for a time; 889 graduated from the academies or normal schools; 239 stopped with a high school training; 808 attended only the common schools, while thirty-one were self-educated. It is easily seen from these figures that the leadership of America is in the hands of trained people.

The Financial Red-Book of the United States shows that the opportunities of becoming rich are three hundred times greater for college-bred men than for those without education.

The country needs now, and will need after the war, a vastly increased force of trained leaders. Only by increasing the student bodies in our colleges and universities will it be possible for the country to call to its service the people that will be needed.

Our own Disciple colleges have been losing considerable numbers of young men and women for war service. These should be replaced by thousands of bright young people from the high schools. There is now one automobile for every twenty-seven people in the United States. Will it be possible for anyone to say that there is not the money with which to educate the young people who wish to be educated?

THE CHURCH AND THE MILITARY CAMP

BUSINESS is already sensitive to the advantages of having a big military camp near the cities. It is this consideration, perhaps, which has led to a vigorous protest in the north against sending all our soldiers south to spend their money in southern cities.

The church must not be less interested than business in the presence of thousands of men in the military training camps. These men are of the age least often seen in our churches. Many of them are nominal members; they lack that vital interest in religious work and worship which is needful for their own spiritual development and for the salvation of the world. They are at once a challenge and an opportunity.

The churches ought to be interested in seeing that the moral environment of these men is what it should be. The authorities in Washington have a well-defined program of protecting the men morally, but in this good work they will need the support of the moral elements in society.

The Y. M. C. A., with commendable enterprise, is arranging to supplement the work of the army chaplains. While the chaplains who are being selected under the new law are a superior lot, there is always more to be done than one man can take care of. Many of these chaplains are not members of evangelical churches. The Y. M. C. A. will want to furnish special speakers and special music. In this work the evangelical churches should lend a hand with a hearty good will. Churches should be especially ready to lend their choirs for service in the military camps.

It is possible that the young soldiers will return to their homes more religious than when they left. If they do this will be a notable victory for the religious forces of this generation.

ON THE FIRING LINE IN THE GHETTO

IT would be hard to find anywhere in the world keener social antagonisms than those in the ghetto in Chicago. Here a colony of fifty thousand Jews are

surrounded by various nationalities, mostly Slavic. The Russians hate the Jews cordially, but must live near the Russian Jews, for these alone conduct stores and banks in which the Russian language is used.

Not only are the racial antagonisms of the strongest sort, but social antagonisms as well. Here are to be found some of the most conservative people in the world defending conservative religion and a conservative social order. By their side are to be found the exponents of the various revolutionary economic and religious faiths. The socialist is here, both the evolutionary socialist and the "direct action" advocate, the member of the I. W. W. Anarchists of the simon-pure Russian brand pour out their doctrines on the street in competition with missionaries of the evangelical faith. These future Americans, who are now in the making, take their doctrines seriously and some of them read more good books in a year than we do.

It is in such an environment that Basil S. Keusseff works. He preaches in the street to working people and gathers children for the telling of Bible stories. It is difficult to imagine a method that would not arouse a certain measure of resentment in such a neighborhood. Recently a member of the I. W. W. gave Mr. Keusseff a stinging blow on the head while he was preaching, but the meeting was not broken up.

The ghetto in free America ceases to be a place where people are walled in. Jews live apart for their own convenience. We must not be indifferent to this melting pot, where doctrines and opinions are given the closest scrutiny by a proletariat which one day may produce some leaders of thought.

A SIGNIFICANT SUMMER ASSEMBLY

BETHANY ASSEMBLY, which is now in session at Bethany Park, is a national institution for the Disciples of Christ. The program brings men from various parts of the country and the board of directors of the institution is being rapidly extended beyond the state lines of Indiana.

Catholicity seems to be the note in the program this summer. Men of widely variant views are appearing upon the same platform, not to speak platitudes on which all good men agree, but to bear testimony concerning their fundamental convictions. This kind of program will not promote unanimity but it will send hundreds of Disciples home to think things through for themselves during the coming year. This is the end of all true education.

There is a breadth of intellectual outlook in the program which is being offered. Religious education is properly given a good share of the time. The Social Service Commission has generously donated a liberal share of effort on the part of its members for the purpose of expounding the social ideals of the church. The religious note will be sounded by some of the great preachers among us. Thus the spiritual ration at Bethany will have the balance which is necessary to health.

Such an assembly, which is so close to the people, and which cannot possibly have any hint of legislative function, ought to be a great safety valve for our people. In our newspapers relatively few of our men talk, and in our national conventions there is a nervous avoidance of anything that would look like a divisive issue. In a summer assembly, where we may see the thinker smile when he scores a point, we may have a

different point of view presented without bitterness. Bethany this year is rendering a real service to the Disciples of Christ.

THE CHURCH AND THE FAMILY

THAT religion is the greatest bulwark of the family is an acknowledged fact with close observers of community problems. Judge John Rooney, of the Court of Domestic Relations in Chicago, said recently that three out of every four of the cases of domestic trouble coming before him are the result of the neglect of either husband or wife, or both, to attend any church service. He says: "I do not care what church a man or woman attends, but I do think that any man or woman could spare one hour each week to pay reverence to the Omnipotent. Every day I have parents before me, neither of whom attend church. How can they expect to have any influence on their children's moral training if they themselves do not set the example of attending church services?"

It is possible for family life to degenerate into a mere biological relationship of a very low order. There are human families which lack the constancies of some of the lower animals. H. G. Wells in his story "In the Days of the Comet" suggests that the time is coming when sex jealousies and low thinking about family life will be replaced by nobler attitudes in which purity and broad-mindedness will together work the redemption of married people. We do not suggest that he has seen the highest vision of the love upon which the home is to rest, but it is certain that the family can live only by the inspiration of high religious principle.

In the family circle, there must be found the Golden Rule, the practice of patience and sympathy and the love that thinketh no evil. It is in the church that the finer spiritual principles are kept alive which furnish the family with its vision and power. A part of the apolo-

getic of the church in any community should be its influence upon the family.

GIVING UP OUR BOYS

VERY soon we shall see train-loads of our boys riding through the country to the training camps, where they will take up their active duties looking toward preparation for service in France. It will be a pathetic sight to see the young men, the flower of the land, going forward to an uncertain fate.

In the homes there will be weeping mothers and proud mothers and fearful mothers. There will be sullen and resentful fathers, and also men who give up their sons with a proud devotion to a great cause. Never in our nation's history has there been such giving as we witness now. Why do not these same parents more willingly devote their sons and daughters to the causes that mean the uplift of the world?

When a boy wishes to become a minister or a girl a missionary, there must usually be encountered the steady and resourceful opposition of the family group. Various influences are brought to bear to discourage the young people in what seems to be a futile and foolish idealism. We have thought this opposition due to the small financial rewards to be found in the service of religion. But the pay of a soldier is also ridiculously small. Is it possible that religion has seemed a poorer cause in the eyes of fathers and mothers than the cause of patriotism?

When the war is over we shall have need of the heroism of our young people and the consecrated giving of their parents. The world is to be made over. In the constructive work following the coming of peace there will be the same clamorous need of men. We trust that in these war times we shall have learned something of the beauty of giving our sons and daughters for the community good and for the service of God.

Angelic Service

[In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there are, not mortals in old dresses, but beautiful white winged angels. * * * It is the angel aim and standard in an act that consecrates it.]

No angel is so high
But serveth clowns and kings,
And doeth lowly things.
He in this serviceable love can see
The symbol of a heavenly mystery—
So labor grows white wings.

No angel bravely drest
In larkspur colored gown
But he will kneel him down
And sweep with careful art the meanest floor,
Singing the while he sweeps and toiling more
Because he wears a crown.

Set water on to boil,
An angel helps thee straight,
Kneeling beside the grate
With pursed mouth he bloweth up the flame,
Chiding the tardy kettle that for shame
It makes an angel wait.

Make thou preserves, the while
Two little cherubs stand
Tiptoe at either hand;
And one would help thee stir, and one would skim
The golden juice that foams about the brim,
So serveth thy command.

Lady, thou art a queen,
Thy kitchen an estate,
Within its wall be great,
Rule prudently. With faces kind and bland,
Crowned heads and folded wings, for thy command
And service angels wait.

—W. M. Letts in the *London Month*.

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Christ All and In All

By Joseph Fort Newton

WHAT kind of a nation would this be if every man in it were such a man as Lincoln, true of heart, clear of mind, living with malice toward none and charity for all, seeking the sanctity and safety of the republic? Social slavery and industrial brutality would cease to exist. Laws would be wise and just and merciful, giving to each his right and leaving every one free to stretch his arms and his soul. No woman would be made desolate, no little child forlorn, by grasping greed or grinding cruelty.

It would indeed be the nation it was meant to be, conceived in liberty and dedicated to the ideal that all men are created equal, entitled to equal justice and opportunity for life and happiness.

LINCOLN'S LIFE A PROPHECY

Because this mighty and tender spirit took form in Lincoln, his life was a revelation of the genius and purpose of the republic, its reason for being, and its prophecy for times to come. Nor will its mission be fulfilled till all men under its flag are such men as he, if not in genius, at least in spirit and ideal.

Just so, looking out over the far horizons of time, St. Paul saw all the groaning aeons of nature, all the groping ages of history, moving toward one point of light, one "far off Divine event." Through all the dim dreams of centuries, he saw the soul of man pointing, like the needle of a compass, to the Life of Christ as the Divine ideal, which is at once the reason for the universe and the revelation of its purpose.

THE VISION OF ARISTOTLE

Like Aristotle, he saw that nature is a realm of ends, and that "it is the Perfect Man, in whom the thought of God is clear, who is the measure of all things." Hence his vision of Christ as the crown, the climax, the consummation of all things, the whole finding focus in a single luminous life; as we may find infinity in a grain of sand and eternity in an hour.

Much else there may be in the majestic infinitudes of God which can have no likeness in man, however exalted; but of that we can never know, since we have in us no key to it. But the quality of God, as distinguished from His quantity; His spirit, His purpose, His pity, and most of all, His character, without which His power is mere force

"Christ is all and in all."—Col. 3:13.

—these are revealed in the Life of Jesus!

THE LIGHT OF LIFE

Christ, then, is all that we really know of God, as He is all that we need for nobility of life and hope in death; and if we lay it to heart that the Divine Ideal, as St. Paul held, is that all shall at last be like Him, life lights up like an aurora. For this nature exists; for this suns rise and set, and flowers grow, and seas drift and sing—that man may realize the divine dream revealed in Christ! Such is the ultimate purpose of God and the immortal hope of humanity, but it could never come true in any life, much less in all, unless the second part of the text were as true as the first.

What the theologians have taught of the uniqueness and supremacy of Christ is true, profoundly and gloriously true. 'Tis well that we sing it, and rest in it, rejoicing in the measureless promise of it. Only, to the vision of Athanasius and Augustine we must add the insight of Channing and Emerson. Christ is all, but He is also in all—his image and superscription upon every human soul, something in the very nature of man which will not let him rest till the ideal in which he was created is realized. It must be so, else Christ were not truly all:

"Held our eyes no sunny sheen,
How could God's own light be seen?
Dwelt no power Divine within us,
How could God's divineness win us?"

PAUL A DEMOCRAT

St. Paul was a fundamental democrat. He held that if we dig deep enough into the nature of man, down below race, rank, sex and social condition, below the debris of sin and the sediments of sensuality, we find that the foundation element of humanity is the image of Christ in the soul. Dim it may be, blurred by evil, and overlaid by many a foul and slimy thing, but it is there as the deepest reality. Hence his saying that the profoundest fact about humanity is not that it is Jew or Gentile, bond or free, male or female, but that Christ is all and in all.

For St. Paul, a Jew, this truth was the sovereign mystery, hidden from the foundation of the world, and at last made manifest in Christ. Hitherto he had thought the He-

brews the only people for whom God had any purpose, and when he saw that purpose, as it unfolded, extending to all races and clans, it filled him with inextinguishable wonder. Yet he followed the truth as it is in Jesus, even against all his old prejudices, and against the narrow teachers of his day who tried to limit the Gospel, in many keys and tones making plea for a universal Christ as the savior of a universal humanity.

THE PROCESSION OF LIFE

All humanity! Who is not smitten dumb by a vision of all who live now, all who have ever lived, all who are yet to live in the unknown future! One generation goes and another generation comes, myriad following myriad until we grow faint and dizzy at thought of a host no man can number. Still they pour upon the earth, pass across it, and vanish—as if they had stepped off the edge of the earth into an abyss.

Some walk lightly and gladly along the old-worn way; others trudge slowly and sadly, stooping under heavy burdens of care. For all life is brief, and for all it seems to end in the grave. Whence do they come, and why? Whither do they go? What is their fate? What is the meaning of it all? Has it a meaning? Or did the Great Spirit when He took clay and made man, play with it?

Only as we see that endless procession in the light of the Gospel of Christ, do we find a clue. If all were created by God for sonship to Himself, and each for an inheritance in His eternal life, then there is light and hope. Such was the vision which filled the heart of St. Paul with joy, sending him to the ends of the earth with its good news.

ALL LIFE LINKED WITH THE INFINITE

Wonderful it is, towering above the vague Cosmic Mysticism of our day like a Gothic cathedral above a dollhouse. But how can the Infinite dwell in the finite? Ask, rather, how it can be otherwise, since if we live at all it is God who lives in us, even as we live in him? Every soul is like a tiny inlet of the sea. Looking landward, it is finite. Looking seaward it is linked with the Infinite. Time was when men drew two circles; one was God, the other Man, and they did not touch. If Christ was placed in one, He could not be in the other.

Today we are beginning to see that those two circles not only touch, but

overlap. That is why, when we read the story of Jesus, we are touched to a vastness, as if it were a history of the life we have dreamed. No romance, no tale of old heroism stirs us like that biography of Love, that memoir of Mercy, and as we read ere long we are praying softly.

"And ah for a man to rise in me,
That the man I am may cease to be."

Evermore He haunts us, hovers over us, because there is in each of us a hidden, unformed, possible Christ, an image of Him to reveal which is the destiny of all.

THE LIFE OF GOD IN THE SOUL OF MAN

Three centuries ago there was born in Aberdeen, Scotland, a lad named Henry Scrougall, the son of a Bishop, who entered the University at fifteen and was made Professor of Philosophy at the age of twenty. He died in 1678, when twenty-eight years old, leaving only a tiny book entitled, "The Life of God in the Soul of Man." For years I looked for that little book, but was never able to find it until I visited the British museum, where I saw the first edition and also an American reprint of 1868.

The last edition contained a letter, not found in the first, in which he lamented that among so many pretenders to religion, so few understand what it means. Some place it, he said, in the understanding, in orthodox notions and opinions—he might have said liberal notions as well—and all

the account they can give of their religion is that they belong to this or the other sect into which Christendom is unhappily divided. Others place it in outward rites and duties. If they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, and occasionally extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others, again, put all religion in the affections, in rapturous heats and ecstatic devotion; and all they aim at, is to pray with passion, and think of heaven with pleasure, and to be affected with those kind and melting expressions wherewith they court their Savior. But he had a deeper insight.

"True religion is the union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul; or, in the Apostle's phrase, it is Christ formed within us. Briefly I know not how the nature of religion can be more fully expressed than by calling it a Divine Life—the life of God in the soul of man."

SEEKING THINGS ABOVE

Because this is so, because in each of us there is a dim image of Him whom we follow, no one need be long unaware of what is required of him. Linking the highest truth with the humblest duties, the Apostle urges us to put off the things that obscure or mar the Christ-ideal within us, and to seek the things that are above, forbearing one another, forgiving one another; and above all to "put on charity

which is the bond of completeness."

There remains the great prophetic hope. If Christ is indeed all and in all; if His image is impressed upon every soul, however marred it may be, then let us not fear to follow where this faith points. If this be so, sometime, somewhere, somehow, by the love of God which hath in it the secret of unknown redemptions, that ideal will be realized.

GOD'S DREAM WILL COME TRUE

Ages of imperfection lie behind, and other ages may lie ahead, but the dream of God will come true at last. He who purposed through Christ to reconcile the race unto Himself, will not fail, cannot fail. If God be God his dream will not end in defeat. The infinite is His realm, eternity His work-day, and stronger is His love than earth or hell. Tennyson touched the deep springs of this forward-looking faith when he wrote:

"The wish that of the living whole
No life may fail beyond the grave,
Derives it not from what we have,
The likeliest God within the soul?"

Even so, Christ in us is the basis of our faith for today, not less than of our hope for "tomorrow, tomorrow, and tomorrow." Finally, after aeons of effort, by the wise strategy of the love that will not let us go, humanity will be brought, not blindly, not by force impelled, but freely, gladly, surely to the ideal of Him who created it in love and holiness; and God will be all and in all.

Shall We Shoot the Old Minister?

W. J. C. in the Detroit News

A FEW years ago a noted author raised the question, "Shall We Shoot the Old Minister?" What caused him to make so startling an inquiry was the tendency—which has not been changed—to demand young men for the pulpits of the churches, when it must have been obvious to all thoughtful persons that old saints were best equipped to deal with the great questions of life and destiny to which religion so profoundly applies itself.

THE "DEAD LINE"

The "dead line" in the ministry, beyond which a man's "usefulness" had ended, was back of the question. It went back yet farther is a still more questionable attitude, that of the church as a "going concern," as an institution that must show results that can be embodied in statistics and of course this attitude is able to dispense

with saints and is bound to exalt the "good mixer," the "organizer," the "social leader" and other types which, however useful, are less than the saintly and teaching race who made the pulpit what it is. Ministers must begin young, of course; but until they have lived close to the realities of life for many years they are not ripened teachers.

Anyway, it is pretty well settled that whether the old minister shall be shot or not, he shall not be carried along in the pulpit. And then what? That is the question which is now challenging the earnest consideration of two great branches of the church, the Episcopal and Methodist Episcopal, and which is being reflected in the activities of the two dioceses of which Detroit is the center. Grant that the old minister ought to retire, what then? Unlike the worldly man who has something to retire *on* but may

have nothing to retire *to*, the old minister has much to retire *to*, but very rarely anything to retire *on*.

MINISTERS USUALLY POOR

The poverty of the ministry is very real. Ministers are not paid even what they are worth to their neighborhoods. They are the most poorly paid of all laborers. In one sense, this is not to be lamented. It is well that the ministry is not an attractively lucrative work, because the absence of large pecuniary inducements insures that only called men will enter it. Whatever other motive a man may have in entering the ministry, we know it cannot be money. If the ministry paid proportionately with the other professions perhaps we could not be so sure of that.

Moreover, the minister is estopped by his very relations to men from entering business for private gain. His

ambitions all head in another direction; his chief desire is to be of spiritual service to men. His highest reward and happiness is to see his service honored by the response of men's souls to his urgent presentation of the truth. There is no pay can equal that—to see men visibly change under the influence of the spirit of truth. That is the lure to the ministry; that is the stipend chosen above much gold; "give me souls for my hire, or I die."

NEVER OVERPAID

So that the minister's poverty after his day of service is done is a perfectly natural condition. He was never overpaid at any time; he was always subject to calls upon his charity; he could never save much, and what he saved might do for a rainy "day," certainly not for the long evening of old age. What then to do with him?

Well, the churches named above are answering the question in a sensible way; they are saying: "We will pension the old minister." They are wise in this. They are not only doing a Christian and brotherly duty to an

aged servant; they are also keeping the door open for new recruits for the ministry. In these days, when men stand so much on their own feet and when Cash becomes more and more the sign of sufficiency, it takes a strong call to cause a man to enter a church that turns its old ministers out to poverty. Who would enter an army whose scarred and broken veterans were turned out to starve, or to suffer the thousand pangs of genteel poverty, to be beholden to others after having put in a lifetime of service?

GOD'S VETERANS

These men are God's veterans. I haven't the slightest doubt that, regardless of the action of any church, they would be taken care of. But I doubt if the church that neglected them would be so well taken care of. The program to pension and provide for old ministers is not an act necessary to salvation, but it is an act necessary to decency. It is not specifically religious; it is merely human. It is not a duty to be pressed on the world, it is a duty to be pressed within the church herself. The world, taking

note of it, will see in it another illustration of applied Christianity.

I ought to say, to prevent a wrong impression, that the churches referred to have always recognized this duty, but now they are applying themselves to its fulfillment in a modern way, by raising great funds—the Episcopal Church \$5,000,000, the Methodist Episcopal Church \$10,000,000—the earnings of which will be sufficient to provide every claim of this nature. The Episcopal Churches of this diocese aim at \$200,000 as the portion they should raise of the whole amount and the Methodist Churches of this diocese aim at \$700,000 as their contribution to their old age endowment fund.

MONEY'S BIG CHANCE

These sums are to be gifts. They are not to be withdrawn from the work of the world; they are to be left at work, not to increase private fortunes, but to sustain men who in their virile years sacrificed all worldly preferment and in their latter years are fortuneless. That is about the greatest thing money can do—to help those who never worked for money.

Christian Friendship After War

By Francis E. Clark

AS a source of possible comfort to the timorous souls who believe that the people of the world are permanently rent in twain by "the greatest war of history," may I relate an incident that occurred in Cape Town at the close of the Boer War?

It was my fortune to be in South Africa shortly before the war began, and to see something of the officials of both sides, who soon afterwards were engaged in one of the bitterest, if not one of the greatest, of wars. Feeling ran high among both Boers and British. The Boers felt that they were being pushed to the wall and that there was nothing left for them but to fight. Old President Kruger was so incensed that though (I was told) he knew English perfectly, he would not speak it in the interview with me, but demanded an interpreter to translate what he said into English. This was only an example of the bitterness of feeling on the part of the Boers at that time, which was not to be wondered at.

AFTER THE BOER WAR

Within a very few months after the war closed, I was again in South Africa, and attended a meeting of the Dutch and English Christian

Endeavor Unions in the Adderly Street Dutch Church in Cape Town. I was surprised and greatly pleased to see mottoes of welcome and good cheer on the walls, in both the English and Dutch languages. The president of the Dutch Union gave the address of welcome and the president of the English Union presided over the joint meeting.

In the audience were many young Boers who had been imprisoned in St. Helena and Ceylon, where they had formed many Christian Endeavor societies. They had been released from their island prisons but a few weeks before. In the same audience were many young British soldiers who had also belonged to Christian Endeavor societies, in Great Britain or in South Africa. But the utmost good feeling prevailed. The young men of both races and of both languages took part in the meeting and they united in repeating, each in his own language, the Twenty-third Psalm and the Lord's Prayer, and in singing, before the meeting was over, the familiar hymn, "Blest be the tie that binds our hearts in Christian love."

This was the first meeting of the sort which took place in South Africa after the war when both races

met together, and, though the guns were hardly cool and the memories of the war still rankled in many hearts, yet reconciliation had already begun, and it came about through the common principles and common religious aims and methods of the young men in both armies.

This experience and one or two others that are not dissimilar, have given me reason to believe that the enmities of this present war, bitter as they are, and accompanied by nameless cruelties, will not last forever. The average human heart does not cherish grudges so long as we sometimes think.

HOW ORGANIZATIONS CAN HELP

There are many organizations common to the Allies and to the Teutonic forces which will make for friendship, and not the least of these will be the interdenominational religious organizations which have bound together the hearts of many younger people and older people in the past, and whose ties are not readily broken. These organizations will have a great work to do when the war is over, and I believe that they are preparing to do it to the very best of their ability.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

A Cuban Veteran Retires

Dr. J. Milton Greene has been one of the veterans in the Presbyterian service in Latin-speaking countries. He labored honorably in Mexico for many years and more recently has been superintendent of Home Missions of the Presbyterian church in Cuba. He retires this summer to his home in Oconomowoc, Wis., where he will spend his declining years.

Dr. Sheldon Will Visit England

Dr. Sheldon, who is well known in this country as the author of the widely-circulated book, "In His Steps," has heard the call of the British to come to England and assist in the prohibition fight in that country. He will go in the early autumn. He has served valiantly in this cause in America and will doubtless prove useful in the more difficult fight in England.

Chicago Sunday Evening Club Reports

The Chicago Sunday Evening Club rents a theatre for Sunday evening services for strangers. The season just ended has been peculiarly successful, the attendance having been 12,000 above that of any other year, and averaging 2,700 for each service. The speakers have included twenty ministers, six public men, five educators, two business men, a physician, a woman and a newspaper editor.

Russian Priest Mobbed in Missouri

There was an outbreak of violence in the Flat River country in Missouri recently and it is reported that a Russian priest living at Deslodge, Mo., the Rev Vasili Kolesnikoff, together with his wife, were mistreated and robbed, as was also Rev. Platon Lukianowiff, his assistant. It has been suggested that the incident was inspired by enemies of the United States in order to embroil our country with the new government in Petrograd.

Episcopal Church Congress

The Protestant Episcopal Church still holds annual sessions of its Church Congress. The session this year will be held in Cincinnati, October 23-26. The topics appointed for discussion are as follows: (1) The American Home as Endangered by Modern Conditions and Agitations; (2) The Essentials for Continuity

in the Ministry; (3) Compulsory Arbitration in Labor Troubles; (4) Should Christian Marriage ever be Dissoluble? (5) Are Moral Values in the United States Deteriorating? (6) The Debt of the Anglican Church to Luther; (7) Religious Conditions in the Middle West. The Rt. Rev. Frank Du Moulin, D. D., will preach the opening sermon.

Philadelphia Is Leading Presbyterian City

Each denomination in this country has some central stronghold. Curiously enough, the Congregationalists count Chicago as their leading city and the Episcopalians regard New York as their Mecca. The Disciples consider Kansas City as the place where their churches have recruited the most members. Perhaps none of these denominations have as many members in one city as the Presbyterians have in Philadelphia. There are 61,387 names on the church rolls in that city and the increase during the past year has been 496, which by the way is not a very large percentage. This vast membership is cared for in about a hundred churches, which means an average membership to the church of six hundred, a size of congregation well adapted to do vigorous work in a metropolitan city.

Cincinnati Church Cares for Soldiers

The Presbyterian Church of the Covenant in Cincinnati recently entertained in a body the First Regiment,

Ohio National Guard, in honor of the thirty-one members of that organization who were members of the Sunday School there. The church will provide the company with a weekly news letter which will serve to keep the soldiers in touch with this church during the war.

Pray for Russian Republic

Throughout the diocese of New York and Pennsylvania of the Protestant Episcopal church, prayers were offered two weeks ago asking the guidance of Almighty God for the newly organized Russian government. As the peril in Russia is not over, doubtless such prayers will be offered in other sections of the church as well.

Will Have a Colored Bishop

The relation of the negro to the southern churches is one that is receiving much study today at the hands of church leaders. The Colored Council of the diocese of South Carolina, of the Protestant Episcopal Church, at its recent meeting in Calvary church, Charleston, South Carolina, passed a resolution to the effect that, provided it met with the approval of the ecclesiastical authority of the diocese, they favored the plan suggested by Bishop Cheshire of North Carolina, to elect a colored suffragan bishop who would serve in both the Carolinas. It seems likely that this plan will become effective.

MR. BRITLING SPEAKS AGAIN

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Social Interpretations

By ALVA W. TAYLOR

Dare We State Terms of Peace?

THE new German Chancellor declares proof is positive that England plans conquest of German territory and the utter humiliation of the Fatherland. Whatever fabrications he may impose upon the German people, such as his account of a secret French and Russian pact, etc., he can truthfully tell them that members of the British cabinet have declared individually for retention of German colonies and for penal indemnities. More effective than even these is the failure of the Entente Allies to state any terms of peace that can be called specific or definitive. This, together with the general talk about "bleeding Germany white" and "putting an end to the Kaiser" gives ample room to fire the most determined resistance in the ranks of the enemy and enables the military rulers to arouse the most bitter fanaticism among the people.

The greatest single victory that could now be won would be for the Allies to clearly state specific conditions of peace, providing the principles laid down by Russia and implied in President Wilson's utterances were made the basis of those conditions. There is little doubt that Germany would make the status quo ante her first statement—in other words, she would today be willing to drop arms and begin where she left off. This President Wilson has said was impossible because of her effective conquest of her own allies and her wanton ruin of Belgium, Northern France and other territories. Russia defines her peace demands as no conquest or forcible annexations and no *penal* indemnities; this does not forbid the imposition of reparation charges against Germany. France has never asked for penal indemnities and would no doubt be glad to lay down arms with restoration of French territory and reparation; the only question with her is that of forcible possession of all of Alsace-Lorraine or a plebiscite among the people of these two provinces.

The Allies are depending upon us to furnish the balance of forces necessary to win; this means we are in a position to say upon what terms we will fight and to become the decisive power in stating terms of possible peace. If we should concretely state today, either by utterance of the administration or resolution of Congress, that we will not fight

longer than until Germany agrees to give ample reparation for ruin wrought in the occupied areas and consents to a plebiscite of the border territories under question, together with guarantees regarding Turkey and the Balkans that would effectually destroy the middle European scheme and then, most important of all, demand the effective formation of a League to Enforce Peace, it would at least give concreteness to the issue and make peace dependent upon negotiation instead of upon dictation and conquest.

Again we say the biggest single victory that could be won right now would be that of an agreement between the Allied governments to accept peace upon the basis of the Russian and American principles. When it is demanded that we say nothing critical of British war aims it is simply demanded that we stand ready to allow England the decisive word in regard to peace instead of saying it ourselves, and the long history of British imperialism and conquest does not warrant us in any such stand. We are not fighting *for* the British Empire, but *with* it for democracy and an end of war forever.

* * *

Y. M. C. A. Work Widens

The way is opening for the establishment of Y. M. C. A. camps among French soldiers. British, Canadian and American camps are all fitted out with Y. M. C. A. centers and have direct governmental recognition and support to the extent of having their equipment transported as a part of the army equipment, etc. Now comes the call from France, hitherto not open doubtless on account of Catholic influences and a lack of understanding of the real work of the Association. When John R. Mott returns from Russia it is understood the way will be open for the establishment of the work in the vast Russian armies also.

Three great dangers menace camp life back of the fighting lines. They are camp disease, alcoholism and venereal diseases. The usual camp diseases have been more effectively handled in this war than in any other in history, but tuberculosis is making great inroads on account of trench life and among the French especially on account of insufficient preventive measures and the high

average of time each soldier has spent in the trenches. Alcoholism has been effectively dealt with through the prohibition of spirits. The most terrible evil is the "black plague"—that hitherto unspeakable disease that infests army camps. War brings a coarsening of passions and the crowding together of great numbers of young men at an age when moral control is most desperately tried makes the army camp a place of moral danger. Then if there is added to these conditions the gathering of the harpies and the easy complaisance of officers who think of war and not morals it easily follows that this dread plague undoes more soldiers than enemy bullets or camp diseases.

Our government has made the most radical provision for camp defense on this question that has ever been made. It is here the Y. M. C. A. does its chief work; it furnishes moral stimulus and a place for the boys to meet under righteous influences—in other words, it supplies a moral prophylactic. The French army needs this work quite as much as that of the Red Cross and the supplies so generously furnished by the women who send creature comforts. General Pershing was not favorable to Y. M. C. A. work when he went to the border; he doubtless thought of it in terms of the usual camp evangelism, but his experience has made him an ardent advocate of it and his influence is back of the call for the addition of the French camps to Y. M. C. A. work.

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Disciples Publication Society

700 East 40th Street

CHICAGO, ILLINOIS

The Sunday School

The Great Dynamic

The Lesson in Today's Life*

By CHARLES H. SWIFT

THE finding of the book of the law in that interesting piece of work of repairing the temple had no little effect upon the national life of the remaining tribes. The portions of the Deuteronomic law contained in that roll challenged the serious attention of King Josiah, who immediately, upon its reading before the people of all classes, began a far-reaching work of reform. Already Josiah's religious training had fitted him for Israel's spiritual leader. The idealism of his young manhood as gathered from the prophets of his day made it easy for him to enlist a great following.

The finding of this seemingly forgotten roll which had evidently become neglected through the heathenish practices which had crept into the religious life made it easier for the courageous King to carry out more fully his reforms. Beyond that, the great effect which the reading of the law had upon the King would indicate that he had not been familiar with the serious legalistic aspects of the law and had quite forgotten or even been ignorant of the great covenant of his forefathers. For this reason, he was very anxious to have that sacred covenant renewed and to free the people, if possible, from impending doom as expressed in the awful denunciations of the law. This was no easy task, for a people habituated in the ways of heathen worship for any length of time are not easily moved to reform.

* * *

Perhaps the dynamic which compelled the people to accept the sweeping reform of the ambitious King may partially account for the short life of the reformation. It was the fear of the punishment so plainly taught by this new and strange law which compelled the people to humble themselves before Jehovah. The fact that they had broken their covenant with their own God may have moved them to bitter regret as they thought of their own disloyalty to Jehovah, who had always proved kind and merciful.

Yet the element of fear seems to have been the driving power in their

lives. They heard the reading of those terrible sentences concerning idolatry with souls filled with horror. They saw the wrath of God being poured out upon them. They already began to feel the sting of their forgetfulness of Jehovah in going after strange gods. Such a fear, struck in the hearts of a people moved almost wholly by fear in all their religious experiences, would cause just such a sweeping reform as Josiah was able to carry on.

* * *

It is well for us to note that the finding of our present Bible in all its beauty and matchless worth yields an analogous lesson. Lost amid the traditionalism of mediaeval days and the denominationalism of more modern days, the Bible has been discovered by consecrated Christian scholars who have placed it into the hands of all classes of people as a book of vital value to every individual life. Wrested from the conventionalities of by-gone days, it has been brought from its place of seclusion into the light of literary and historic revelation until it speaks forth a mighty message from God to a lost world. Its great dynamic has been discovered to be the very personality of Jesus Christ who is the embodiment of divine love.

* * *

This is the great driving power of this newly discovered Book, revealing a Father heart of love, speaking through His own Son in words of tenderest love. It was this compelling force which developed and strengthened the rapid growth of Christianity in the first century. It is this mighty power which is mov-

ing so mysteriously over the darkened stretches of heathen lands. It will be this vitalizing energy which will ultimately conquer the modern world and save it from sensuous selfishness and greed.

* * *

The legalistic attitude in religious experiences demands the element of fear as its driving power. Now that we are no longer under law, but under grace, the higher motive of love prompts us to live in complete harmony with the best revealed laws of righteousness. The old Book, with its new interpretation of the divine message, no longer strikes terror within our souls, but floods them with the noblest impulses for living sacrificial lives through loving service. The horrors of legalistic penalties become swallowed up in the more pleasant feelings of satisfaction arising from the consciousness of responding to the Divine love by serving our fellowmen. Such a dynamic is embodied in the teachings of Jesus.

* * *

Just as the Deuteronomic law was only found after having been lost, so the modern message of the old Book is merely the finding of the actual message contained in Biblical narrative. Stripped of all the entanglements gathered during the past centuries, the story stands out in all its simplicity and beauty, whether it be a prophetic message or a beautiful parable of the Master's.

It does not take much to lose the Bible. As easy as it is sometimes to place it off in the parlor until it is completely lost in absolute forgetfulness or negligence, so easy is it to place that sacred Book beneath the rubbish of some particular ecclesiastical, legalistic or apocalyptic interpretation until the unity and continuity of the message is so destroyed as to lose completely the whole Bible story. To find the Book in all its beauty and freshness, one must study it sacredly in the light of modern thoughts and facts. Then and then alone will it become a mighty dynamic, through its propelling love in transforming human society.

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*This article is based on the International Uniform lesson for August 19, "Finding the Book of the Law." Scripture, 2 Chron. 34: 14-33.

Disciples Table Talk

George W. Brown to Succeed H. L. Calhoun at Transylvania

George W. Brown, of Jubbulpore, India, has been unanimously chosen by the Board of Trustees of Transylvania College of the Bible to succeed H. L. Calhoun as professor of Hebrew and the Old Testament. Dr. Brown is at present on a furlough from his duties as president of Jubbulpore Bible College, and was in Baltimore when he was invited by the Board of Trustees to come to Lexington. The new Transylvania teacher is a Baltimorean. He received both the A. B. and M. A. degrees from Hiram College and won the Ph. D. in Johns Hopkins University. After teaching for three years in America, he was appointed a missionary to India in 1900 by the Foreign Society. In 1902 he established the Jubbulpore Bible College and has served as president of that institution to the present time. He is a member of the American Oriental Society, editor of the "Christian Sahayak," secretary of the Mid-India Missionary Council, secretary of the Joint Language Examination Board, and a member of the National Missionary Council. He has translated a number of important works in Hindu, and is the author of several books. He is regarded as one of the greatest linguists of the Orient and a scholar of rare attainments. In 1914 he served as chief reviser of the Hindi Old Testament. The trustees of the College of the Bible feel that the institution is to be congratulated upon the accession of Dr. Brown to its faculty, and their selection for the chair recently occupied by Professor Calhoun was made with unanimity and enthusiasm. It is expected that the coming of Dr. Brown to Transylvania will give the school larger prestige than ever before.

Charles E. Cobbey, of Omaha, Goes to Army Camp

Charles E. Cobbey, pastor of First Church, Omaha, Neb., has resigned from this field to take up Y. M. C. A. secretarial work in an army camp in New Mexico, where will be assembled about 25,000 men, including the guard regiments of Nebraska and Iowa and North and South Dakota. E. F. Denison, general secretary of the Omaha Y. M. C. A., will have full charge of the association's work in the camp, and Mr. Cobbey will head the religious work under him.

Charles O. Lee Leaves Danville, Ind., Field

Charles O. Lee has resigned his work as pastor of the Danville, Ind., church, to accept the superintendency of the Social Service Department of the Christian Woman's Board of Missions, in Indianapolis. He will begin his new duties September 1st. Mr. Lee has been pastor of the Danville church two years. During that time 197 members have been added to the church, the Bible School graded, with both the graded lessons and graded worship instituted. The county has also been raised to living link standing in the Foreign Society. The most significant part of his work with the Danville church has been the development of the Community Center work under the direction of the congregation. A director was called for this work, gymnasium instruction given and an extensive recrea-

tional program was worked out in connection with the club rooms. This work has been carried through the experimental stage and placed on a stable foundation.

Walter E. Frazee Resigns as Kentucky Bible School Leader

After nine years of faithful and fruitful service as State Bible School Superintendent of Kentucky Disciplesdom, Walter E. Frazee has been forced by a nervous breakdown to tender his resignation from that important office. Mr. Frazee's physician has advised him to live an open-air life for at least a year. He will spend several months on his father's farm. W. J. Clarke, who leads in the Adult Division of the Bible School department of the A. C. M. S., has been asked to add to his duties those of the Kentucky leadership at least during the remainder of the fiscal year.

Walter M. White to Do War Work

Walter M. White, pastor at Linden Avenue Church, Memphis, Tenn., has been given an indefinite leave of absence by his congregation, and will enter upon Y. M. C. A. war work at one of the national cantonments. The Y. M. C. A. State Secretary of Nashville, conferred with Mr. White and urged him to accept this service, which Mr. White agreed to do on condition that his congregation would release him for the term of service. The Memphis pastor has previously been urged to go to France under Christian Association direction.

Jesse P. McKnight, Los Angeles, Pastor, Victim of Auto

Jesse P. McKnight, pastor at Wilshire Boulevard Church, Los Angeles, Cal., with his wife, were killed in an auto

accident, the details of which have not been received. Several other members of the party also met with death. Mr. McKnight formerly served the Magnolia Avenue Church, Los Angeles, and in other years was pastor at Central Church, Peoria, and at Oskaloosa, Iowa. Mrs. McKnight was well known in Los Angeles as a pianist of rare ability, besides possessing a charming personality that won her many friends. The accident occurred about July 25th, the funeral service of the deceased minister and wife being held at Wilshire Boulevard Church on Saturday, July 28th.

Patriotism at Bethany Assembly, in Indiana

Patriotism is the keynote of the thirty-fifth annual session of Bethany Assembly, near Brooklyn, Ind., which began its program on July 25th. The war entered extensively into the plans for the program this year and various phases of the international situation are under consideration in the course of the season of twenty-six days. W. E. M. Hackleman of Indianapolis, president of the assembly, says that the war has not interfered with the regular assembly season, but rather that it has assisted it, because speakers and leaders of note who previously have refused to appear upon the assembly platforms have offered their services to lay the needs of the hour before the American people. The four opening days of the assembly closed with a patriotic celebration with Governor Goodrich and others speaking at a flag raising on the assembly grounds. William Jennings Bryan will deliver an address on August 9th. The eighth annual session of the Bethany Park training school for ministers, church, Bible school, missionary and young peoples' society workers will be held from August 7th to 17th. The Bethany Bible Conference will be held from August 12th to 19th and the

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Disciples Publication Society

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Congress of the National Evangelistic Missionary Society will be in session from August 14th to 16th.

Discuss "Allies of the Church" at Prayer Meeting

On the evening of Wednesday, July 18th, First Church, Bloomington, Ill., Disciples, enjoyed a most inspiring prayer meeting service. The topic for the evening was "Allies of the Church," and was most thoroughly discussed with regard to such allies as the public school, the Y. M. C. A. and Y. W. C. A. the Salvation Army, etc. Professor Albert Jones of Normal, Ill., was in charge of the service, and read a portion of a paper given before a literary club of Normal about a year ago. He said in part: "The first step toward reformation is to face the facts in the institution as well as in the individual. There are people in every place who ought to be elsewhere. With the right kind of teachers—God-fearing teachers—the schools will not be Godless. Schools do not counteract the work of the church, but correlate that work. The churches and homes are responsible for the miserable failures they have made in the past and they must redeem themselves." The fact that the public schools are a very close ally of the church, was the point Professor Jones attempted to bring out. He said that 55 per cent of all the teachers are believers in the Christian religion. The new secretary of the local Y. M. C. A. was present and spoke at length upon the work of that institution. He spoke of the association as not an ally unless it be a part of the church as the arm is a part of the human body, and declared that the association cannot do what it should do for young men without the assistance of the church.

* * *

—J. L. Kohler, State Endeavor Superintendent of Nebraska, gave an address at the recent Nebraska state convention on "Christian Endeavor Goals."

—F. A. Wight, who leads at St. James Church, Boston, Mass. will deliver an address on "The Victorious Life" before a union meeting of the Roxbury Christian Endeavor Union on August 14th.

—Under the leadership of Homer E. Sala, Central Church pastor at Peoria, Ill., and president of the Peoria Ministerial Association, the churches and good citizens of the city are petitioning Governor Lowden to lend his aid in an effort to rid the city of the Sunday saloon, the gambling house and other evil resorts. Mr. Sala recently preached a sermon on "God's Plumb Line on Peoria."

—Fred M. Goff, of Enid, Okla., has been called to succeed F. M. Warren, at Vinton, Iowa. Mr. Warren is now leading in the work at Keota, Iowa.

—H. A. Denton, who recently resigned at First Church, Galesburg, Ill., has accepted a call to the church at Valparaiso, Ind., and will assume his new task about September 1st.

—The new \$12,000 building at New Sharon, Iowa, was dedicated on July 15th by A. C. Smither, of St. Louis. W. M. Rodney serves this church as pastor.

—R. H. Lampkin, of DeLand, Fla., has accepted the pastorate at First Church, Birmingham, Ala.

—Basil S. Keussef, of the Russian Mission, Chicago, reports that he had great meetings with hundreds hearing the Gospel, on Saturday and Sunday evenings, July 28th and 29th. Meetings were held both indoors and on the streets.

—E. P. Wise, of East Market Street Church, Akron, Ohio, writes that in his summer meetings he is having about twice as many men in attendance as women. Large crowds have heard him in the recent summer weeks. The Loyal Sons class of the East Market Bible School recently promoted a contest with the Loyal Sons of Anderson, Ind., and won in the point of offerings. Two young men were baptized last week.

—Wm. B. Clemmer, pastor of Central Church, Rockford, Ill., enjoyed the change of a vacation in the Southland during two weeks in July, when he was delegate to the biennial convention of the Sovereign Camp of the Woodmen of the World, held at Atlanta. He was appointed chaplain and served also on two important committees. En route he had the pleasure of worshipping with his old friend, W. A. Moore, at Central, Cincinnati, and also one Sunday in Atlanta with L. O. Bricker and the First Church, Atlanta.

Encouraging Receipts During Month of July

The total receipts of the Foreign Society during the month of July amounted to \$80,789, a gain of \$32,874.

The churches, as churches, gave \$14,315, a gain over the corresponding month of 1916 of \$2,966.

The Sunday schools gave \$32,966, a gain of \$6,794.

The individual gifts ran up to \$12,001, a gain of \$8,281.

The annuity gifts ran to \$20,803, a gain of \$17,867. It was indeed a great month.

The total receipts for ten months of the current missionary year amount to \$354,418 a gain of \$92,194.

The churches have gained in ten months \$7,330, the Sunday schools \$8,793, individual gifts \$30,842, and annuity gifts \$41,192.

The \$600,000 is in sight! It must be reached! There is too much at stake now to fail.

Only twenty years ago we reached \$100,000 and there was great rejoicing. There will be far more joy over passing the \$600,000, and if we do we are not likely to ever raise less again. Send all offerings to the undersigned,

F. M. Rains, Secretary.

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These two thousand churches that were helped in the day of their need are ready to assist every department of our organized work. They do not repeat or believe the popular objections to missionary societies. They do not believe that most of the money given is used in defraying expenses. They know that these objections are not true. They have first-hand knowledge of the way in which the money is handled, and they are abundantly satisfied that the management is both honest and economical. Because of the knowledge gained these churches are among the most liberal contributors to missions of all kinds and to benevolences.

As one considers all that the Board of Church Extension has done, the only ground for regret is that it was not organized in the Brush Run Church in 1809. Had it been started at the beginning of our Movement instead of eighty years later, it is safe to say that we would be fifty per cent stronger numerically than we are, and that the offer-



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THE PRESIDENT, Lexington, Kentucky

ings to foreign missions would be two or three times as great as they are at present. It is a fact that cannot be too much dwelt upon, that as soon as a church is helped, and before it has paid its loan to the Board of Church Extension, it begins to give to world-wide missions. Here and there one may find an exception, but this is the rule.

This year the board is asking the churches for \$50,000 in the September offering. This amount should be received. And if the offering should realize twice fifty thousand dollars, the money received would be wisely invested. The brotherhood should know that in helping church extension we are helping the cause of foreign missions and every other good work among us.

ARCHIBALD McLEAN.

the exhibits, and other necessary expenses.

The attendants upon the convention will be seated by states. Small standards bearing the names of the various states will be placed about the lower floor, and some semblance of a dignified and orderly and business-like convention will be assured. The ushering will be in charge of A. E. Cory, secretary of the Men and Millions Movement, who is a past master at securing order and decorum in assemblies. He will be in full charge of the seating arrangements. There will be no applause during the sessions excepting the waving of small Christian flags. These flags will be carried about the same as canes or umbrellas would be, and used during the sessions for voicing your sentiments regarding the character of the programs being presented. Once in your seat, it will be most difficult for you to leave before the session is over. Likewise, should you arrive at the hall after the beginning of a session, you will be compelled to wait until that number on the program has been concluded before you will be admitted.

The exhibits of the missionary societies and publishing houses will be adjacent to the auditorium and on the same floor, separated only by a single partition. The balconies are reached by inclined planes, instead of stairways. The convention hall itself is a study in efficiency, and will seat twenty thousand people when used to its largest capacity. For our convention, only half of the hall will be utilized.

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Chairman Press Committee,
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The chairman of the reception committee is none other than our genial friend and elder brother George Hamilton Combs, the one living man who resembles the late Alexander Campbell, and is fully as great and eloquent a preacher as was Mr. Campbell in his palmiest preaching days. Dr. Combs will have his horde of receptors in the waiting line at the massive Union Station when you disembark. You will be tagged and ribboned at the station, and taken in charge by courteous pages who will show you to your assignment.

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Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<i>Black tea—1 cupful</i> -----	<i>1.54</i>
(hot) (5 fl. oz.)	
<i>Green tea—1 glassful</i> -----	<i>2.02</i>
(cold) (8 fl. oz. exclusive of ice)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> -----	<i>1.21</i>
(fountain) (prepared with 1 fl. oz. Syrup)	
<i>Coca-Cola—1 drink, 8 fl. oz.</i> -----	<i>1.12</i>
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

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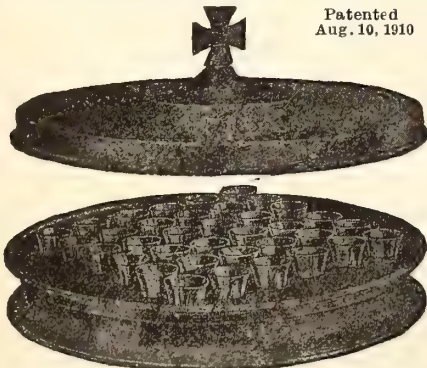
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Vol. XXXIV

August 16, 1917

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By Edward Scribner Ames

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But, of course, the emancipation and enrichment of the individual is only the beginning of many multiplying blessings. He becomes a leader in the church, either locally or as a minister or missionary. Every Sunday school he touches becomes more efficient in its divine mission and every home he enters is henceforth a fitter place for children to get their growth.

Indeed, the abiding fruitage of the days when family worship was the daily rule in Christian homes and higher learning was wholly under Christian auspices, has saved our American civilization from utter ruin. The times have changed and the old order has passed, but somehow the eternal necessities must still be met.

That the thirty colleges of the Disciples of Christ may be so strong, so true and so large that they shall not only save their own students, but help mightily toward putting an essential Christian quality into all the education, and so into all the life, of America and of the world, is the end to which the Men and Millions Movement is giving more than half of its funds and its attention to “Christian Education, the Hope of the World.”

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

AUGUST 16, 1917

Number 33

## Finding Life's True Way

WE NEED MORE THAN A SIGN-BOARD FOR LIFE; WE NEED A GUIDE.

Every soul born into the world comes with a sense of wonder and strangeness. Each looks out upon a world which is full of surprises and problems. There is the instinctive appreciation of what it means to be alone. The baby's cry is a social demand. For awhile he must be almost completely dependent upon her who gave him birth. Soon he finds a teacher and friends and comrades. None of these walks very far with him along the road of life.

★ ★

Life has its sign-boards. In the few thousands of years during which humanity has written down its impressions, there has accumulated a vast literature which is chiefly concerned with man's walk through the world. These books are the sign-boards of life. They have great value for the lonely traveler, but since no man can take quite the same road as another man, and since these sign-boards give such a variant testimony about the true road of life, the traveler is much perplexed. After reading all their directions he still feels that he must seek the true way of life for himself.

Christ is the true guide of the human soul. It is his work not only to take every traveler along the way he should go, but also to bring him safely through to the great goal of life.

★ ★

Many have misapprehended the true dignity and worth of the religion of Christ by seeking to interpret it as something without the significance of such a large program. Salvation has been interpreted in magical terms and in doctrinal formulas. People are to be saved by ordinances, or they are to be saved by beliefs. The true salvation is by neither, but is by faith in a Divine Lord who is the guide of the soul seeking to find the true road of life.

How strangely misled are some of our fellow-travelers! Some are walking in the road of rebellion. There is a literature of protest, sometimes served up in the most æsthetic form, and charged with the brilliancy of great minds, whose only message is to reject the experience of the race and its religion. There is no substitute, except the glittering generalities of the anarchistic thinker who talks about "returning to Mother Earth."

★ ★

Some of our scientists have tarried long in museums comparing the skeletons of monkeys and men. The difference in bony structure is not significant. They have been led to think of their fellow-men as animals; they do not see that man has a mind which is worlds apart from the attributes of the highest animal. We may learn something about human life by knowing its animal origins, but

none are more misled today than those who find these things completely determinative of the life of the civilized man of the twentieth century. A more perfect animality is not the complete goal of human progress and achievement. This is the fallacy of origins.

★ ★

Christ is still the great guide for men of the modern world. He saw the dignity and worth of personality. His conception of a free personality is not that of a rebellious personality such as has deluded the mind of the anarchist. "Ye shall know the truth and the truth shall make you free." Not in struggle with our fellowmen, but in co-operation with them, is the highest destiny of life to be worked out.

Differing from the naturalist, Christ insists upon the spiritual nature of man: "Seek ye first the kingdom of God and his righteousness and all things else shall be added unto you." Food and raiment must wait on faith and purpose. We are not earth-worms, but children of the light!

★ ★

Under the leadership of our great Guide the noblest souls of history have come into their glory. Some have grown up in the Christian church, in a Christian family and a Christian community and never realized that their spiritual heritage is from Christ. Giving the praise to schools, or to philosophies or to other influences of a superficial character, even some who are faithless to the faith yet shine in the glory of Christ all unconsciously.

The Christian knows the Guide of his life and avails himself in largest measure of the help of this Guide. He knows not only the Christ of the gospels, but the Christ of every-day life. He walks with one whose word is not entombed in a document, but who keeps daily the promise that the Comforter is to lead into all truth.

★ ★

Of whom shall it be said that his life was a success? We have many false standards. Neither money, nor fame, nor talent, nor power can be other than one of the tools of life. None of these is to be regarded as the infallible token of a successful life.

Our great Guide in his earthly life found life's deepest meaning. His life was filled with both work and play; it knew both companionship and solitude; it was spent at the wedding feast and at the funeral. His life shirked none of the big human experiences. In the shadow of the cross it was full of a holy joy. In sacrifice there was gladness. Our Lord had a great wealth of wonderful experiences, but greatest of them all was the Love that united him with men and with God.

As he guides us, our walk may not be through Galilee and Perea, but it shall be to the richest of all life's values. Truly he is the Way.



# EDITORIAL

## THE REVIVAL OF HEROISM

IN the sordid pre-bellum days we used to question whether the spirit of heroism had left the earth. Indeed, we were reminded by foreign missionaries and slum workers that a few might live sacrificially, but it was today doubted whether anyone would deliberately die for a cause. The war has brought the convincing answer. As the enlistments go on from day to day, we find young men taking their lives in their hands in behalf of their native land. The spiritual gain of this unselfish attitude is most pronounced. We shall hope for a day when this fine spirit shall be dedicated to a higher cause than war; but better even the horrors of war than the spiritual deadness of a community where men are found cold and selfish.

Heroism is a kind of surplus energy in the soul of man. The late Professor James showed us that even after a man is tired, there is a sort of second wind which can still carry him a long way. Heroism is the revelation of new reaches of courage and will-power that lie out beyond the ordinary every-day experience.

Heroism implies a recognition of the ideal interests of man. The reckless daring of man who holds life cheaply is not called heroism. It is only the devotion of a life to a great cause which can be given that name.

It will be seen, therefore, that heroism takes on a decidedly religious quality. It was a glory to the early church that its martyrs knew how to give up life in devotion to their great cause.

After the war, there should be available for every kind of ideal cause this new force of heroism that has been let loose and which will seek new worlds to conquer when once the militarists of Germany have been tamed.

It is the heroic note that the church has needed in recent years. People have not been ready to work. They have sought the easy pews and the comfortable service. It will be a great opportunity for religion if we can succeed in enlisting for Christ the heroes of these war years.

## PAGANIZING THE CHRISTIAN WORLD

THE legalism that has dogged the steps of the Disciples has set up a plan of salvation from the scriptures and has made every item of this program an absolute essential to Christian status. Especially has baptism been insisted upon by our legalists.

Alexander Campbell brought this folly to naught in 1837 by a reductio ad absurdum: "In reply to this conscientious sister, I observe that if there be no Christians in the Protestant sects, there are certainly none among the Romanists; none among the Jews, Turks, Pagans, and, therefore, no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world, and the promises concerning the everlasting kingdom of the Messiah have failed, and the gates of hell have prevailed against the church. This cannot be, and therefore there are Christians among the sects."

Alexander Campbell insisted that all Christians were imperfect, some in the matter of an ordinance and

others in the deeper matters of the spiritual life. It is to the credit of the great reformer that he insists that if he were to choose among imperfect people, he would choose those whom he found imperfect in the matter of formal exactness in an ordinance rather than those lacking in the graces of the inner life.

## METHODIST HOME MISSION PLANS

THE Methodist Episcopal church has recently held in the city of New York a conference on Italian work. The meetings were conducted under the auspices of the Board of Home Missions and Church Extension. A policy was there formulated which has significance for all evangelical bodies. While the particular problem considered was that of Italian work, in which Methodists have a special interest, the conclusions reached are in a broad way applicable to the work among all sorts of immigrant groups.

The first item in the proposed program is the education of American young men for home mission service among the Italians. It is not assumed that the candidates for home mission service may have an indifferent sort of training. They are to have full college and seminary training, and during the period of this training they are to have "clinic" work in an Italian parish. This assumes, of course, a progress in immigrant work with this race which has not been achieved with some other races, such as the Poles. These young men are to be given a year in Italy at the close of their training in this country in order that they may understand the old-world origins of the people they propose to serve.

A further important element in the program is the training of native Italians for work among Italians in this country. These men are not to be given short course education, but full college and seminary courses. They also are to keep in touch, week by week, with an Italian parish during their training. They are to receive lectures on Italian culture in the language and in every way are to be inspired to an intelligent sympathy with what is best in Italian life. These Italian young men will work side by side with American young men.

There is to be founded an Italian Methodist weekly which will carry to the different Italian Methodist groups news of their work. It is understood, of course, that such a paper would lose money. For this reason it will be subsidized by the Book Concern of the church.

Many other important decisions were reached at the conference. These give evidence of the epoch-making changes coming in home mission policy. Disciple home mission work will continue to accumulate deficits from year to year until there is evidence of a firm and intelligent gripping of big policies for our work.

## PREACHING IN THE NEWSPAPER

THE lack of the publicity consciousness in the average minister is astonishing. The Sunday notices provided by the newspapers for the churches of Chicago are printed free, and yet in some denominations less than 10 per cent of the ministers use this free space. Every church that does make use of it finds some new people every year.

A certain city in the middle west has seventy ministers, and the daily newspapers of the city offered to



carry sermon material every week free if this material was prepared for use. It was possible to interest only twelve men in this appeal and that for only part of the time. If the manufacturers of breakfast food were asked to fill free space on like terms, there would be no hesitation. Yet the church needs the publicity quite as much as do the breakfast food people.

More than half of the people in the average community have membership in the church. Many of the remainder are interested in churches. There are relatively more people interested in churches than in baseball. If religion knew how to talk in newspaper language, there is no reason why the religious matter in a secular paper should not exceed the amount devoted to sporting interests.

Paul, who was all things to men, would never have neglected such an opportunity. He rejoiced in every kind of preaching of the gospel. Jesus, who sent messengers before His face (for lack of newspapers) would perhaps announce His coming in another way were He at work today in one of our cities.

There are sermons, of course, so much out of touch with the daily life of the people that the best-intentioned editor would prevent their going into print, for the sake of religion itself. The sermon subjects announced these days, however, show that neither the sensational nor the obscurantist themes rule, but they indicate that an intelligent modern interpretation of religion is coming into new favor. For this reason, newspapers would print many sermons, at least in part, if religious leaders showed appreciation of such service.

### THE PUBLICITY INSTINCT

NOT every movement in the world has the publicity instinct. There are sometimes men and movements of worth which seem to live quietly and unostentatiously and therefore ineffectively. On the other hand, there are other movements which know how to get into the newspapers and get themselves talked about.

The I. W. W. is not really such a big and powerful organization of working men. In most communities, the majority of hand toilers are on the outside of this strange unionized socialism that is always talking about "direct action." But this organization does have the publicity instinct. It burns down haystacks, and over-crowds jails and does such unusual things as to compel the newspapers to notice it. There was an enormous difference in the news instincts of Roosevelt and of Taft, which once wrote itself unto American history.

The two attitudes are to be found in the Bible among religious leaders. Elijah was always retiring somewhere. Elisha lived in a school of the prophets and frequented the haunts of men. Isaiah named his boys for his favorite doctrines, so as to get these doctrines preached every day. At one time he went through the city half naked in a captive's garb that he might impress people with his message. John the Baptist waited in the wilderness for people to come out to him. His was a great triumph, but the publicity consciousness led Jesus to send disciples before his face to announce his coming.

Nearly any one could think out ways to get into the newspaper. One could marry a couple on roller skates or in a balloon. He could preach in a bathing suit, or stage a boxing match in a parish house. This crude

press-agenting has been well called "sensationalism" and is to be condemned by all right-thinking people.

The ideal attitude, however, is not to wait around proudly until some enterprising editor finds our church or minister good copy. The live church learns to feel the human interest in certain phases of religious work and play these up. Paul was all things to all men that he might win some.

### CONSERVATISM AND HERESY-HUNTING

THERE is a difference between a "hound of the Lord" with a great jealousy for the reputation of the church and the alley dog who runs out for his own amusement or profit to bark at the heels of any doctrinally strange-looking gentleman. We all know very conservative people who have dignity and respectability. We may not share their opinions, but we can love them for their loyalty.

The heresy-hunter has often been the man who cried "stop thief" to conceal his own doctrinal speculations. A man who has written much against his brethren, naming them by name, once said to a select few, "I have had the good sense not to talk about *my* heresies." With a flash of revelation he showed himself in the sorry status of a man who had driven other men out of positions without having any real sense of difference with many of them. Their sin had been that they had talked, and his virtue had been that he had concealed his inner light. The old age of that man will be a lonely one.

The Pharisees hounded Christ for alleged heresies. They accused him of blasphemy and of perverting the law. Christ boldly stated the antithesis between his doctrine and what had gone before, but he claimed freedom in the truth. The heresy-hunters of his day were concerned about temple profits and many another worldly thing.

The Judiazers were the heresy-hunters who dogged the steps of Paul all his life. The great apostle lost patience with them in his Galatian letter and cried out, "Let them be anathema." Usually, however, he was satisfied to set forth his faith and to defend it, though his enemies were always raising personal issues and trying to impeach his apostleship.

In all the history of the church, there is no more sorry figure than that of the man who has dogged the steps of his fellowman, seeking his undoing because of a difference of opinion. It is not by such devices that older views of religion and life shall be made to stand.

### BE RIGHT AND DO RIGHT

THROUGHOUT the medieval period of church history, the emphasis in religion was more on activity than on inner ethical principles. The activity demanded by the church was in the matter of prayers, making pilgrimages, going through forms of penance and similar things.

When the Protestant reformation came, the center of interest was changed from religious observances to a big spiritual principle, that of justification by faith. Luther shared the conviction of Paul that one could never be rid of his ethical struggles without a change of spiritual viewpoint. While religious activities have their place in life, they flow naturally from the inner principle which gives them meaning.



After Luther's day, Protestant preachers began to set up new substitutes for the gospel. A new asceticism was preached of "renouncing the world." Games, theaters and amusements were denounced as being of the world and all who shared in these things were disciplined for walking disorderly. A Protestant rule of life succeeded the Catholic rule of life, and both neglected the inner principle.

We cannot too strongly insist that we must first be right if we would do right. Conduct proceeds out of the secret things of the heart. Long before a man does a dishonest thing, he has in reality renounced his code of honesty. Impurity is preceded by lascivious thinking. The moral security of any man can be assured only by keeping his heart right, for then and only then may he be certain that the tempter will not come upon him unawares.

#### DEVELOPMENT OF ARCHITECTURAL TASTE

THE old church at Bethany stands there as a witness of the architectural ideas of early Disciples. There are two front doors and the pulpit is in the center. It is said that Alexander Campbell insisted upon the church being built in that way so that people could not go out from a two hour sermon without making themselves conspicuous to the whole congregation.

There were hundreds of those rectangular churches built over the country and many abide to this day. Then came the craze for churches with a pulpit in the corner built after the Methodist style. The Disciples were able with little difficulty to introduce a baptistry into this kind of auditorium, just behind the pulpit. This corner-wise auditorium usually had a "lecture room"—to one side to take care of the audience on great occasions.

It is only in recent years that we have found an

occasional city congregation with the courage to erect a Gothic church. This type of architecture, so worshipful, so eloquent of all the Christian values, has been appreciated by only a few. The First Church of Springfield, Ill., has a beautiful building of this type.

There is need among us of an expert in church architecture. He ought to be a minister, a man of refined religious feelings. He ought to be a man who had nothing to sell and whose authority would rest in his unselfish service to the churches.

The Disciples ought to be able to express their great catholic and evangelical message in stone to be read by every passer-by. They will only be able to do this when they understand what church architecture has meant in the past.

#### LOCAL CHURCHES AND PATRIOTIC SERVICE

THE local churches in many sections of the country face unique opportunities of Christian work in connection with the war. At Rockford, Illinois, it is estimated that there will be fifty thousand soldiers camping near the city; this will be an added population equal to that of the city itself.

In many sections of the country the churches have been providing Sunday dinners in the homes of members for the soldiers who attend church. This gives home-sick men a touch of home life.

In other sections the soldiers are being utilized in church work. At Leavenworth, Kansas, they attend services in the Presbyterian church and help with the music. In other sections they are active in Christian Endeavor work. Thus they are not regarded altogether as a field, but also as a force.

Some congregations are erecting new buildings and reorganizing their program in order to meet the new needs. Pastors whose fields happen to be near the camps must now certainly learn the art of preaching effectively to men.

## The Photographer

I have known love and hate and work and fight;  
I have lived largely, I have dreamed and planned,  
And Time, the Sculptor, with a master hand  
Has graven on my face for all men's sight  
Deep lines of joy and sorrow, growth and blight  
Of labor and of service and command—  
And now you show me this, this waxen, bland  
And placid face, unlined, unwrinkled, white.

This is not I—this fatuous thing you show,  
Retouched and smoothed and prettified to please;  
Put back the wrinkles and the lines I know;  
I have spent blood and tears achieving these;  
Out of the pain, the struggle and the wrack  
These are my scars of battle—put them back!

—Author Unknown.



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# A Letter to the Church

By Edward Scribner Ames\*

MY DEARLY BELOVED:

**S**HALL I tell you how I like best of all to think of you? Well, you are to me a very real person, sedate enough, but capable, on occasion, of gaiety and wit. If one only sees you on Sunday morning, quietly seated with folded hands, relaxed and listening; or at most rising decorously to sing a hymn, one cannot imagine what you are like at the annual dinner, at a party, or even at your regular Sunday afternoon tea. I like to think of you in all these ways at once. I feel at home with you in many various moods.

Some complacent people who do not know you so well, seeing you only in repose on Sunday morning, think you are rather drab and prosaic enough through and through. Others, meeting you at no other time than at your parties, believe you to be worldly and not genuinely religious. Sometimes they criticise you severely, and then I am deeply grateful that I know you so well. If I have opportunity it is a great pleasure to tell them how many-sided and varied your interests are.

\* \* \*

You are to me a very wonderful being, a kind of fusion of all the persons who are members of you. A composite photograph hardly describes you. It is more as if your face were made up of many faces, not blended into one, but each distinct, and yet so wrought together as to form the outline of a beautiful countenance. I have seen pictures of Uncle Sam which were also maps of the United States, New England being the forehead, the eyes New York, the other features appropriately distributed along the eastern coast, ending with Florida as the characteristic beard.

Now, if all the states could, at the same time, be represented by masses of faces, every one clear cut as a cameo, pressed together within the one great inclusive head, we should have the symbol of our great national personality, constituted of the individuals who make up our total population. Some people contend that Uncle Sam is not a real person, but I think he is, although he is not real apart from the individuals who are wrought together in our common national life.

\* \* \*

And you have that kind of a personality. Your mind is the mind of us

all, and it is not identical with any one of us. When we have an important work to do we do not expect one officer or representative to plan it and carry it through. We appoint a committee of three, or five, and then try to find out not what one or two think, but what all together think about it. The committee, in turn, presents it to the whole board of officers and they discuss and consider the matter and may bring it before the church to learn what is the mind of the entire organization.

By conference, and conversation, we ascertain what all of us think and feel, and we achieve a new mind through that experience—a mind which did not exist before, but which is actually created by our interaction and common endeavor to get some result we seek.

\* \* \*

This mind of you as it exists and grows, is one of the most interesting and wonderful things in all the world. I wish I could tell more clearly how it impresses me. It cannot be understood just by taking the address list of your names and counting them up. Each individual of you is a kind of composite, a sort of projection into this moment of a long line of ancestors, of teachers, playmates, authors, of books read, actors seen, singers heard, friends loved, and ideal persons, fairies, angels, saints and saviors cherished.

And there is a peculiar, dominant quality imparted by the fact that all these complex, sensitive minds are fused together in a church. The common mind of the same number of people would be different if they were welded together as a club or a political union, or as a business corporation. As a church we are united in a special way. We have a different feeling for each other in this association than we have for any other group in the world.

It is partly expressed by saying that in this relation we are aware of certain great personalities which envelop and invade us all. This is true in a special degree of Jesus, whose spirit is a kind of common denominator for the specific experiences of all. He is a point of general reference for every individual, as Shakespeare may be for poets and playwrights, or as Abraham Lincoln may be for patriotic Americans. In the same way the prophets, apostles, martyrs, reformers and missionaries, theologians and hymn-writers contribute to this uniqueness of our religious group mind.

Because of these deep streams from the far summits of many mountain ranges of the spirit you are not, O my Beloved, just the being which a door-keeper might count. The persons present on any Sunday are part of you, and a kind of symbol of you; they give you voice, and presence to the ear and eye, but they suggest to the imagination your larger self; your deeper and vaster personality. When I think of your truer self I see also faces from other days; faces of the dead; faces of absent members; faces of a great company of noble souls who encompass and pervade us today like a mighty brooding presence.

It is through such facts as this that the historic continuity and the social solidarity of the church becomes apparent. These are not matters of official regulation. Genuine apostolic succession is not dependent upon the laying on of hands. It is a living experience and is handed on from generation to generation, just as our language is. Our mother tongue does not need a line of priests to perpetuate it. It might be an interesting ceremonial to have the great teachers of the English language gather in their academic gowns and charge young teachers of literature to keep the language pure and to pass it on to others in turn, in order that it might be widely extended to serve the race, and to bless mankind. But everyone knows that the real vitality of speech is in its use, as it is whispered from mother to babe and from friend to friend, in the natural and irresistible companionship of life.

It is the same with our spiritual inheritance. Its transfer from parents to children may be represented by the ordination of priests and by solemn vows, but the genuine, living faith of the hearts of men is conveyed through less dramatic methods: by personal example and by many forms of social communication and radiation. Historic apostolic succession by a definite line of prelates and functionaries is a myth, but the natural transfusion of Christian faith and worship in a growing stream of practical service and devoted wills is the most magnificent fact of human history.

\* \* \*

In this inheritance you share. Yours is the true catholic faith. You not only receive through your living members the treasures of all the great modern apostles, but you may claim as direct an inheritance from the early centuries as any other.

Above all the claims of pretenders.

\*Dr. Ames printed this letter originally in the "Disciple Messenger," the monthly publication of the Hyde Park (Chicago) Church of the Disciples.



to the exclusive possession of divine grace and spiritual authority, may be heard the simple words of Jesus, "Where two or three are met together in my name, there am I in the midst of them," and over against the spectacular and formal priesthoods of religion are the true priesthoods of genuine faith and service. "You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

\* \* \*

There are certain moments when I am particularly conscious of this vast inclusiveness of your corporate nature, gathering into itself all the wealth of personal relationships which we have inherited. Then you are like a mighty being, made visible in part here in this little space, having a name, some slight records of a few years, but in reality embedded in countless souls, extending into an immeasurable past, with hopes and aspirations which stretch forth and anchor you by faith in the infinite forms you shall enter in the future.

The communion service makes this real to me. I love the sense of handling the body and blood of God with my plain, unpriestly hands. I exult in the simplicity of my relationship with the divine. I never forget that any other member of you might dispense these emblems with as much authority as any Bishop or the Pope himself. For the meaning and value of it all is not what is brought to us from without, but in what transpires within us. And when we sit together and silently commemorate our great spiritual friend and leader, there gather 'round us in imagination that host of kindred souls who followed in His way. Then we are brothers with all who loved Him. We are companions in labor with those in all ages who have wrought at the building of His kingdom of love in the world. The sins and follies of our life fall away and we are cleansed of our selfishness and made conscious of participation in a larger and purer life.

\* \* \*

The greater and more ideal the journey or the task the profounder are the sentiments which spring out of the association. Therefore, religion fuses its devotees into the closest and most enduring comradeships. They regard themselves as brothers, as fellow-soldiers, as compatriots in a spiritual kingdom, as citizens of the heavenly world. In order to experience this comradeship more completely they have often withdrawn from the present world to be with one another in conquering the evils of life and attaining its highest goods. Every

monastery and convent has the charm of a house party and a sea voyage, plus the fascination of a spiritual and mystic quest.

You are experiencing in a measure that same fusion of individual wills into a common purpose. As you become more and more conscious of your opportunity and of the meaning of your common task, you will discover with surprise and satisfaction the value and beauty of every soul blended into your corporate life. Every step forward in your practical enterprises has brought new values into all your personal relations.

\* \* \*

At times you seem to me like a sleeping giant, like a great being still unconscious of your powers. The scientists have found that very few individuals work to their full capacity in ordinary occupations. There are unused brain cells; there are latent resources; there are dormant powers. I am sure that is true of you. What would wake you into full consciousness? In the past, persecutions have sometimes stirred and roused the churches to intense action. Now and then the piercing cry of a Joan of Arc has reached the sanctuary and marshaled the worshippers. I wonder whether it is possible, by making clear the needs and the possibilities of your work, to enlist all your energies and prevail upon you to direct your powers to the great things of which you are capable.

If your whole soul was stirred to it you could bring to bear upon all the problems of our modern religious life resources of knowledge of the most expert kind, for there lies back in your sub-conscious mind, expert knowledge of history, of literature, of economics, of chemistry, of medicine, of art, of society, and of the vast practical world in which we live.

What would it be if you gathered yourself into one great holy purpose to fuse these things into definite expression, into facile symbols, and into effective working agencies! Then every member would feel new tides of life, people would seek a share in such a potent spiritual atmosphere, and as by magic, buildings and money and men would be available for the fulfillment of your dreams. In such an experience the presence of the divine life would be nothing remote or vague, but the encircling and pervading spirit of your pulsing, fruitful corporate soul.

EDWARD SCRIBER AMES.

We who profess the worship and fellowship of the living God deny that religion is a matter of ineffable things. The way of God is plain and simple and easy to understand.—H. G. Wells, in *"The Invisible King."*

God is ever ready, but we are very unready; God is nigh unto us, but we are far from him; God is within, but we are without; God is at home, we are strangers.—John Tauler.

## Dream the Great Dream

DREAM the Great Dream, though you should dream  
—you, only,  
And friendless follow in the lofty quest.  
Though the dream lead you to a desert lonely,  
Or drive you like the tempest, without rest,  
Yet, toiling upward to the highest altar,  
There lay before the gods your gift supreme—  
A human heart whose courage did not falter  
Though distant as Arcturus shone the gleam.

The Gleam?—Ah, question not if others see it,  
Who, nor the yearning, nor the passion share;  
Grieve not if children of the earth decree it—  
The earth, itself—their goddess, only fair!  
The soul has need of prophet and redeemer:  
Her outstretched wings against her prisoning bars,  
She waits for truth; and truth is with the dreamer—  
Persistent as the myriad light of stars!

—M. B. P. in *Unity*.



# Was Jesus a Pacifist?

William E. Barton in the Advance

A GREAT many good people are disturbed when they think of Christians as going to war. How, they ask, can disciples of the meek and gentle Jesus engage in armed conflict? It is, indeed, a distressing question, and it shames us that it should need to be asked.

But who told you that Jesus was gentle and meek? Where did you get that impression? Was it the manner in which He addressed the scribes and Pharisees? Was it the way in which He sent the swine of Gadara down hill, heels over head into the water? Was it the stern word of malediction addressed to the fruitless fig-trees?

The farther back we carry our critical study of the synoptic Gospels, the clearer it becomes that the original picture of Jesus preserved in apostolic tradition and the earliest Christian literature was that of a much sterner person than our mild modern imagination has pictured.

But, it is remembered, Jesus suffered without resistance, when He could have had ten legions of angels sent out in wrath against the cruel city and its apostatized hierarchy.

He had them. The ten legions came, and more than ten. That generation did not pass till all the terrible things came to pass, and they were the very things He had declared would come, and for the reason He declared. The destruction of Jerusalem stands, not as an isolated event, but as an integral part of the messianic plan; it was the type and essential feature of His Parousia, His coming.

\* \* \*

Jesus was a belligerent. The triumphal entry was a war measure. It was an act of invasion. As Scipio carried the war into Africa, so did Jesus, at the zenith of His campaign of preparedness, carry the war into the temple. He went armed. He carried a whip. It was made of "small cords," that is, cords smaller than tent-ropes, but cords that had been used

in fastening up bales of merchandise for transportation on the backs of camels and mules, cords that had a sting in them.

"But He did not strike anybody."

How do you know that He did not?

"Because He was too gentle to have struck anyone."

He was not too gentle to have done it if He did it.

It is not definitely stated that He struck anyone, nor is it denied that He did. The whip was no bluff, no lie. It was a weapon, a thing to be feared. If He did not strike anyone, it was not because He was either physically or morally incapable of having done so. It was because offenders recognized their danger and got out of the way.

Jesus came as the Prince of Peace. But He came to bring both peace and a sword. Pray God the time may come when all the swords of earth shall be sheathed forever. But be not too sure that Jesus was too gentle to oppose the wrong. A part of His gentleness was tremendously militant.

\* \* \*

The writer of this article once had occasion to advise two respectable families, in one of which a son and in the other of which a daughter had been wayward. They were both very young, and while their course of conduct for some time had given their respective families anxiety, none of their friends was in the least prepared for the very unpleasant truth which one day it became necessary to face.

It happened that the only older people in those two families who were sufficiently calm and available for discussion were two elderly maiden aunts, one on each side. And they were both women of years and discretion, Bostonian virgins, who had carried cold snow in their own bosoms through all the years of their single blessedness. With these two women it became the writer's duty to consider what should be done in view of a very distressing situation that had brought

simultaneous disgrace upon two irreproachable families.

The alternatives were few, and it did not take long to enumerate the various possibilities. No one of them was a pleasant one, and there were objections, reasonable objections, that could be offered against any of the tentative plans proposed. As each possible plan came up for discussion, and the objections to it were stated, the two women short-circuited the matter by this little dialogue:

"It seems to me it was a great mistake ever to have allowed those two young people to associate with each other as they did."

"I think so, too. I often said to sister—"

And so on.

And each time the writer had to recall to them the necessity for some concrete action by saying:

"No doubt you are correct. But what shall we do with the baby?"

\* \* \*

Now, there are millions of minds on this planet that are formed on the model of those of the two maiden ladies. Brought face to face with an unpleasant situation, they are ready to give their opinions as to what ought to have been done a year ago. All of which would have had a possible value a year ago. But on this present day of grace, A. D., 1917, what shall we do with the baby?

We are at war.

Some good people think we ought not to be at war. They think they know just what ought to have been done to keep us out of war.

It is unfortunate for the world that their wisdom was not sooner made available to the country and the world. But now, here we are, and no one of us can stop the war. We have a stern necessity to face. It is a most unpleasant one, and it cannot be settled by those maiden aunts who know just how their married sisters ought to have restrained their children a year ago.

## Knowledge

By Thomas Curtis Clark

THIS is all I know of God:  
That the Christ, whose feet once trod  
This poor earth, through shadows dim  
Leads a lost world back to Him.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Union of Episcopalians and Wesleyans

There is considerable excitement among church people in England over the simultaneous announcement by the *Church Family Newspaper* and the *Guardian* that negotiations were about to begin concerning the union of the Wesleyans with the Church of England. The *Guardian* prints a letter from a Wesleyan minister, Rev. H. T. Hooper. This minister says the time is near at hand when the Wesleyans will have to choose between union with the Church and union with the dissenters. For himself he chooses the former alternative. He says absorption of the Wesleyan movement is legally impossible and suggests that the Wesleyan ministers accept conditional ordination at the hands of the bishops of the established church and continue their work in the way Wesley designed it, as a society within the church of England. The *Episcopalian newspapers* hail this solution as one that is fair and practical.

## Rev. R. J. Campbell Will Visit the United States

The British religious papers announce that Rev. R. J. Campbell, the recent convert to the established church from the City Temple pulpit, will visit the United States shortly. The bishops of Ohio and southern Ohio have invited him to deliver the Bedell lectures at Kenyon college. He is also invited into the diocese of California and he will be university preacher at Leland Stanford university.

## Sectarian Issue in Massachusetts

There is a constitutional convention in session in Massachusetts, and one of the live issues is the so-called "sectarian issue." Professor Anderson, of Newton, has been particularly active in opposition to state aid to sectarian schools. The Roman Catholic members of the convention have parried by opposing state aid even to the private institutions.

## Professor Repudiates an Episcopal Theory

The Rev. H. M. Gwatkin, who died recently, was the Dixie professor of ecclesiastical history in the University of Cambridge. He has been a strong evangelical, and just

prior to his death he shocked some church leaders in the state church by these words: "If, then, we are told that the guidance of the Spirit ordained it for the churches of the second century, we cannot but heartily agree. But if it be said that it is, therefore, binding on all churches to the end of time, we are compelled to demur. As there is confessedly no direct command of Christ or His apostles to make it a permanent and universal law, we must refer ourselves to the guidance of the Spirit in after ages. If the Spirit spoke the word Episcopacy to the churches of the second century, it does not follow that He speaks the same word to churches of distant lands in other ages under other circumstances."

## Rev. G. Campbell Morgan Remains in England

It was announced some weeks ago that Rev. G. Campbell Morgan was to go to Melbourne, Australia, to preach for a year, beginning this fall. Mr. Morgan has changed his mind, the health of his family and the need of his services in England being given as the reasons.

## Death of New Testament Scholar

The submarine was responsible for the untimely death of Dr. James Hope Moulton. His loss will be keenly felt throughout the Christian world. In Germany Dr. Adolph

Deissmann, apologist for the kaiser, will realize the meaning of the death of Dr. Moulton. Dr. Moulton is known as the author of a grammar of New Testament Greek. The Oxford press will bring out posthumously his work called "The Treasure of the Magi."

## Methodists Endow Lectureship

The trustees of the Wesley foundation of the University of Illinois announce that they have received property valued at \$15,000 from the late Rev. M. P. Wilkin with which to endow a lectureship at the university. The attendance at the university is now about 6,500, of which about one-fifth are Methodists. The Methodists plan to bring some of their most eminent men to the university.

## Priests Do Good Work in Army

It was an act of reprisal against the church when, in 1889, it became a law in France that priests and other "religious" men should be subject to draft for army service. There are now in the French armies 20,000 young priests and these have acquitted themselves with credit in the eyes of their comrades. These men hear confessions and perform other duties when they are not active in the trenches. The result of their work will be that a number of soldiers will return from the war more religious than when they went.

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# Social Interpretations

By ALVA W. TAYLOR

## Mammon Taking Advantage of Opportunity

MAMMON is taking advantage of its opportunity. The big coal companies have become so notorious that several governors are preparing to try to take over the mines. In Illinois such shrewd corporation lawyers as Levy Mayer have assured the governor that he has the power to do so and he proposes to act unless there is promise of fair prices soon. Action in Illinois and other states will probably be held up pending action by Mr. Hoover and the President under the new food control law. Germany is today able to coerce Holland, Switzerland and Scandinavia into sending her both food and money because England and France cannot supply them with coal to sustain life. We must supply the deficit and our coal operators answer with a curtailment of output and a kiting of prices that are unheard of.

The railroads have been almost frantically petitioning for the privilege of increasing rates and thus adding to the increased cost of coal and wheat and all else by which humanity lives and the nation fights. If actual operation demanded it, no one would doubt their right to it; but what do the balance sheets say? The Interstate Commerce Commission reports that for June railroad profits were \$8,000,000 more than for the same month of last year. Profits last year were the largest in the history of railroads. The plea is that operating expenses are increasing and thus rates must be increased to meet future contingencies. This report shows that operating expenses did increase by \$30,000,000 and income by \$38,000,000.

Some time ago a trade journal advised its patrons to kite prices and said that "the public is being *educated* to pay high prices and merchants should take advantage of their opportunity." The President's plea will be in vain so far as big business as a whole is concerned. There are thousands of loyal business men who would act patriotically, but there are others who will take advantage of the opportunity, and these have the laws of trade under war conditions on their side. There is only one remedy. Just as we conscript men, we must control prices as a means of fighting the war.

## Steel or Steal?

When some scores of Oklahomans from the Indian borders refused to serve their country, the law surrounded them and they are now in prison. The slackers are being gathered in, and even the conscientious objector will have trouble in proving his case and getting exemption. Now comes news that there is a hitch at the Bethlehem steel works. Bethlehem has outrun Essen since the war began and Schwab is mightier than Krupp today. In 1913 the steel trust paid 7 per cent on preferred stock and 5 per cent on common (and steel common is water) and still had an undivided surplus of \$30,000,000. Last year the profits were considerably more than three times as great as in 1913. In 1913 billets sold for less than \$27, last year for \$42 and since we entered war they have gone up to \$100. Wages have gone up 27 cents on the dollar and the entire wage fund of the trust is actually less than its profits. In other words, wages require only a small percentage of the gross income of the companies and could be much more than doubled without disturbing average profits. The government reported some time ago that the trust could raise wages one-half in ordinary years after paying large dividends on watered stock and all, and that of late it could double them. Yet the average wage of 200,000 steel workers is yet around 20 cents per hour.

No element in war-making is more necessary than steel. The President has appealed to business to be patriotic and not ask extraordinary profits. Steel and the steel barons are rich beyond the dreams of avarice, yet they ask Uncle Sam to double the prices they have been charging the Allies; and the Allies were paying almost double peace-time prices and peace-time prices were paying enormous profits on the actual investment. Colonel Goethals stood ready, so Mr. Denman charged, to pay them \$95 for a product that had sold all last year for less than one-half that sum. The Defense Council agreed to recommend a price equal to that charged England, but Secretary Baker refused to O. K. it and fixes the price at around \$40. It is over this price that the trouble has come, if reports are correct. We must have steel; must we submit to a steal?

## Strikes in War Time

Labor has shown an admirable spirit of loyalty since war was declared. The I. W. W. represents a revolutionary and largely irresponsible element of radicals, many of whom do not work regularly and most of whom are foreigners. Their numbers are inconsiderable as compared with the noise they make—or, rather, that the newspapers and officials make over them because of their sensational doings, and they are an almost negligible quantity so far as numbers are concerned in the great world of labor. The American Federation entered into an agreement with the government to negotiate over all differences on government work, and the leaders have been giving time without stint to help the big commissions that are pushing war munitions.

There was an attempt made, when war was first declared, to suspend all labor laws and to make striking a crime. The President was empowered to suspend industrial laws that had been slowly and painfully built up through years of contest in Congress and courts. To his credit, he has declared that to use such powers would be a calamity. England and France made such suspensions when war broke out, but are now trying to restore them and repair the damage done. Emergencies may demand a temporary suspension of laws limiting hours, but in the long run of the war it has been found that more strict rather than less severe regulations are needed.

Fifty thousand carpenters on government work are threatening to strike. The American Federation has declared that it would be a breach of faith to do so. This is not always the case in private works engaged even on government contracts. When profits mount beyond all bounds the men are justified in feeling they should share them; the wages have advanced less than one-half as much as the cost of living and if the facts were known they have advanced, no doubt, much less than half as much as the average profits in most of the greater industries. Shall men be forbidden to strike under such circumstances, or should the government enforce a wage scale consistent with the profits made by the employer? In these days of government control, the wage needs consideration as well as food and munitions.



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- Rev. L. O. Bricker, Atlanta, Ga.: "Absolutely satisfactory; a triumph of religious educational enterprise."
- Rev. Frank Waller Allen, Springfield, Ill.: "Without a peer."
- Rev. Chas. M. Watson, Norfolk, Va.: "The best published."
- Rev. Edgar D. Jones, Bloomington, Ill.: "Gives entire satisfaction."
- Rev. Finis Idleman, New York: "Means a new day in religious education."
- Rev. E. B. Shively, Paris, Mo.: "Produces character in the Sunday-school."
- Rev. H. H. Harmon, Lincoln, Neb.: "Makes the teacher's work a real joy."
- Rev. Graham Frank, Liberty, Mo.: "School is delighted with it."
- Rev. H. D. C. Maclachlan, Richmond, Va.: "Makes teaching and learning easy."
- Rev. L. J. Marshall, Kansas City, Mo.: "Thoroughly edited."
- Rev. P. J. Rice, El Paso, Texas: "Nothing that compares with it."
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# The Sunday School

## Modern Idolatry

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE reign of Zedekiah marks the end of a long period of gradual decline and the final overthrow of the Hebrews as a separate and independent nation. Since the days of Solomon's glorious reign, the life of the people was being attracted and influenced by the surrounding heathen religions. They had crept into the court life as a deadly and destructive force to the ideal Jehovah worship fostered by the mighty prophets. Israel had already paid the penalty of her lost idealism. Judah struggled bravely against the corrupting influence of this idolatrous worship. Mighty kings, as Jehoshaphat, Hezekiah and Josiah, had inaugurated far-reaching reforms to counteract this influence and to reestablish the true monotheistic form of religion. Their efforts were only temporarily successful, for the heathen princes of the idolatrous class at court again secured control of the government and reinstated all the atrocious abominations characteristic of heathenism.

\* \* \*

Jeremiah saw the trend of things. He fully understood Judah's position as a weak nation lying between the two powerful kingdoms of Assyria and Egypt. This prophet of God cried in vain for national repentance. In fact, impending doom was at hand and soon Judah would be carried away into captivity, to live seventy years amid a people she knew not. Jehoiachin, the last king, is now in prison in Babylon. Zedekiah, the appointee of Nebuchadnezzar, breaks faith with the foreign despot and attempts a rebellion. He pays the price of his perfidy. Having his eyes put out, he is carried away in fetters as a prisoner to Babylon. All the inhabitants, save a few left as vine dressers and husbandmen, accompanied him.

Thus a glorious nation gradually became corrupted and diseased through the loss of her high national idealism and finally crumbled into a weak, vacillating dependency, followed quickly by a long period of sorrowful captivity. In spite of the

repeated warnings of the prophets of God embodied in their passionate messages for national reformation, a mighty people became captives of the same gods with whom they had compromised. This retributive punishment is the prophetic conception of God's anger kindled against a sinful people; while back of it is divine mercy waiting an opportunity to redeem. The doctrine of the remnant is the doctrine of national hope.

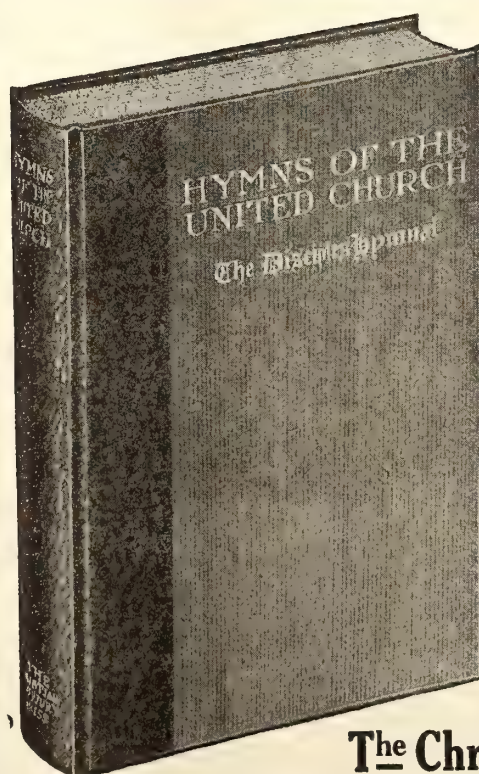
\* \* \*

With the training and development of the centuries, idolatry has not been fully uprooted. As the material pressed so heavily upon the sensitive mind of the Hebrew as to make nature worship, animal worship, star worship and man worship a deadly allurements, so in modern life man struggles against the strong temptation of material philosophy in his search for the invisible God. The industrial order presses hard against the mind until machinery and organization become a god to be worshiped. The polluting profit system is so alluring as to claim millions

who daily worship at her shrine. The golden calf is in our midst. Her devotees are numberless. The artisan, the farmer, the merchant, the banker, the drummer, the lawyer, the doctor, the politician, yea, the preacher, are among the vast throng which crowd her courts. Her temple is ever filled to overflowing. "Count your money blessings" has become her sacred anthem. Her creed is, Grab all you can, but be careful that you do not get grabbed. Her test of fellowship is the bank account. Her heaven is the city of gold.

Various forms of this modern idolatry are in evidence. It may be the imperialism of an aggressive nation. It may be the militarism of an autocracy. It may be the commercialism of an industrial people. It may be the science of ambitious minds. It often finds expression in economic terms, in Nietzschean philosophy, in social distinction, in political preferment, in educational achievement and in professional attainment. It creeps into every sacred institution of our modern complex life, with its blighting and corrupting influence. It perverts human nature and leads to atrocious sins. Courts become corrupted, legislative bodies become contaminated, civic life becomes tainted, educational institutions become debased, social life becomes corrupted, churches become polluted and homes become defiled. The sin of modern idolatry is far-reaching in its deadening, destructive power.

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\*This article is based on the International Uniform lesson for August 26, "The Captivity of Judah." Scripture 2 Kings, 25:1-21.



# Disciples Table Talk

## Getting Ready for the Soldiers at Rockford, Ill.

Central Church, Rockford, Ill., is making careful arrangements to look after the welfare of all soldier boys from the Christian churches of Illinois who will be camped at Camp Grant Cantonment there for training in the new army. The pastor, Wm. B. Clemmer, desires that every minister of our churches in the state will advise him by early mail the names of all who come to the cantonment from their congregations. Special effort will be made to make the boys feel welcome to the church fellowship and surround them with such influences as will make their new life as satisfactory as possible. It would be well also for all who plan to visit Rockford in the coming days to advise Pastor Clemmer that they may not be disappointed in securing satisfactory lodgings while there. The church and the city feel the opportunity for a peculiar service and to give helpful and wholesome surroundings to a new population of 40,000 in a day is no slight matter. Address Wm. B. Clemmer, 1229 N. Court St., Rockford, Ill.

## Wabash Avenue, Kansas City, Church Completes Present Pastor's Seventh Year

L. J. Marshall closed his seventh year at Wabash Avenue church, Kansas City, August 1, with an enthusiastic service, in which there were eleven accessions to the church, all adults. Mr. Marshall preached on the text, "I Have Fought a Good Fight," taking it, however, in Weymouth's rendering, "I Have Waged a Glorious Contest." He declared that it was possible for a church or a minister to wage an inglorious contest, one that, when it is looked back upon, is seen to have been unavailing and insignificant. He told of an aged minister who recently came to his study to discuss the living issues which Disciples of today are facing. After an hour together, this minister voiced the regret with tears in his eyes that he had spent the years of his ministry in making a false emphasis, in contending for legalistic points that had no abiding value. He had waged an inglorious contest. In his sermon Mr. Marshall reviewed the record of Wabash Avenue church and said that the things for which the church had stood and was now standing were the abiding things, the glorious things. They were able to look back upon the seven years and, when many more years shall have passed, would still be able to look back and say, "We have waged a glorious contest." Mr. Marshall is spending August in vacation in the country near Kansas City.

## Laymen's Symposium at Illinois Convention

The Illinois State Convention will be held at Taylorville, Ill., this year, the date being September 10-13. The Disciples of Christ have about 700 churches in this state, with a membership of over 115,000. A most interesting feature of the program of the meeting this year will be a laymen's symposium, which will be participated in by the following men: Herbert F. Wilson, Advertising Manager of the Decatur Herald, on "Church Publicity"; H. L. Fowkes, County Superintendent of Public Schools at Taylorville, on "The Church School"; C. M. Thomp-

son, Dean of Department of Economics at State University, on "Financing the Church"; Matthew Bollen, Postmaster at Havana, on "The Men of the Church"; W. K. Whitfield, Judge of the Circuit Court, Decatur, on "An Efficient Eldership"; J. W. Ross, of Walnut, on "The District Building Syndicate." Other interesting features have also been arranged which will be presented each week in these pages.

## St. Louisans To Go To China as Missionaries

Dr. Paul H. Stevenson and wife, of Union Avenue Church, St. Louis, Mo., have been appointed to service in China by the Foreign Society. They will sail from San Francisco on the Siberia, September 1st. Dr. Stevenson is a son of Marion Stevenson, of the Christian Board of Publication, and a graduate of Hiram College and of the Medical College of Washington University, St. Louis.

## F. Lewis Starbuck as Labor Arbitrator

It is not often that a preacher, who has been in a city the size of Peoria, Ill., less than two years, and is pastor of a church whose members boast of very little wealth and influence, is chosen for the responsible position of chairman of an arbitration committee to settle labor disputes involving contracts running into huge sums of money. Yet, this is precisely the enviable position that F. Lewis Starbuck, pastor of Howett Street Church, Peoria, has been called upon to assume. Mr. Starbuck organized his committee and got into communication with the contesting parties after they had spent several weeks in futile discussion, and bitter feeling had been developed on both sides. By his tactful direction, the committee called in first one side and then the other, listening to

the statements and propositions of settlement, and finally arranged a joint conference; after hours of discussion, and heated arguments, Mr. Starbuck boldly stepped forth and stated the terms that he believed would be a fair adjustment of difficulties, and demanded that both parties comply with them. This resulted in a speedy settlement, both parties signing a contract which released Peoria of her worst affliction—labor troubles in time of war. Mr. Starbuck arrived in Peoria July 1, 1915, and found the Howett Street congregation meeting in a dilapidated frame building sadly deficient in supplying the needs of the progressive people who constituted the church membership. He immediately laid his plans for a new building, and this structure, complete and ready for service, was dedicated this year.

## Dr. Combs Given Year's Absence by Independence Boulevard Church

Dr. George H. Combs, pastor at Independence Boulevard church, Kansas City, has been accorded a year's leave of absence on full salary, beginning January 1, 1918. This date marks the completion of a twenty-five years' pastorate. Dr. Combs has not been up to normal health in the past year, and it is believed that a year's rest will tone up his nervous condition. It is said that the war has weighed heavily upon his heart. Dr. Combs was—and no doubt is—a radical pacifist, and feels the problem of adjustment to the new attitude of the United States with real seriousness. Evangelist E. E. Violett is supplying the pulpit at Independence Boulevard during Dr. Combs' summer vacation, and will probably be asked to do likewise for the year 1918.

\* \* \*

—Maxwell Hall, who leads at Broad street, Columbus, Ohio, recently preached a sermon on "America's Joseph," in which he discussed the new food controller of the nation, Herbert C. Hoover, comparing him with the great food conservator of the Hebrews of old.

—Harry D. Smith, who is under contract to accept a chair in Phillips Uni-

## Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

**Disciples Publication Society**

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**Chicago**



versity, Enid, Okla., in the autumn, and who is now resting from active service in preparation for his new task, is being urged by his former congregation at Hopkinsville, Ky., to return to that city as pastor. Mr. Smith served this church for about eighteen years.

—F. H. Vernon has resigned his charge at Stuart street, Springfield, Ill., and will leave the capital city about September 1st.

—Thomas A. Maxwell, pastor-evangelist of Lincoln, Neb., has received appointment as chaplain of the State Penitentiary, located in Lincoln. Mr. Maxwell had on several occasions talked to the inmates of the prison and was well liked by them.

—The two Christian Endeavor Societies of the North Yakima, Wash., church, have seven young people attending Christian universities and colleges.

—H. H. Williams has resigned from the pastorate at Girard, Ill., and will leave this field September 1st.

—It has become a tradition at Transylvania College, Lexington, Ky., that faculty members must keep in the finest training for their work. As a result, every summer a large number of them spend the vacation period in leading American universities. Dr. A. F. Hem-enway, of the Science department, Prof. E. W. Delcamp of the department of Latin, Prof. Karl Mueller of the department of German, Prof. R. E. Monroe of the department of Modern Languages, Mrs. Charles F. Norton, Librarian and Prof. W. C. Bower are all doing university work in better preparation for their own departments.

—E. F. Leake, of Independence, Mo., supplied two Sundays recently at Linwood Boulevard church, Kansas City, when C. C. Morrison was absent.

—News from Dr. Burris A. Jenkins advises us that he is at the British front in France and may return to this country early in October.

—The midweek service at Linwood church, Kansas City, is attended by from 100 to 150 people, even in these summer months. A light supper served at 6:30 o'clock makes it convenient for some to come who otherwise would not, and the discussion of the previous Sunday morning's sermon provides a subject upon which the attendants like to express their opinions, both pro and con.

—James Small, pastor of Hyde Park church, Kansas City, has been appointed chaplain of Missouri's Third regiment, and will go to the front when the regiment goes. Mr. Small did not apply for the position, but was asked by the colonel in charge to accept the task.

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—H. W. Hunter, pastor at Wellington, Kan., writes letters regularly to the young men of his congregation who have enlisted and gone to the training camps over the country. Mr. Hunter is sum-mering at his former home, Higginsville, Mo.

—Clark W. Comstock has resigned his pastorate at Charles, Iowa, and will assume the duties of superintendent of missions of the Northwest district, Iowa. His headquarters will be at Waterloo.

—S. R. Hawkins, one of the Indiana district secretaries, has recently brought

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harmony in the church at Warsaw, Ind., where there has been continual strife for two years, according to a newspaper report.

—F. M. Tinder, who recently left the work at Lancaster, Ky., visited the church at North Middletown with view to taking the pastorate there. John Christopherson, the present pastor, has resigned.

—H. H. Peters, Illinois State Secretary, recently spent a Sunday with the church at Dallas City, Ill., and led in raising \$1,800 in cash and pledges to cover an indebtedness on the building. Mr. Peters speaks in praise of the work of the pastor there, W. H. Hampton, who, he says, "has the confidence of the community."

—Richard W. Wallace has resigned the pastorate of the Lexington, Mo., church and has accepted a call to the church at Winder, Georgia. Mr. Wallace will take up his new duties the first of October and the family will leave Lexington the later part of August. They will drive through to Kentucky in Mr. Wallace's Buick car and spend the month of September with relatives, later going on to Winder. Mr. Wallace came to his Missouri work from Lexington, Kentucky, in November, 1915, where he was pastor of the Woodland church for five years. During his pastorate at Lexington, Mr. Wallace has had the satisfaction of seeing about sixty members added to the congregation. He leaves Missouri for the southland primarily in the interest of his health. Winder is a town of about 5,000 people located a short distance from Atlanta, and only about 20 miles from Athens, the seat of the state university.

—Secretary H. H. Peters of Illinois reports an unusually strong program at the annual meeting of the churches of Edwards county, Ill., which was held at Albion late in July. There are ten churches in the county. Mr. Peters writes: "The Albion church is looked upon as the leader in all our cooperative work in the country and T. J. Clark, pastor there, is a tower of strength in directing the forces." The program was unusually strong, dealing with the vital problems of community life. This meeting was another evidence of the fact, that our people are facing the real problems of their communities."

—Prof. George W. Hemry, lately of the College of the Bible, Lexington, Ky., has recently completed a two weeks' meeting for the East Union Church, in Nicholas county, Ky. There were 15 accessions to the membership. Paul M. Trout, pastor at East Union, speaks of Professor Hemry's "exceptionally helpful messages."

—M. A. Thompson, a former Iowa preacher and a graduate of Drake, was killed recently by an autocyte at Puy-

## The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

*Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.*

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

|                                            |      |
|--------------------------------------------|------|
| Black tea—1 cupful—                        | 1.54 |
| (hot) (5 fl. oz.)                          |      |
| Green tea—1 glassful—                      | 2.02 |
| (cold) (8 fl. oz. exclusive of ice)        |      |
| Coca-Cola—1 drink, 8 fl. oz.—              | 1.21 |
| (fountain) (prepared with 1 fl. oz. Syrup) |      |
| Coca-Cola—1 drink, 8 fl. oz.—              | 1.12 |
| (bottlers) (prepared with 1 fl. oz. Syrup) |      |

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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allup, Wash. Mr. Thompson was pastor of McKinley Park church in the Washington town.

—Sheldon Medbury, son of C. S. Medbury, of Des Moines, is now at Fort Houston, Tex., where he is training in the aviation camp, preparatory to going to France.

—Walter S. Athearn, of Boston University, is spending the summer on Cape Cod, in Massachusetts. He will return to the Boston school in the autumn to resume his work there in the field of religious education.

—S. J. Burgess, of Eureka College and the Yale School of Religion, is the new pastor at Barry, Ill.

—B. F. Hagelbarger, of the Kent, O., church, writes that his people have been trying an unusual order of services on Sunday evenings of July. The hour was divided into three periods: twenty minutes for song and devotions, twenty for sacred music on the Edison phonograph, and twenty minutes for a practical sermon on Christian living. Life was discussed from the standpoints of value, viewpoint, measure, possibilities and goal.

—J. C. McArthur, of Salina, Kan., writes that Dr. Arthur Braden, of Lawrence, Kan., is preaching some fine sermons as supply for the regular pastor, Arthur Dillinger, who is in summer chautauqua work in Iowa, Nebraska and other states.

—July was a good month for the American Temperance Board, writes Secretary L. E. Sellers of Indianapolis. The receipts were \$746.36 and came from 149 churches and Bible schools. One gentleman after hearing Secretary Sellers in one of his addresses handed him an unsolicited check for \$100. Mr. Sellers thinks that he should hear from at least one thousand churches and many individuals during the remaining two months of this missionary year. He spent the most of July in Kentucky. The nomination of men for the state legislature made his visit very important. His meetings were well attended and enthusiastic. The secretary is planning an automobile trip in Ohio. He will have a singer with him and will hold five or six street and park meetings each day. It looks now like Ohio would vote dry in the election November 6, according to Mr. Sellers. All correspondence should be addressed to the American Temperance Board, 821 Occidental building, Indianapolis, Ind.

#### Mount Hermon Federate School of Missions

The Federate School of Missions, held July 16-21, at Mount Hermon, Cal., had an enrollment of 110. The free stereopticon missionary lectures drew many who were not enrolled. A number of missionaries of the various denominations were present from Cuba, China, Africa and from the Mexican work at Los Angeles, the work among the Jews, the work among California Mono Indians and the Arizona Indians. We had daily text-book lessons in "An African Trail" (by Jean Mackenzie) and "Missionary Milestones" (by Margaret Seebach), the classes being taught by Mrs. Hallie Linn Hill of New York City, that brilliant and informing leader. We had also a normal class, a children's story hour, and a young ladies' class.

Inasmuch as we were studying "An African Trail," it seemed providential that we had as speakers two African

missionaries of many years' experience, Dr. Joseph Clark, pioneer Baptist missionary from the Congo, who spoke for us twice, and Dr. Silas Johnson, for 23 years Presbyterian medical missionary in the Cameroun district, West Africa. Inasmuch as Dr. Silas Johnson comes from the station in the Cameroun district, where the author of our text-book, "An African Trail," works, it might be well to pass on here, for the benefit of other students of that delightful book, some of the things Dr. Johnson told us. He expects soon to return to Africa.

\* \* \*

Dr. Johnson's work lies in the great forest belt, where people are as much shut in "as meat within an egg," as one black man expressed it. Dr. Johnson's wife went with him 23 years ago.

Dr. Johnson began his first little school with 17 small black boys, in a little bark house, using letters that had been cut out of wood. Boys began to

crowd in. They slept in a saw bin sometimes and gathered wild sweet potatoes to eat. The longing for schools spread like wild fire. When Dr. Johnson left there the last time, there were 300 schools, all self-supporting, with nearly 17,000 pupils enrolled. On Sundays those little school houses are used as churches. From actual count the average number of people hearing the gospel is 77,000.

Fetishism was prevalent. Now, in some places, the people are throwing away their fetishes by the armful. One man, after becoming a Christian brought Dr. Johnson a box, saying "I want you to take it away. My father had it. It has been my great fetish."

On opening the box, Dr. Johnson found in it the bones of six skulls of the man's ancestors. The black man had been accustomed to keep the box close to his bed, to rub the skulls with oil and powder, and to offer them food. When

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## Help the Armenians!

Americans have for over two years heard and seen reports of the sufferings of Armenians, Syrians, Greeks and even Turks themselves, under the barbaric misrule of the Turkish officials. Lord Bryce reported on the Armenian atrocities in words almost too terrible for print. Yet I doubt if many of us can even yet picture what is actually happening in the Bible Lands.

Orphans counted by the tens of thousands; women hounded to fates of unspeakable horror; whole villages wiped out by absolute starvation; bodies of those whom starvation has killed, lying unburied in the streets; a whole people, once a strong nation, eating grass and rubbish—these are facts almost too frightful to be conceived of. Yet they are facts and America must face them or be accused, and justly, of aiding the Turkish Government, by not hastening to remedy its evil work.

\* \* \*

The American committee for Armenian and Syrian relief is doing its utmost to send to the suffering millions the money that will keep them alive and re-establish them in homes or other places of safety. We are often asked whether money given really reaches its destination. It does, and quickly. Do the authorities get a chance to seize part of it? No, every cent, as we know from the missionaries and consuls who are distributors, goes to the people. Is it not probable that the money may be wasted in expenses or lost in transmission? No, for all expenses are privately met, and the telegrams which order payment in Asia have, without a single exception, been safely received and honored. The auditors' reports show that nearly three millions of dollars have been given for this work and that every cent has been safely put into the hands of those who needed it most.

That seems tremendous, and still telegrams come in:

"Require 100,000 this month."—Tahriz, Persia.

"Urge committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."—Erivan, Caucasus.

"200,000 have starved to death in Lebanon."

Such reports, and worse ones, come in every day, and more money must constantly be gathered to answer the appeals.

In order to increase the effectiveness of the campaign for funds, new offices have been opened in several cities, to organize the state in which they are situated. This relieves the New York office and permits of wider areas of continuous giving. Monthly gifts are needed to meet the continuing need. Volunteers to organize local committees and get pledges are imperative. Christians should not wait to be solicited. The real Christian, knowing the need, will send his gift or volunteer his services to the nearest local treasurer and thus aid the work of saving lives.

Such a need does not require appeals to givers. It presents a challenge to Christian America to practice toward helpless peoples what it has been endeavoring to teach those peoples. Other needs are many and pressing. Our country demands our best. But our patriotism demands likewise that we care for those for whose liberty our sons and brothers are fighting.

HERBERT L. WILLETT, JR.

*Note.—Funds intended for this very important cause may be sent through The Christian Century or direct to Herbert L. Willett, Jr., Field Secretary, Chicago Committee for Armenian and Syrian Relief, 1119 Association Building, Chicago.*



he gave up those fetishes, he showed his sincerity. He said: "Now I have the white man's God."

\* \* \*

The members of the Christian denomination representing it on the execu-

tive committee of the Mount Hermon Federate School of Missions are Mrs. N. E. Galloway, Mrs. J. N. Lester, Mrs. H. C. Ingram, and Mrs. Chas. Titus.

MARY E. BAMFORD,  
Press Secretary.

## Facts Regarding Our Kansas City Churches

Jackson county, in which is situated Kansas City, Missouri, and Wyandotte county, the home of Kansas City, Kansas, are the "boss" Christian church counties of the brotherhood. There are 17,128 members of Churches of Christ in these two counties. This is more members than we have in many whole states; in fact, there are only seventeen states in which we have a membership exceeding 17,000. The states of Alabama, Arizona, District of Columbia, Maryland, Delaware and Florida combined have barely as many members as these counties at the mouth of the Kaw. All the members in Idaho, North and South Dakota, Louisiana, Minnesota, Mississippi and Montana barely equal the number of our host for our next convention. There are more members in the Independence Boulevard Church than in all of New England, New Jersey and North Dakota combined. There are more members in the Central Church, Kansas City, Kansas, than in all of Manitoba and British Columbia. The Jackson Avenue Church, only recently a mission, has as many members as all the churches of North Idaho, which number twenty-four churches, according to the year book. If all the churches of Kansas City were one church, their area would be in the neighborhood of twenty acres. If the floor space of these churches were cut one foot wide and laid end to end it would stretch for one hundred miles. If all the pulpits were one pulpit, it would be as high as the Bunker Hill monument. If the organs of our Kansas City churches were one grand organ, it would have a keyboard a hundred feet from end to end, and pipes as high as the Tower of Babel. If all the preachers in Greater Kansas City were one preacher, he could place one foot in Kansas City, Kansas, and the other in Kansas City, Missouri, and with one hand greet all the people coming from the east, the other hand grasping the outstretched palm of those from the west and welcome them to the convention. If all the members in the two counties marched three feet apart, single file, at the rate of three miles per hour, it would take them four hours to pass a given point.

The Kansas City churches believe in getting good preachers for their pulpits, and appreciating and holding them hereafter. For long pastorates, we believe Kansas City has a very fine record. The late T. P. Haley was pastor in Kansas City more than thirty years, at the old First Church more than twenty years, and later at Linwood Boulevard Church, of which he was Pastor Emeritus at the time of his death. W. F. Richardson, now of California, was pastor in Kansas City more than twenty years. George H. Combs is rounding out a quarter of a century at the Independence Boulevard Church. Frank L. Owen has been City Missionary in Kansas City for twenty years. C. C. Sinclair has been pastor of the Central Church, Kansas City, Kansas, for a dozen years. and has good prospects of staying another twelve years. Burris A. Jenkins,

J. B. Hunley, Elmore Sinclair, William Mayfield, L. J. Marshall, R. B. Briney, and James Small have all been here long enough to be considered permanent in their pastorates.

In the matter of missionary offerings, Kansas City stands well in the limelight. Last year the combined missionary offerings of the two churches in the two counties was \$23,469.61, being more than ten per cent of the offerings of the States of Kansas and Missouri. The fourth, seventh and eighth largest contributing churches of the brotherhood are in Kansas City. The combined local expenses of the churches in these counties in 1916 was \$122,220. The estimated value of church property in Greater Kansas City is \$1,000,000. Most of the present modern structures have been erected during the past ten years.

E. E. ELLIOTT,  
Chairman Press Committee.  
Kansas City, Mo.

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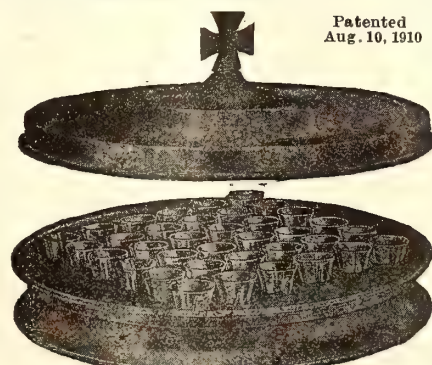
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# THE CHRISTIAN CENTURY

Vol. XXXIV

August 23, 1917

Number 34

## The Tyranny of Trifles in Religion

By Edgar DeWitt Jones

CHICAGO



# IS THE WORLD GROWING BETTER

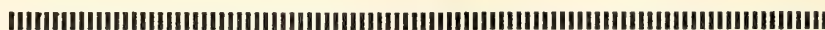
or more materialistic? A study of actual events leads Professor Shailer Mathews to believe that history does show spiritual forces at work which may renew our threatened idealism and our confidence in the might of right. He sums up his views in his new volume

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IN THE INTEREST OF THE KINGDOM OF GOD

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

\* \* \*

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regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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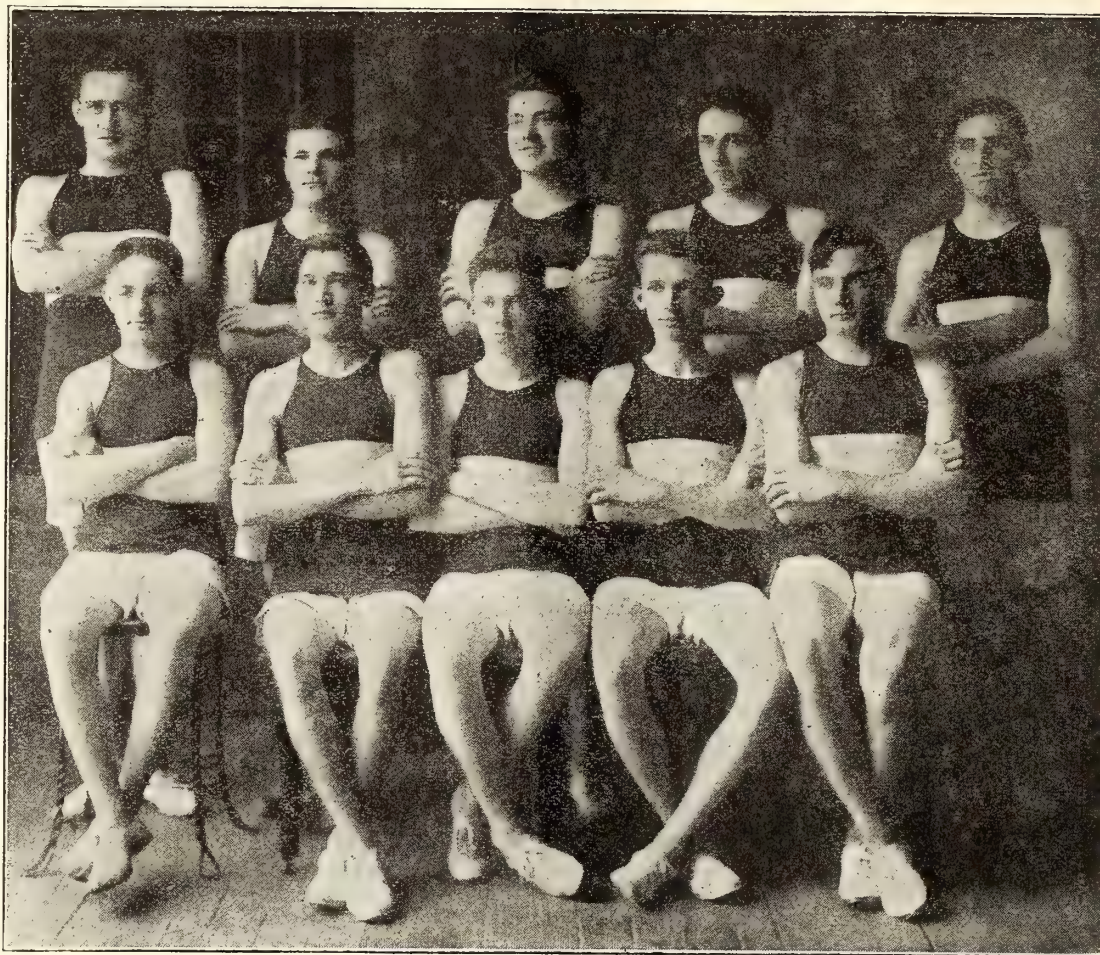
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A Squad in Physical Culture, Morehead Normal School, Morehead, Kentucky, 1917

## Man Power in the Alleghany Mountains

To the people of America, prior to the Civil War, the mountain regions south of Pennsylvania were as unknown as the interior of Africa, and even when the history of that conflict was written, few noticed that thousands of the bravest and the most effective soldiers in the Union Army came from the highlands south of Mason and Dixon's line.

Only in the last decade of the nineteenth century was the real discovery made through which it is now becoming generally known that four millions of pure blooded Anglo-Saxons live in the two hundred counties of the mountains and foothills of Virginia, West Virginia, Kentucky, Tennessee, North and South Carolina and Georgia.

Just after the Revolutionary War their ancestors, in the great tide of migration that crossed the Alleghanies, stopped off and made their homes in fertile valleys and coves. Each family had an ample domain, but with the development of railroads their highways were abandoned and communication with the outside world all but ceased, leaving them with the simple industries and handicrafts of their fathers. They multiplied until every possible foothold on the mountain side had to be taken up for human habitation and the poverty of the people kept them on the verge of starvation.

To the outside world they were unknown, except for their "moonshine" whiskey and their implacable feuds. While the men drank and fought and the women toiled and suffered, the children grew up to an inheritance of ignorance, poverty and hatred. But "every vice is the wrong side of a virtue," and now we are beginning to see a new race of mountain people coming forth clean as their waterfalls, dependable as the steel from their hills, sturdy as the oak of their forests and with loyalty to the ideals which they have espoused as intense as are the furnace fires kindled of their coal.

While industry and trade have invested millions to develop the physical resources of this newly discovered land, the church must expend thousands to bring forth the man power, not only for the sake of the people themselves, but for the sake of America and the world, in this time when such virtues as the mountain people possess are infinitely needed.

The success of the Men and Millions Movement will enable the Disciples of Christ, through the Christian Woman's Board of Missions, to largely increase the work that is now being done.

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## Men and Millions Movement

222 W. Fourth Street, Cincinnati, O.



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

AUGUST 23, 1917

Number 34

## A Call to Arms

THE DAYS OF LUKEWARMNESS IN RELIGION ARE OVER.

In recent years we have seen the community settle down to a half-hearted assent to Christian truth. In the new days we shall have either a vigorous faith or an up-standing rebellion against the whole Christian system. We are examining our spiritual foundations. Every rotten sill will be thrown out and only the sound timber will be allowed to remain.

That so many have been lukewarm in religion the past ten years may not be altogether the fault of religion. We have had many new toys to play with. We constructed a fool's paradise and tried to live in it. The events of a few months have toppled over our doll's house and left us face to face with new realities. There was enough substance to our religion in these years to deserve better treatment. Those days of partly empty pews and sleepy worshipers have been the result of an over-fed nation which has lived too much for material things. When we become poor, when we face uncertainty and great hazards, we shall be compelled again to think. Then we had too much food and too little oxygen. Now we may have too little food sometimes, but there will be a chance for the higher life.

★ ★

But it will not do for us to assume that religion will need no reconstruction for the new times. Religion is always in need of reformation, but more particularly after periods of great material prosperity. Amos and Hosea spoke to a nation that had learned to recline on beds of ivory and to drink wine from big bowls. In America we must purge Baal worship from the religion of Jehovah.

It is a time to produce a more thoughtful formulation of religion. We can no more hope to take a campaigning theology over into the new age than we can to take hand reapers. Our great universities have done great service in formulating a more systematic and orderly statement of religious faith. Because a few noisy and factious spirits have opposed the preaching of these modern conceptions of religion, our pulpits have often been devoted to ethics and sociology and kindred matters, while the people have been perishing for a knowledge of God.

We want no superficial liberalism for the new day. The man who has only learned to deny is a freshman in the study of the newer conceptions of religion. There has been a liberalism quite as superficial and empty of spiritual power as the belated orthodoxy which it has sought to supersede.

In formulating the message for these days, we must have something to believe and teach about God. The old works of Christian evidence were concerned chiefly with proving that there is some kind of a God.

They did not tell us much about Him. We now know that it is a work of supererogation to prove that there is a God. Why prove what nearly everybody believes?

But believing there is a God doesn't change any man until he discovers who God is and what He wants to do in His world. When one looks at recent books he is surprised to see how many of them are concerned with the subject of God. Balfour, the great English statesman, has written a book about God. Dr. Gordon, of the Old South church, Boston, near the close of a great ministry has written about God. Saul among the prophets was no more astonishing figure than H. G. Wells among the theologians. None of the books of these men attempts a proof of the existence of God. All of them seek to know Him better.

★ ★

The Christian faith and life faces no longer so easy a foe as the infidelity of a Robert Ingersoll. The old infidelity was negative. Its chief weapon was a sneer. It offered no formulation for the problems of life. It is no wonder that the church found it so easy to triumph over so mean a foe. Christianity never grew faster in this country than in the days when it faced that sickly antagonist.

But in these days the alternative to Christianity is well formulated and is thought through in some adequate way. It is Christ against Nietzsche. The days of the anti-Christ are now here. We are either to have the superman lording it over his serfs, or the Kingdom of Christ in which our Elder Brother will help the feeblest with the most tender care. Under the one system we should no longer see any reason for preserving the lives of our aged or our cripples. Ruthlessness would sacrifice everything which could not take care of itself. We should reproduce the jungle, made ten times more hellish by reason of modern knowledge. Under the rule of Christ we should go on to a sense of the infinite value of human life in the eyes of God until our dream of brotherhood would at last be realized.

Faced by such alternative, how can religion fail to recognize at this hour its need of the apostolic spirit? These are no times for an easy conscience nor for a half-hearted service. The enemies of Christ have risen against Him in power. Armed with the sword of the spirit, we must fight with the vigor and courage and sacrifice of Paul. In the churches there should now sound forth the battle-cry of a more militant Christianity. The cowards and slackers are to be shamed and the valiant knights of our holy faith are to be sent forth with conquering power. It is to be Christ or the superman. As for us and our household, we pledge ourselves to Christ.



# EDITORIAL

## HOW LONG WILL AMERICA BE AMERICAN?

IT is a matter of observation that the immigrants in this country have a much higher birth rate than do the native Americans. The investigations of the census bureau reveal to what extent this observation is founded in fact. This bureau has recently published a bulletin showing the birth rate of the various elements in the population in certain of the populous eastern states. People of divers occupations and walks in life have been studied.

In Massachusetts the 31 per cent of the population which was foreign born produced 58 per cent of the children born during the year. In Maine 15 per cent of foreign born had 28 per cent of the children; in Connecticut 30 per cent of foreign born had nearly 63 per cent of the children. As the ratio is studied for the various states, it would seem that the birth rate is nearly twice as high among the foreigners.

There is, of course, some offset to this. Among these people less intelligence is used in the rearing of children and the infantile death rate is also higher. It is not enough higher, however, to make up the difference, so there can be no doubt that at the present time the foreign population is increasing much more rapidly than is the native population.

In days to come, the birth rate among these alien peoples will decline, if we may judge by the analogies of older immigrant groups. They will lose their group formation in our population and eventually be absorbed in the American life, as doubtless the ten tribes of the Israelites were absorbed in the east. Meanwhile, no religious worker can blink the fact that the character of our population is being fundamentally changed, nor can it be ignored that the birth rate is far higher among Roman Catholic peoples than it is among the Protestants.

## THE RELIGIOUS PROBLEM IN IRELAND

IN present-day Ireland we are nearest to the religious wars of the past. The problem there is not economic or political so much as it is religious. A witty Scotch writer has shown that the Irish have more liberty than the much abused English. They have freedom in religion, with no establishment. They have forty members in a parliament of Scotch and Welsh and English members which rules England. The government has arranged more favorable terms for the Irish peasantry to buy land than are to be had in England. The Irish still suffer under absentee landlordism, but it is hard to see how even independence would remedy that.

The bitter fact in Ireland is that Ulster is Protestant and the remainder of the island is predominantly Catholic, and more under the heel of the parish priest than in most sections of the world. There has been too much disposition for Irish religionists to impose their religion on each other by force rather than by the gracious arts of persuasion.

The very same sort of division is to be found in Canada. French Canadians might have been expected to rally to the support of France when she was in danger from the Teuton invader. But it did not so happen. The French priest persuaded the populace that France

was being punished for her sin of disestablishing the church. The French Catholics are now seeking to be set apart under a separate government.

Both of these situations result from the grind of age-long controversy. It is well for religious people to bear witness to the truth but they should always remember to speak the truth in love.

We have developing in this country, an incipient religious situation that is similar. Protestants and Catholics are being set apart from each other by sectaries in either camp. Unhappy Ireland and divided Canada should serve to reveal to us how unchristian and how unprofitable in every way such party feeling is.

## WORKING OUT A MORE ADEQUATE COMMUNITY PROGRAM

THE federation of the churches nationally has gone on well and the Federal Council of the Churches of Christ in America is a much appreciated symbol of such unity as we have achieved in our Protestant life. The carrying of federation to the cities and towns has been attended with more difficulty. An examination of the reports of various city federations over the country will indicate that much good work has been done, but there has not been a well-rounded program for any of them.

The first week in October there will be held in Pittsburgh a meeting in which will be studied in a more systematic way just what forms of community cooperation there may be in the work of the churches in any city. The advance announcement mentions "the standardization of Christian cooperation." This is rather a misleading phrase to apply to the objects of the meeting, for community programs may not be standardized in the same way as the bolts are in a Ford automobile. Yet a conference devoted to this matter should arouse interest all over the country.

The subjects to be treated are suggestive of what the proposed community program in religion is to be. They are: Community Evangelism, World Evangelism, Social Service, Religious Education, Comity, Religious Publicity, International Justice and Goodwill. We are not sure we would include all of these as matters demanding the attention of a local federation. There are probably other matters which need to be included. We shall, however, never have a community program for religion unless we shall have some study of the problem. The Pittsburgh meeting should have the support of representative leaders among the Disciples of Christ.

## STOKER OR PREACHER?

THE *Lutheran* has rendered a real service in printing in parallel columns the ministerial salaries of the leading denominations in this country and the salaries of various workers in other kinds of employment. It is rather shocking to find the Disciples tabulated among those who reward their ministers least only the southern Baptists treating the ministers of the gospel with less generosity. The average salary among Disciples is given as \$526. The highest salaries are paid Unitarians and Episcopalians. Of the evangelical bodies, the Presbyterians are most generous. The average salary of ministers among the Unitarians is \$1,221



while soap-makers receive \$1,107 and furniture makers \$1,194.

The point of this comparison is not to complain of salaries as being too high for other workers but to indicate that the ministers of the gospel are not taken care of in accordance with their needs. A Presbyterian newspaper declares that the stokers of engines on the trains are far better paid than the men who preach the gospel.

In Illinois the presbyteries of the Presbyterian church are calling on the sessions to estimate the increased cost of living in each community and to raise the salary accordingly. In this way it is hoped may be carried out the provision of that church, as given in the confession of faith, that the minister "may be free from worldly cares and avocations."

Our ministry will continue to leak at the top unless this question is taken hold of quite seriously. We will see an increasing number of our men going into other vocations, not because they are worldly, but because they demand an education for their children and a competence for their old age. There are many ministers among us with no new books and no contacts with the brotherhood in the conventions, all for lack of the necessary funds. This is a sin and a shame.

### FEEDING THE STARVING MILLIONS OF EARTH

WE may well be grateful for the favorable crop reports that are now coming in. The corn and potato crops, which are fundamental in our food supply, seem to be of most unusual size. We must not be deluded by these figures, however. The United States is now the food granary for a large part of the western world. Our bumper crops will be bought up at high prices and before spring we shall wish we might have had more supplies, both for our allies and for ourselves.

The war has already brought the world to the place where people are literally dying of starvation. What is going on in Germany and Austria is in considerable measure a matter of conjecture. Cut off from the markets of the world, they must be having a most miserable sort of existence. We do know that in Belgium and Poland and Serbia and Armenia there is terrible need.

Most American families on the old scale of living wasted enough to keep another person or two alive. The garbage pails of our country have borne daily testimony to our extravagance and wastefulness. This has always been wrong, but waste in these days takes on a sinister significance.

Certain Christian organizations are taking up the question of our responsibility to the world in this time of its need. A pledge is being provided which demands of its signers that they help during the war in increasing the food supply of the world and in conserving it. Such a pledge if taken by every Christian in the country and conscientiously kept would be of great service to suffering humanity.

### WHAT WE DO WITH OUR MONEY

It is something of a commentary on the standards of our modern world that the world's highest salaried man is Charles Chaplin. It is said that during the coming year his total earnings will be more than a million dollars. This man who is clown to the whole

western world has a straight salary of \$670,000. When we compare this with the seventy-five thousand dollars a year received by the president of the United States or with the salary of the men who head our biggest corporations, we reach the astonishing conclusion that we in America prize a funny man above all others.

The unprecedented wealth that has rolled in upon us in recent years has taxed our ingenuity. We have bought automobiles until the factories of most of the companies have been taxed to their capacity. One person in eleven in Iowa owns a car. If we count five to a family, that would mean that every other family has one. One person in twenty-seven for the whole country now has a car and the percentage is rapidly increasing.

While these facts stare us in the face, we may examine our missionary and benevolent reports and see that the gain there has been only slight. Our Home Missionary Society continues to report a loss and the Foreign Missionary Society reports no more gain than has been customary. The facts would seem to indict the stewardship of the American people. They have been prodigal in their luxuries and stingy in the things that are most pleasing to God.

The war will reduce our enormous resources. We have daily expenses several times the income of the government, and taxes continue to mount up. When the people begin to talk about retrenchments, will they ask to have the missionary salaries cut ten per cent, or will they slice a little off of the incomes of movie actors and automobile magnates?

### THE VALUE OF THE OLD TESTAMENT

DISCIPLES have not, as a rule, been very zealous students of the Old Testament. We used to go there for types and shadows, but with the downfall of the covenant theology among us, we no longer study the tabernacle as carefully as we used to do. We once used the Messianic prophecies in presenting Christian evidences, but in these latter days there are more convincing arguments for the genuineness of the Christian religion.

Our neglect of the Old Testament arose in part, no doubt, from a misunderstanding of the position of Alexander Campbell. The first smell of heresy attaching to the garments of the great reformer came from his Sermon on the Law delivered in the Redstone Baptist Association.\* In this sermon, Campbell showed that the Old Testament had no statutory authority over Christians. His followers have completed his job by showing that the New Testament has no statutory authority either, but has an authority and a value of another sort.

Because the Old Testament is not a law book is no reason for rejecting it as a useful book for religious purposes. We may there trace the early development of religion. The patriarchs made mistakes and acted on partial knowledge. They lived in the starlight while we have the sunlight of the Christian truth.

There would be a poverty of material for the religious education of our children, were it not for the Old Testament. The stories of the early books of the Bible are a deathless literature for the religious training of the young; for the development of the child mind in some measure parallels the development of the race, and the childhood of the people of God is able to instruct the childhood of our own day.



It is not only to the young and immature, however, that the Old Testament brings a message. Our social reformers have gleaned some of their most powerful epigrams from the prophets. There is no more beautiful and significant lyric poetry in the world than the psalms. The philosophy of the Old Testament in the writings of the Sages is not systematic, but it probes the fundamental problems of human life. With the new method of literary criticism and evaluation at work, the Old Testament is revealed as a great and ever valuable literature.

### MAKING GOOD WITH STRANGERS

A DISCIPLE boy was asked by his pastor the other day to which Disciple church he would transfer his membership in the town to which he had moved two years ago. "To neither one," this boy replied. Then he told of the "glad hand" he had received in a church of another fellowship and how he was attending that church, though he had not taken his letter from the old Disciple church at home.

This is rather unusual, of course, for our churches have the reputation of hospitality the country over. It is possible, however, that with our growing strength and numbers we may be developing stiff and aristocratic churches where the stranger has but little chance.

The church ought not to wait for strangers to show up at the church service but should find them as soon as they move to town. In most communities this is a matter that can be taken care of through proper organization. When the new-comer first appears at the church services, he should have attention that is spontaneous and full of genuine interest.

It is a curious thing that an up-to-date business house invariably has a mailing list of prospects to be followed relentlessly through the mail, while many churches fail to secure any record at all of the people that come to its services. One suburban church employs both ministers and ushers to get the names of strangers. These are followed through letters, cards, etc., for two years, besides being remembered in the calling work of the parish. All the visitors are studied

to see why they had interest enough to come to church. The impressions of these new-comers with regard to the church are of great value in formulating the church program for the year.

It is not possible for a church to adopt a clublike attitude toward its parish, with narrowness and exclusiveness, and yet call itself Christian. The true church of Christ has an open door and a glad hand.

### HOME MISSIONS AND THE SOLDIERS

IT is easy to judge the leadership of home mission agencies by the alertness with which they have responded to the unusual conditions created by the war. The Y. M. C. A. must be given the palm for prompt action. This organization in the first month of the war successfully conducted its campaign for millions of dollars and is already at work building its huts in the fifty or more training camps where the soldiers will be gathered for the next few months.

The Roman Catholics were not far behind when through their Knights of Columbus organization they provided a million dollars to organize for the social and recreational needs of all the enlisted men of that faith.

The bishops of the Protestant Episcopal church in the United States of America at its May meeting organized the National Service Commission consisting of one hundred and fifty leading laymen and ministers, and they now have a full time executive officer. They will soon be ready to take care of the spiritual needs of Presbyterian soldiers.

The Methodist Home mission board is asking for special funds to be used in work with the soldiers. Some of this money may be spent in strengthening the program of the local churches near the training camps, which seems a very wise way in which to use the funds.

Congregationalists and Baptists have not been less alert, but have programs formulated and are buying the property they will need for their work.

Meanwhile, Disciple activities in behalf of the soldier seems to be altogether of a private sort in local congregations. Is it possible that none of our home mission agencies have seen this opportunity?

### Any Soldier Son to His Mother

IF I am taken from this patchwork life  
By some swift outthrust of an unseen arm—  
The death that strikes my comrades day and night—  
I pray you make of it no cause of tears,  
I beg you grieve not for me overmuch.  
And for your comfort I would pen this thought:  
The joy you had of me in childhood's days  
When in your arms I played or cried or prayed  
(Those soft, warm arms! Can you or I forget?)  
Will still remain with you when I am gone.  
It is so real now, that memory;  
Not death itself can rob you of your child.  
The boy I was, the man I grew to be,  
Despite the mother's tender hopes and fears,  
How distant, how detached and cold they seem.  
And so, sweet mother, here I stand to meet  
My fate, this night and any night; but still  
Your child, imperishable whilst you breathe;  
As in the cradle, so until the end.

—N. G. H., in London Spectator.

### High Summer

PINKS and syringa in the garden closes,  
And the sweet privet hedge and golden roses,  
The pines hot in the sun, the drone of the bee;  
*They die in Flanders to keep these for me.*

The long sunny days and the still weather,  
The cuckoo and the blackbird shouting together,  
The lambs calling their mothers out on the lea;  
*They die in Flanders to keep these for me.*

The doors and windows open: south wind blowing  
Warm through the clean, sweet rooms, on tip-toe going,  
Where many sanctities, dear and delightful be—  
*They die in Flanders to keep these for me.*

Daisies leaping in foam on the green grasses,  
The dappled sky and the stream that sings as it passes—  
These are bought with a price, a bitter fee—  
*They die in Flanders to keep these for me.*

—KATHERINE TYNAN.



# The Tyranny of Trifles in Religion

By Edgar DeWitt Jones

THE twenty-third chapter of Matthew contains the most caustic of Christ's recorded utterances. The indictment is of the formal religionists: the scribes and Pharisees who were in the audience that day. Jesus' attack of their hypocritical character is terrible and of withering intensity. The charges are direct, specific, and concrete. The words fall from the great Prophet's lips like a shower of shrapnel upon a battlefield. There are seven woes pronounced in this chapter against a peculiarly vicious type of religious leaders. These woes resemble as many peals of thunder in their unanswerable severity and unsparing exposure.

## LOVE CAPABLE OF INDIGNATION

Be sure such plainness of speech is not inconsistent with Jesus' love. It is in perfect harmony with the protest of His ministry against the substitution of forms for spirit, ceremony for service. Love is not love at all unless it be capable of indignation against wrong. Yet, if the speaking of this vehement indictment is like a storm, the end of it resembles the gentle rain that sometimes follows a terrific gale. Christ lifts His voice in strain of tenderest utterance and exclaims, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

It is from this vigorous chapter that one of Jesus' seven indictments is selected for consideration. "Woe unto you, scribes and Pharisees, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith."

## "MINT, ANISE AND CUMMIN"

"Mint, anise and cummin"—these herbs specified by Jesus were the commonest and least valuable of that day. Mint was a garden herb of an agreeable odor, similar to the plant known to us by the same name. Anise, known also as "dill," was used by confectioners and perfumers. Cummin was a plant of the same genus as fennel. Under the law, tithes had to be paid upon all the increase of the seed. The point of Jesus' criticism was that these religious leaders were very careful to tithe even of the smallest plants, but were indifferent to common honesty and simple justice. Jesus accuses them of straining at a gnat and swallowing a camel. A startling and ludicrous figure this! The Hindus phrase it, "swallowing an elephant and being

*"Woe unto you, scribes and Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done and not to have left the others undone. Ye blind guides that strain out the gnat, and swallow the camel!"*  
—MATTHEW 23: 23-24.

choked with a flea." The meaning of so sensational a statement is obvious. Long before the modern crusade against germs was born, the scribes and Pharisees were accustomed to strain wine through linen or gauze, lest they should unawares drink some little insect that would render them ceremonially unclean. Yet these same men were not at all averse to dishonesty and avarice.

It was this punctilious regard of the religionists of Jesus' day for minute interpretations of the law, and a placidly indifferent attitude toward the weightier matters, that aroused His indignation and brought about the denunciation recorded in Matthew twenty-three.

## A CAUSE OF DIVISION

Trifles still tyrannize our race. Multitudes are yet in bondage to mint, anise and cummin. The tendency to excess in trifles is nowhere seen at such a disadvantage as in the conduct of religion. Divisions in Christendom have occurred over the most trivial causes. The manner of wearing the beard, of dressing the hair, of fastening wearing apparel—these and other apparently trifling reasons have divided Christendom into competitive camps and rival communions.

Trifling differences in theology have separated brethren in the Lord. Thus, two members of different communions engaged in a heated argument as to "the order of faith and repentance in conversion." The one contended stoutly that faith precedes repentance; the other as vigorously argued that repentance comes first. The upshot of the controversy was that the disputants fell out with each other and estrangement followed. Another manifested a martyr spirit in defense of his conviction that the act of immersion was invalidated if by chance so much as "a single hair of the head escaped submersion." Still another contended that the Lord's Supper could not be

Scripturally observed if more than one cup was used.

It would be easy to multiply examples of this type of mind in religion. Such persons have a passion for stressing trifles and magnifying the inconsequential. They forget that "God has called us to build temples, not to whittle sticks."

## WHITEFIELD AND ERASMUS

George Whitefield once engaged in a controversy with a religionist who affirmed with much warmth that "every pin in the tabernacle was precious." Whitefield calmly answered, "Yes, and to those that hold that view the pin is apt to be more precious than the whole tabernacle." Erasmus, in an indictment of the monks of his age, said: "The same men who think the devil will have them if they change the shape of their frocks are not afraid to intrigue and lie. They shudder if they have left out a verse in a psalm, and they tell each other questionable stories longer than their prayers."

"'Tis not the wide phylactery,  
Nor stubborn fasts, nor stated prayers,  
That makes us saints;  
We judge the tree by what it bears.  
And when a man can live apart  
From works on theological trusts,  
I know the blood about his heart  
Is dry as dust."

Trifles often clog the wheels of organized Christianity. Passing strange it is that men and women who manifest in business and society a large and liberal spirit, sometimes exhibit a parsimonious nature in the conduct of Christian affairs. Especially is this true in church finance. Men who sit on directors' boards in big business and coolly give their vote in transactions where tens of thousands of dollars are at stake, have been known to perspire freely and appear much crestfallen in the presenting of a small deficit at a church officary meeting. Obstacles that are regarded as mole hills in running a grocery, a dry goods store, or a bank, become veritable mountains in the conduct of financing many a church.

## "TRADITIONS OF THE ELDERS"

The tyranny of trifles in religion is to be seen also in the tenacity with which we cling to certain forms of service. In no other realm is one so likely to become a slave to outworn methods as in that of religion. The "traditions of the elders" are nowhere so strong and authoritative as in ecclesiastical circles. Church members have often become so wedded to a method of contributing to the expense budget



that they will fervidly oppose another method, even when assured that it will make for spiritual culture and increased offerings. Innovations here are often met with stubborn opposition. If a weekly method of contribution will greatly increase the efficiency of a congregation in systematic financial support, it is difficult to understand the reluctance of some to change from monthly or quarterly methods. Are not all members of one body, and have not all severally to work together toward a common goal?

How great is the need for a practice of the noble sentiment, "In faith unity, in opinions and methods liberty, in all things charity."

#### JOHN WESLEY'S TEST

It is a subtle test of a Christian's mettle when his pet plan is ruthlessly set aside for a better one. Well it is for the world and for us that occasionally our favorite schemes are torpedoed and sunk. John Wesley brought to his great field of activity the outlook and spirit of a high churchman, and the consequent love of form and ritual. God only knows what he suffered when he threw to the winds his opinions and preferences, only to give the masses the word of God by mouth of spiritually-minded laymen. Educated to believe that no one had the right to preach unless ordained and set apart by the established church,

he was horrified when first his brethren of the laity began to evangelize the commoners. Nevertheless, when he saw that their work was blessed of God, he accommodated his own opinion to the practical demonstration of the value of lay-preaching.

Wisely, then, he trained the laymen for this fruitful kind of evangelism and the result was that Methodism shook all England.

#### THE MIND OF THE MASTER

There is only one cure for the mint, anise and cummin type of mind, and that is the mind of the Master. Jesus came protesting against the tyranny of trifles in religion. He threw His magnificent manhood full and free athwart the cold, calculating formalists who were in seats of authority in the Jewish church. He was an Amplifier, an Emancipator, a mighty Deliverer! There was amplitude in His views of God and man. The God He revealed was a God of justice, of mercy, and of truth. The mankind He revealed was a large and munificent humanity. He created a spiritual atmosphere that was wholesome to breathe, so sweet it was, so full of tonic purity. His vision was vast, and His sympathy boundless. His vocabulary was characterized by catholic terms, and words of oceanlike wideness. He loved the word "all," and "whosoever" was often on His lips.

The scribes and Pharisees regarded Him with suspicion and opposed Him at every turn. With splendid disregard of the man-made rules for the Sabbath, He exemplified the Golden Rule by doing good on the holy day. He exalted man above ritual, love above the letter, and justice above punctilious concern for the peccadillos of religion.

#### "THE AMPLE CHRIST"

The Ample Christ challenges our standards as He did the scribes and Pharisees of His day. He observes the smallness of our spiritual concepts, the littleness of our creedal systems, the meagerness of our ministries, the misplaced emphasis of much of our teaching; and He calls us to larger views of God and man. Our deep-rooted prejudices give Him pain. Our provincial views disappoint Him. Our supreme selfishness pierces His great heart like a sword. The very greatness of His presence, the vastness of His spirit, the boundlessness of His love, rebuke us. Surveying Him in all His loveliness, the tyranny of the trivial becomes insufferable, and unto Christ we cry:

"On my heart your mighty charm renew;  
Still, still let me as I gaze upon you  
Feel my soul becoming vast like you."

First Church, Bloomington, Ill.

## "God of the Human Heart"

By George A. Campbell

H. G. WELLS' "God, the Invisible King," to quote the author, is a "religious book written by a believer." The reviewers in Great Britain and America have given it very liberal attention. Their criticism is not unmingled praise.

The author has an impetuous temperament. He does not ponder a thought long before rushing into print with it. He thinks as his pen writes. He approaches the profoundest thought that has ever engaged the human mind, that of God, with the conceit—pardonable, perhaps—and the catchy, though not too reverent style, of the popular novelist. The book is full of contradictions. He slashes orthodox Christianity. He has not taken time to understand the thought and message of the church of today. The confidence with which he asserts the universal coming of his "renascent religion" is amusing and naive. If he had meditated longer and not written on the run, his book would have been freer from intellectual inconsistencies and more acceptable to the

mind of Christendom, and more true to the spiritualities.

#### AN AUTHOR WHO THINKS

Yet I am not sorry that the book was written. There are many fine things in it. Mr. Wells thinks; he does not merely quote, and he is always interesting. Whatever he writes is worth reading. It is of the good in the book I wish to touch upon. What, think you, would be the effect upon their readers if religious journals should publish only those things which would receive praise? Think you, that at the end of a year of such a program, all their readers would be following false gods, because the editors for the time being had laid aside the unenviable art of defaming? I, for one, would like to risk the experiment.

Here is Mr. Wells' thesis in "God, the Invisible King": "The reality of religion deals wholly and exclusively with the God of the heart."

We know God alone by experience. We cannot grasp Him by logic. Na-

ture's God cannot be demonstrated as wholly good. The stars do not reveal the God we know.

God is not the force we call life. This vital, renascent religion gives us no cosmogony, but it gives us a personal God who supports us for all the experiences of life. "Modern religion bases its knowledge of God and its account of God entirely upon experience. It has encountered God. It does not argue about God; it relates." This is good. But the book would have been very much stronger if the author had taken into consideration the supporting experience and rectifying testimony of others. Christianity is the accumulated experiences of all saints. Mr. Wells has recently found God. He did not receive Him in the conventional churchly way. He is, therefore, inclined to depreciate the typical Christian experience. It is good to know, however, that out of the welter of this age one of the popular, hitherto agnostic writers has found God to be vital in and necessary to his life.



# MR. WELLS IS A BELIEVER

Here follows a passage which indicates that Mr. Wells has come into the inner circle of believers:

"Suddenly, in a little while, in his own time, God comes. This cardinal experience is an undoubting, immediate sense of God. It is the attainment of an absolute certainty that one is not alone in the world. It is as if one was touched at every point by a being akin to one's self, sympathetic, beyond measure wider, steadfast and pure in aim. It is completer and more intimate, but is it like standing side by side with and touching some one that we love very dearly and trust completely? It is as if this being bridged a thousand misunderstandings and brought us into fellowship with a great multitude of other people. . . . The moment may come while we are alone in the darkness, under the stars, or while we walk by ourselves or in a crowd, or while we sit and muse. It may come upon the sinking ship or in the tumult of battle. There is no saying when it may come. But after it has come, our lives are changed. God is with us, and there is no more doubt of God. Thereafter one goes about the world like one who is perplexed and has found a solution. One is assured that there is a Power that fights with us against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage."

One who writes thus has had some such an experience as the mystics, who in true apostolic succession bind our day with that of Paul and John. When the soul has such contact with God, it carries within itself an evidence that no shifting intellectual can destroy.

Mr. Wells' God, as he explains him, is not satisfactory to my intellect. The Creator-Father of Paul suits me better. But I doubt not that a man may have a vital faith with faulty views. Who of us have not faulty views? The soul that thinks at all knows that his mind can easily become dizzy with the unsolved and, perhaps, the unsolvable problems of the religious life.

Most of the positions taken in Mr. Wells' books in his positive presentation of God could be supported by

scriptural passages from the New Testament. What he attacks is a caricature of Christianity.

It is too early to know the effect of the war upon the deeper things of life. Some have lost their faith in God. They hold that if the Christian view of God were true He would not be so silent; indeed, He would have used some of His almightiness and prevented this awful war. Suffering thus robs some of God and discovers Him to others. Wells is among the latter. "Our sons (they had been killed in the war) who have taught us God," he wrote in "Mr. Britling." I hope that at the end of the war his experience will be that of the most. It is heartening to read these words from so unconventional a religionist: "God comes, we know not whence, into the conflict of life. . . . He is our friend and brother and the light of the world."

## THE WAR AND RELIGION

Mr. Wells uses the term loosely when he says God is not Providence. He cannot see that God interferes with the laws of Nature. But is not this fine? "But God will be with you nevertheless. In the reeling aeroplane or the dark ice-cave, God will be your courage. Though you suffer or are killed, it is not an end. He will be with you as you face death . . . and the present death will be swallowed up in victory."

Mr. Wells is not satisfied with the good man who is not a believer:

"The benevolent atheist stands alone upon his good will, without a reference, without a standard, trusting to his own impulse to goodness, relying upon his own moral strength. \* \* \*

"He has no one to whom he can give himself. He is still a masterless man. His exaltation is self-centered, is priggishness; his fall is unrestrained by an exterior obligation. His devotion is to the will within himself. At any moment his mood may change.

How like much Christian preaching that sounds!

"The difference between the unconverted and the unbeliever is this: it is that the latter has experienced a complete turning away from self. . . . I have come under a divine imperative, I am obeying an irresistible call, I am an humble and willing servant of the righteousness of God."

## WHERE WELLS HAS ADVANCED

Mr. Wells, in his former writings, has had a passion for the social reconstruction of the world. He now comes to have a great, purposeful basis for his social kingdom. It is no longer a kingdom merely of men and women; it is, above all, the kingdom of God. No longer does he plead primarily for a brotherhood, but for a theocracy. God calls to service. "What am I in the kingdom of God?" becomes the controlling question to every quickened conscience.

"The spirit of God will not let the believer rest until his life is readjusted and as far as possible freed from the waste of these base diversions."

Is not this as uncompromising as Jesus:

"The servant of God has no business with wealth or power except to use them immediately in the service of God. . . . God takes all. He takes you, blood and bones, and houses and acres; he takes skill and influence and expectations. For all the rest of your life you are nothing but God's agent. If you are not prepared for so complete a surrender, then you are infinitely remote from God."

I wish Mr. Wells would go to church and hear some modern preaching, and become better acquainted with current Christian thought. I believe he would be less critical of the church. His own experience would be richer and more satisfactory. Christ would open up to him vistas of spiritual truth yet closed to him. Still I am glad he has found God. The kingdom is very big. In its inclusiveness I doubt not that it embraces many that our narrowness has excluded.

# The Bible for the Soldiers

PRESIDENT WILSON has written a personal message to the soldiers and sailors of the American army and navy, commending to them the daily reading of the Bible. The message was written at the request of Robert B. Haines, Jr., secretary of the American branch of the Scripture Gift Mission of Philadelphia, and it will appear on the front fly leaf of an edition of 75,000 copies of the New Testament, illustrated in colors, and especially prepared for the men of the American army and navy. The president's message follows:

*THE Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty right dealing, speaking the truth, read-*

*iness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.*

WOODROW WILSON.



# An International Experiment

By J. A. MacDonald\*

*Editor of the Toronto Globe*

THE greatest thing North America has done, the thing which puts into visible and concrete form the spirit and purpose of this International Congress, is the joint achievement of these two nations, the United States and Canada. From the Atlantic to the Pacific, and from the Pacific across to the Arctic, there stretches an international boundary line of 4,000 miles, where territory touches territory, where sovereignty meets sovereignty, where nation salutes nation, but for a hundred years the international waters of those Great Lakes have been unfretted by any ship of war, those rolling prairies have been unmarked by any hostile fort, those majestic mountains have never echoed to the roar of any alien gun.

## A BOUNDARY THAT IS FREE

Four thousand miles! For one hundred years! Tell me, you men from other continents, where in all the world is there a match for this that North America has done? Where is there a civilization so undishonored? Where is there a boundary so free? Where is there a history so worthy of record? Let Europe answer.

Europe! from whom we inherited our civilization, whose two thousand years is our background, whose achievements were our inspiration. Europe! whose Christianity is in our creeds, whose culture is in our colleges, whose heart's-blood is in our veins! Europe! bristling with guns from the Hebrides to the Dardanelles, bleeding at every boundary with death-wound none can stanch—O Europe! how often would America have come to you with the gospel of international good-will, teaching you the secret of Anglo-American peace, proving to you the power of international disarmament, and helping to gather your shattered nationalities into a United States of Europe! How often! But ye would not. Now, no matter who among you is to blame, we, too, must suffer in your agony.

## COMMON DEMOCRACIES

But when this world-storm of Europe is past, when this red rain has enriched the roots of Europe's next verdure, the United States and Canada, their common democracy made stronger by their common experiences, shall come again into the council

\*Dr. MacDonald delivered this prophetic address before the Fifth American Peace Congress, held at San Francisco late last year.

chamber of the nations, and, with the released democracies of the warring peoples of Europe, shall speak the doom of the autocrats and the despots and the war lords and all that damning system of militarism that has cursed Europe for two thousand years.

Before this world-war is over these two free democracies of North America shall have paid the price of war; it may be they shall have paid it in full. And then, not the United States and Canada alone, but all the democratic nations the world over, shall have something to say to the war lords. And they will insist that the world is too small for war lords or for war; that in the world neighborhood of civilized nations there shall be no longer any room for the wild beasts of Europe's war jungle, and that the broken-down war-nationalisms of Europe shall give place to North America's international experiment.

## A PROPHETIC VOCATION

And this is North America's prophetic vocation; this is the high calling wherewith North America is called;

not any proud boasting that America is better than Europe, that "I am holier than thou," that our handbreadth of political history has nothing to learn from Europe's struggle through the ages. Not that.

North America at best is only Europe's second chance. The seeds of our harvests of liberty and peace were carried to our shores from the historic fields of Britain, from France, too, and the Netherlands, from the sunny slopes of Italy and the Alpine glens, from the shadows of Bohemia and the valley of the Rhine. We are the heirs of all the ages.

North America's international experiment had not been possible but for the age-long heroisms of Europe that seemed to fail. And our great experiment in civilized internationalism would even yet fail of its full achievement were there in Europe today no heroes ready to suffer, no million martyrs ready to die, that law shall reign among all the nations, that justice shall come to all the world, and that any people anywhere who desire to be free and are fit to be free shall be given freedom's unfettered chance.



## Some Recent Books



CHANGING WINDS. By St. John G. Ervine. Another story of the war, and one which will take its place with "Mr. Britling" as a true record of the reaction of the great conflict upon individual life. The picture is here given of four young men of Britain as affected by the war's outbreak and progress. Ulster, Devonshire, Dublin, and London are the scenes of the story. The central theme of the book seems to be that "old men make war and leave young men to pay the price of it." The volume is dedicated to Rupert Brooke, the poet-soldier who gave his life in the early months of the war. (Macmillan Company, New York. \$1.60.)

\* \* \*

SOLDIER SONGS. By Patrick MacGill. This little volume contains some of the favorite songs of the soldier on active service, as gathered together by Mr. MacGill, an active soldier, but also a poet of a vital quality and of wide fame. An interesting dedicatory letter addressed to a friend is a feature. (E. P. Dutton & Company, New York. \$1 net.)

\* \* \*

AMARILLY IN LOVE. By Belle K. Maniates. A further joyous record

of "Amarilly of Clothes-Line Alley," which book brought fame to this very human writer. Cheery and filled with genuine humor. (Little, Brown & Co., Boston. \$1.25 net.)

\* \* \*

EVENINGS WITH GREAT AUTHORS. By Sherman Cody. Vols. I and II. In these days of freakishness in literature, it is well often to go to the fountain-heads of our literature, the masters who have been proved true by the centuries. In this series of little books Mr. Cody is doing a real service to the world in presenting most attractively the work of the great authors of the world of modern times. In Vol. I of the series the author contributes twelve essays on such themes as "What Constitutes a Good Poem?" "How to Study Shakespeare," "Landmarks in American Literature," etc. Then follow sections discussing the works of Shakespeare and Abraham Lincoln, with selections from their writings. In Vol. II, Scott, Dickens and Thackeray are treated in the same manner. To one who wishes to become better acquainted with the fundamentals of literature these volumes will prove invaluable. (A. C. McClurg & Company, Chicago.)



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVILLE JORDAN

## An American Hut in London

The Y. M. C. A. is making prompt use of the funds that were raised in America at the beginning of the war for work among the soldiers. The hut which was begun at Aldwych in London on the Strand will be finished by the American organization and dedicated to the use of our soldiers. When it is completed, it will provide sleeping accommodations for 350 men and will be fully equipped with games, writing and reading rooms. There will even be facilities for serving the American ice cream soda. Our soldiers passing through London either to or from the battle front will find the Y. M. C. A. headquarters a very homelike place to be.

## Methodist Bishops Stand by President

At the semi-annual meeting of the bishops of the Methodist Episcopal church, they passed a strong resolution on the war situation in which they endorsed the stand taken in this war by President Wilson. They said in part: "Your bishops assembled in their regular mid-year session summon you to a solemn and prayerful consideration of the position and duty of our church in this our greatest war for human liberty. As followers of Jesus Christ we labor and pray for the reign of peace. But God himself makes peace 'the work of righteousness.' There can be no peace, and there ought to be no peace, until it stands squarely based upon righteousness. We stand with the President in his message to Congress where he said: 'The right is more precious than peace.'"

## Work Among the Moslems Prospers

S. M. Zwemer is an acknowledged authority on matters connected with the Moslem world. He reports that there is an unusual interest among the followers of the Prophet in our Scriptures and he is demanding that strong reinforcements be sent to all the Moslem mission work immediately at the close of the war.

## New Editor for Laymen's Movement

The Laymen's Missionary Movement has chosen a new editor for their journal, *Men and Missions*, in the person of Dr. F. P. Haggard of the Baptist fellowship. He will assume the

duties of his new position about September 1.

## Fourth Member in Union Church

There is a unique union church in Waupun, Wisconsin, which was first formed by the union of a Free Baptist church with a regular Baptist Church. Later the Disciple Church of the town united with the union church. Among well-known ministers which served this union church was Professor Hoben of the University of Chicago. Last fall the beautiful church building of the Union Church burned and as it was somewhat depleted in its membership, it voted to unite with the Congregational Church. The new organization will be called the Union Congregational Church. It will be operated in full affiliation with the Congregational denomination but will keep alive its tradition of a community fellowship.

## England Loses Preachers

Death has taken its toll from England's ministry the past few months. Rev. Stopford Augustus Brooke, Rev. William E. Addis and Rev.

William E. Freeman, now all sleep with their fathers. Rev. Stopford Brooke was noted for his literary interpretations.

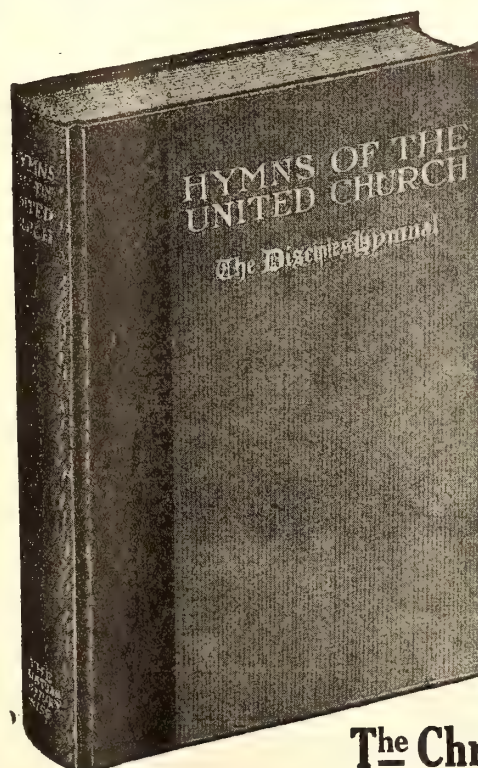
## Methodist Expansion Among Slavs

The Methodists had a good work in Petrograd before the war, but they are now preparing for rapid expansion of their work among the Slavs. The late Mrs. Francesca Nast Gamble, of the Methodist Foreign Board, has left provision for a hundred thousands dollars to be expended in headquarters buildings in Petrograd and in Bucharest.

## Catholicism Not Gaining in England

It has been a common impression with Protestants that Catholicism is on the increase in England. This impression is not shared, however, by Hilaire Belloc, a famous Englishman of letters and a devoted Romanist, who spoke recently to the Catholic Truth Society and declared sorrowfully that the Roman Catholic movement in England is not making any progress. He promised to continue his loyalty to the Truth Society, but suggested it would be "with increasing gloom."

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# Social Interpretations

By ALVA W. TAYLOR

## WHERE THE PEACE TERMS HANG

IS it treasable to talk about stating terms of peace? The rabid militarists would have us believe so, but the rabid militarists believe in a dictated peace at any cost; they have no faith in reason; force is to them the only law. At the opposite extremity are the pacifists; they react so utterly against the time-burdened theory of force that they would have the lamb lie down inside the lion; it is quite as difficult to understand the mental workings of those who would allow the Prussian to sit astride the world rather than fight as it is to comprehend how the barbaric mind can still run rampant in the modern militarist. The saviors of the world today are true lovers of peace—not a peace of death to liberty and democracy, but a peace for liberty and democracy through reason enforced by the arm of law and order when a nation runs amuck in its military obsessions. Our danger is that, with our minds occupied and our passions inflamed with the dreadful necessity of war, we will unconsciously take on more of the military mind and tend more and more to demand the peace of sheer force and a dictated peace instead of the peace of reason through negotiation. Germany trampled on the canons of reason and made them “scraps of paper”; now shall we yield to the canons of force in defence of that which she attacked? The world cannot be saved from Prussianism by turning Prussian.

The Pope's proposal sounds suspiciously Austrian. Austria is the fairest jewel in his political diadem. But the time has come for use of reason, and reason demands a statement of concrete terms by the Allies. It is not enough to say “when democracy is made safe”; democracy will be made safe by the kind of a peace we make, and that peace will be on specific terms; it is high time that we outline, in some more specific terms, what kind of a peace we deem it necessary to demand to insure the safety of democracy. The status quo ante is a German peace; the retaining of German colonies is a peace of conquest; penal indemnities is a peace of force, belies our desire to free the German peoples and leaves a rancor; it is moreover a peace on ancient war terms and not on terms that make for future peace. We must all suffer vicariously for the sins of past war-mak-

ing and imperialism; the peace of the world can be assured only by making it without reference to ancient quarrels or military methods, but solely with reference to future security and by epoch-making principles with the established institutions of reason as international media. Reparation is reasonable and the autonomy of small peoples is democratic, and disarmament, plus international courts and police forces alone, will secure the future against autocracies.

The German people are ready to talk terms of peace; the Prussian military machine sees the handwriting on the wall, but still has faith in its power to hold out until their enemies are worn down. A definite statement of reasonable terms of peace and a bid for negotiation upon those terms would do more to put power in the people's hands in Germany than can any type of victory by arms; and we feel assured there will be no safety for the world until Germany is in the people's hands. The conditions to be named need show no lack of sternness, and they can be so stated that they cannot be mistaken as signs of weakness; they can be emblazoned upon the very banners of the Allied cause and become a crusader's war cry. So long as the Prussian war party can convince their people that we demand a conqueror's peace and the destruction of Germany they can rally them to their program and instill into them the martyr spirit of patriotic fanaticism.

\* \* \*

CHRIST AND THE KINGDOM OF GOD. By S. H. Hooke, of Jesus College, Oxford and Victoria College, Toronto. 144 pages. 60c. Geo. H. Doran Co., New York.

This little volume is a compact series of studies on the development of the experiences of Jesus in relation to the idea of the Kingdom of God. It does not treat of the social teachings of the Gospels, but of those dramatic experiences of the Master, both within His own mind and soul and in the passing events

of His life, as He pursued steadily the idea of bringing to His people and to humanity a realization of the Messianic hope and that Kingdom the dreams of which had so deeply penetrated the hearts of many in His day. The treatment is so thoroughly in the light of psychology and of a historical and literary appreciation of the records that it forms one of the most suggestive studies of the life of Christ in modern religious literature.

## The Armenian

The Armenian is not only an industrious peasant, he has a talent for handicraft and intellectual pursuits. The most harassed village in the mountains would never despair of its village school, and these schools were avenues to a wider world. He has also that talent for commerce which the Jew displays in Eastern Europe and the Greek in the Levant, and he plays a similar role himself, as the skilled workman and the man of business, in the interior of Asiatic Turkey. Every town in Northern Syria and Anatolia had, eight months ago, its populous, prosperous Armenian quarter—the focus of local skill, intelligence and trade, as well as of the town's commercial relations with Constantinople and Europe.

During the recent massacres bands of women and children were driven forth from their homes in an agonizing state of apprehension. There was a heroism about their exodus, for there was still a loophole of escape from apostasy. And in their case, apostasy brought the certainty of life, because it meant their immediate entrance into the harem of a Turk. Life at the price of honor—most of them rejected it; and yet, if they had known all that lay before them, they might have judged it the better part. As it was, they clutched at the desperate chance of immunity, and presented themselves for the march. But the gaol-bred gendarmes had no intention of conducting the caravan intact to its destination. Many girls were sold into shame before the march began.

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# The Sunday School

## The Larger Hope

The Lesson in Today's Life\*

By CHARLES H. SWIFT

TO the Oriental mind, the imagery of the shepherd and the sheep was rich in meaning. The pastoral life of the Hebrews quickened their minds to a ready understanding of the figure used so frequently by their prophets and teachers. The skilful Teacher of Nazareth found it to be a very valuable vehicle in conveying to the minds of his hearers some of the richest spiritual truths he wished to teach. As much as we prize the shepherd psalm, so rich in spiritual truths experienced by Israel's poet, much richer in content and inspiration must it have been to the heart of every true descendant of Abraham. Ezekiel likewise finds it very fertile in seed thought, as he attempts to inspire his captive countrymen with the larger hope of national restoration.

\* \* \*

The prophet so develops the figure as to include a variety of lessons which he wishes to drive home. Oriental despotism came under the fire of his daring denunciation. Jehovah will reckon with those rulers who, like selfish shepherds, fleeced the people in order to satisfy their own selfish lust. The wealthy class, whose luxurious idleness and extravagant ease creates a downtrodden poor class, falls under the prophet's condemnation of injustice. Because of misrule and oppression, Jehovah, as a good shepherd, will break the shackles and will bring His people back to the fertile valleys and rich plains of their native land.

This note of hope, so frequently struck by the prophets, must have cheered the hearts of the Hebrew captives. It was easy for the average mind to have depressing thoughts. Surrounded by a strong people against whom they dared not rebel, their souls became filled with despondency. The cynical taunts against their God were painful stabs at their pride. Their hearts became sick as a morose pessimism sprung up in their midst. The glory of their kingdom had evidently gone down to defeat. Material prosperity as an evidence of their righteousness had failed them. It de-

manded the vision of a prophet to see beyond the clouds. A vital faith in the justice and final triumph of Jehovah inspired them with a message of a larger hope. A better day is to dawn when the remnant shall be saved and the throne of David restored.

\* \* \*

Jesus enlarged upon this larger hope when He launched His program for the establishment of the Kingdom of God. Its idealism was beyond the grasp of the average mind. To dare dream of a new civilization which would embrace the powerful Roman civilization seemed an impossibility. To build up a world order wherein God's righteousness would be supreme was hardly compatible with the selfish nationalism of the day. It demanded the faith of a prophet, like Paul, to dare believe in the ultimate triumph of such a civilization and to throw his life energies into the new scheme.

The history of the church has revealed the growth of the doctrine of other-worldliness. The absence of any scheme to justify the corruption of the governing bodies, the growth of a wealthy class which necessitated the formation of an oppressed class, made it necessary to build up hope on the doctrine of a heavenly reward for the faithful endurance of wrongs and injustice in this life. For centuries this heavenly hope satisfied the minds of the masses held in ignorance. Moral and political corruption continued to grow rapidly. Rulers continued to be despots. The masses were held in slavery. The shepherds continued to fleece the sheep. Abused and uncared for, hope, was lost in misery and faith destroyed by despair. The prophetic soul which dared dream of a new order brought about the reformation which aided materially in breaking the shackles.

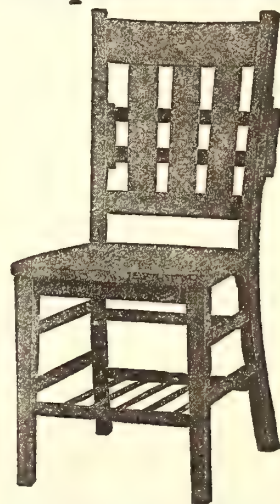
Not until recent years, when the real content of the Kingdom of God was rediscovered, has this larger hope become a vital force in purifying society. Not a doctrinal hope due to the triumph of some theological speculation or ecclesiastical controversy, but a social hope which dares have faith in a new world order. This larger hope is finding expression in the new world democracy for which the nations of the earth are struggling. It is a

prevalent note of confidence that militarism will pass away. No less certain is it that autocracy is on its deathbed. But the larger hope has a richer content. It lays hold of a new world civilization in which every individual is of value. All government shall exist for him. Industrial injustices, political corruption, civic wrongs and all other forms of undemocratic life will have no place in the new order. The world is agonizing in blood to bring about this change.

The prophetic voice of the pulpit must be heard in inspiring the world with this larger hope. It will ultimately come through the evangelization of the world. It must come. There is no place for the pessimist in the pulpit. This faith must be intensified. The church must press on in its efforts for the realization of this new order. The altar fires of prayer must be kept burning. Ultimately God's will must prevail and He shall become the world's shepherd. This is the larger hope.

AN INTRODUCTION TO THE OLD TESTAMENT. By Harlan Creelman, of Auburn Theological Seminary, with a Foreword by Frank K. Sanders, of Yale University. This work is the product of a practical Biblical teacher of many years' experience. The old testament history is treated chronologically, and the basis for the treatment is the findings of reverent modern scholarship. Dr. Sanders commends the work for its helpful arrangement, its clearness and sanity of treatment and the maintenance throughout of the religious point of view along with the scholarly process of analysis and interpretation. (Macmillan Company, New York. \$2.75.)

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\*This article is based on the international Uniform lesson for September 2, "The Shepherd of Captive Israel." Scripture, Ezekiel 34: 11-16, 23-27.



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# Disciples Table Talk

## Chicago Disciple Ministers Are "Stayers"

Six of the Disciple Ministers of Chicago have been with their churches twelve years or more. These ministers and churches are: Austin Hunter, who has just completed twelve years at Jackson boulevard; E. S. Ames, at Hyde Park; C. G. Kindred, at Englewood; W. F. Shaw, at Sheffield avenue, and J. F. Fitcher, at Ashland Avenue. Dr. Willett, also, has had a long period of service, although his pastorate has not been a continuous one. Mr. Hunter believes that these facts have significance, and holds that they are ample evidence of the stability and fruitfulness of our Chicago work. He states that when he was a pastor of seven years' service at Indianapolis there was but one other minister of the Disciples there who had to his record that long a pastorate; this was, of course, A. B. Philputt, who has been a tower of strength in the Hoosier city for many years, and still leads the forces at the great Central church. During the twelve years' ministry of Mr. Hunter at Jackson Boulevard, Chicago, there have been about 1,100 additions to the church membership. Mr. Hunter has conducted over 300 funerals and officiated at 300 weddings.

## Kansas Disciple Leader Enters War Service

Earl A. Blackman, pastor of the First church, Chanute, Kan., enjoys the distinction of being the only Kansas Disciple pastor appointed to a chaplaincy in the new national army. Mr. Blackman is eminently endowed with those qualities which make for leadership among men in either army or civil life. He has in three years' time made his church the most powerful expression of the social conscience of a city of ten thousand persons, and through the part which he has taken in shaping every constructive social program, he has impressed his personality upon the entire community. He was serving, at the time of his commission, as president of the local lyceum and of the Community Chorus, secretary of the Chautauqua, chairman of the Neosho County Red Cross Association, president and manager of the Child Welfare Association, and directing genius of the Associated Charities. The Chanute church has refused to consider Mr. Blackman's resignation. It has granted him leave of absence for the duration of the war, and has prevailed upon his wife, Eva Morgan Blackman, to remain on the field to represent the pastor in his absence and to give continuity to the work by assisting the acting pastor and the heads of departments to shape the present activities of the church in accord with Mr. Blackman's past policies and future plans. Pastors' wives are proverbially loyal, and so are soldiers, but here is a double loyalty willingly displayed, though it cost a double sacrifice. Howard E. Jensen is serving as acting pastor at Chanute until October 1, at which time he will return to the University of Chicago for further study.

## Progress at First Church, Steubenville, O.

First church of Steubenville, O., has been enjoying the most prosperous year of her history. In additions to the

church, in attendance at the regular services, in offerings for current expense and for missions, the record of this year surpasses any previous year. During the summer months the attendance at the regular services has been larger than usual. Instead of closing the church for the summer, the pastor, Ernest H. Wray, decided to put forth special effort. During July he preached a series of four sermons in the evening on "Life's Four Cardinal Values": 1. Home; 2. Character; 3. Friendship; 4. A Saviour. The church, at the suggestion of the pastor, has adopted a five-year development program, which involves all the material, intellectual and spiritual needs of the church. This program is also comprehensive and takes into its grasp the interests of the world need. The program for this fall and winter will consist of courses in teacher training, beginners and advanced classes in mission study and high class lecture courses. Instead of following the usual prayer-meeting methods, the pastor will give a series of lectures on the books of the New Testament. The ministry of First church and its pastor has recently been augmented by securing the services of Mr. Hugh Dwight Darsie, who graduated from Bethany last June with high honors. He will have charge of the religious education while with Steubenville. During the past year 160 have been added to the church. The church has given the pastor a leave of absence for three months to go with the Ohio Guards to Montgomery, Ala., to act as religious director of the War Council Association of the Y. M. C. A. In the absence of the pastor the pulpit will be filled by Mr. Darsie.

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—Further details have come in of the automobile accident which resulted in the death of Jesse P. McKnight and

wife, leaders at Wilshire Boulevard church, Los Angeles, Cal. The accident occurred at a grade crossing near Long Beach, and on a spur track which is seldom in use, and is said to be without a safety device of any kind. The car, which was struck by a Southern Pacific switch engine, was carried 150 feet down the track. Trainmen rushed to the aid of the party, but found Mrs. McKnight and her sister, Miss Smyser, already dead; Mr. McKnight and a Mr. Duncan, who was in the party, were fatally injured and did not survive long. Mr. McKnight is survived by two children by his first marriage. It is reported that steps have been taken to investigate the cause of the accident.

—Robert N. Simpson, who has recently resigned at Harrodsburg, Ky., will assume his new task at First church, Birmingham, Ala., on September 1. Mr. Simpson visited Birmingham several weeks ago and was overwhelmed with the magnitude of the opportunities there for service in the field of religion.

—During the month of August the River Street Church of Christ, Troy, N. Y., is undergoing extensive repairs. The Brotherhood Bible Class of this church recently entertained the entire Bible school at a picnic. The Troy pastor, J. H. Craig, expects to spend a part of his vacation at Washington, D. C.

—Carroll W. Flewelling, pastor at Ashtabula, O., for over four years, has resigned from the pastorate there to accept the work at Collinwood church, Cleveland, O. Mr. Flewelling is a Hiram man and leaves a fine record of service at Ashtabula. He begins at Collinwood September 1.

—Roud Shaw, evangelist, reports that his party closed their campaign at Frankfort, Ky., July 29. On the closing day a service was held at the State Reformatory, the greatest for fruitfulness he has ever experienced. The warden of the prison declares the effort the most remarkable ever attempted there. Hundreds came forward and in other ways declared for the new life. Mr. Shaw and his singer, A. L. Haley, are in Al-

## Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

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**Chicago**



bany, Ky., for a brief meeting, and will go from there to Winona Lake for the conference program.

—Old Union church, out twelve miles from Lexington, Ky., was established by Barton W. Stone in 1823. It is now coming to be one of the most flourishing rural churches in the state. M. W. Bottom, minister there, was recently assisted in a protracted meeting by J. L. Finnell, of Lexington, and it is reported as the most successful series in the history of the church. Mr. Bottom reports 126 additions to the membership during the meetings.

—James Small, of Hyde Park church, Kansas City, Mo., who has been commissioned by Governor Gardner as chaplain of the 120th infantry, will have over 3,000 men under his spiritual care. The regiment is soon to mobilize to cross over to Europe. Mr. Small's position is equal to that of a captain. The Kansas City Journal recently published an extended editorial in praise of Mr. Small's ability and special fitness for this latest responsibility.

—Report comes of the death of R. B. Chapman, who has ministered to the congregation at Ionia, Mich., for three years. His death followed an attack of diabetes. Mrs. Chapman and the three children were visiting in Ohio at the time of his decease.

—Mr. and Mrs. E. K. Higdon, who have been studying in Yale in preparation for missionary work, will leave in a few days for the Philippines, where they will begin their service.

—J. P. Rowlison, who served as a district superintendent in Missouri for a number of years, with headquarters at Vandalia, has accepted a call to the pastorate at Minier, Ill.

—Stuart Street church, Springfield, Ill., is planning a series of meetings to begin late in September and to be under the leadership of C. C. Sinclair, of Kansas City, Kan., a former pastor of the Springfield church.

—C. V. Allison has begun his pastorate at Second church, Cedar Rapids, Ia., succeeding P. L. Schuler there. Mr. Allison has been a resident of Cedar Rapids for the past year, and an honorary elder of the congregation.

—S. B. Moore, pastor at Manhattan, Kan., has resigned from this work to accept the pastorate at Butler, Mo., on September 1. The Butler congregation will soon erect a new house of worship.

—Word has been received of the death of Samuel Fowler, at one time pastor of the Tabernacle church, Columbus, Ind., but more recently a resident of Erwin, Tenn.

—Peter Ainslie, of Baltimore, declared in an address delivered by him at the recent convention of the Disciple churches of Southern California, held at Long Beach, that "modern education is defective in that it develops and trains the intellect without regard to the heart and the will." Dr. Ainslie was the chief speaker of the meetings.

—L. O. Newcomer, Ohio pastor for many years, has recently been called to the work at Lorain, O., and has accepted the call.

—First church, Covington, Ky., did a part of its "bit" by conducting a special service in honor of its young men of conscription age. The auditorium was beautifully decorated, an appropriate sermon was delivered, and a roll call was conducted. The young men were pre-

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sented with white carnations as they stood saluting the flag. Several of these young soldiers rededicated their lives to the church and seven of them made the good confession and were baptized. On the Monday evening following, a farewell reception was held for the enlisted men, and a banquet given them. Homer W. Carpenter, of Transylvania College, gave an address.

—H. H. Harmon, of First church, Lincoln, Neb., recently came to Chicago at the solicitation of the Y. M. C. A. War Council to meet some of their representatives in a conference regarding his proposed work under the association in the war countries.

—Finis Idleman, of Central church, New York, with his family, is spending the summer on an old-time New England farm, situated in the valley of the Connecticut, near Rutland, Vt. Springfield is his post office address. W. A. Shullenberger, who succeeded Mr. Idleman at Central, Des Moines, recently had a visit with the New York minister at his home in New York. Mr. Shullenberger had been sent East as a member of a committee from Des Moines to secure the location of the army cantonment at Des Moines.

—It is being planned to exchange the property of Second Christian church, Savannah, Ga., for that of the Seventh Day Adventists of the city. D. C. Myers is pastor at Second church. The deal will give this congregation more room for its work and be of advantage also in other ways.

—R. H. Crossfield, president of Transylvania, recently gave his address on "The Great War and the Church" at Central church, Lexington, Ky.

—J. J. Langston, of Harvard, Neb., has accepted a call to the work at Sidney, Neb.

—H. W. Schwan, of Huntington, W. Va., is the new pastor at Central church, Richmond, Ind.

—The arrangements for luncheons and banquets at the Kansas City convention have been placed in the hands of a competent banquet committee, which is in

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touch with the facilities available, and will be able to secure the best sort of accommodations at lowest cost commensurate with good service. Those having banquets and luncheons to arrange during the course of the convention, October 24th to 31st, are requested to communicate with E. E. Elliott, chairman Banquet Committee, 123 South Kensington avenue, Kansas City, Mo.

—The Pension Roll of the Board of Ministerial Relief of Indianapolis, Ind., has just been increased by the addition of six names, making the total 156. The receipts show like gain, though it was necessary to borrow \$1,200 for the August payment, until the September remittances, always the largest of the year, are received.

—Last April the state missionary board of southern California and the members of the South Park church, Los Angeles, asked Bruce Brown, who had been for nearly four years serving as state evangelist, to go to the aid of that congregation. The former minister had driven nearly 200 members away by his false teachings and had finally led 100 more into Russellism and had organized a congregation across the street. Only 86 names could be secured to a petition to keep the church in existence. The first Sunday of the new ministry there were 62 at Bible school and 74 at church. The services were held in the basement of the unfinished church, with an indebtedness of \$4,750. With the help of C. C. Chapman, J. G. Warren and the state missionary society, \$750 of this has been raised and paid. There have been 171 additions in four months. One-half of this number are heads of families. There were 141 present at Bible school two weeks ago. The money has been raised to pay for all improvements made on the property.

—Charles M. Fillmore, pastor of the Hillside Christian church, of Indianapolis, spent the months of July and August in western Pennsylvania, in doing field work for the National Prohibition Committee. He spent a week in each of the following counties: Lawrence, Butler, Beaver, Westmoreland, Fayette and Washington. The last week of August he will be in Allegheny county. He also gave two weeks to Ohio. The National Committee was highly gratified at the success of his work.

—Within the past thirty days the Christian Woman's National Benevolent Association of St. Louis has, by a gift of \$30,000, been enabled to purchase a good brick building of more than three hundred rooms, near Forest Park, and in one of the best sections of St. Louis. Into the three wings of this large building they will move the Christian Old People's Home, the Mothers' and Babies' Home and the association's office, giving additional room, additional facilities, and a more desirable location and arrangement for all three departments.

—F. W. Lynch, minister at Sharon, Kans., has organized a troop of Boy Scouts and is now busily engaged in getting the Camp Fire girls lined up. Mr. Lynch is to hold his own meeting this autumn and also a meeting at Hazleton, Kans., where he ministers on Sunday afternoons.

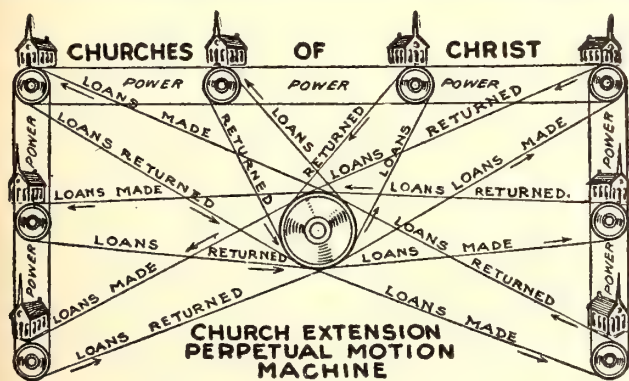
—The receipts of the National Benevolent Association for the present fiscal year are showing a very substantial gain, writes Secretary J. H. Mohorter. At the July Board meeting the gain was shown to be \$42,000 over last year. A part of this gain, however, is in the annuity fund. Since these funds are not available for immediate use they do not help to solve the problem of the immediate need, Mr. Mohorter warns.

—On Sunday, July 29, George L. Peters closed a fruitful pastorate of three years and three months with the church at North Side, Omaha. During this time there have been 349 new members added to the church, the missionary offerings have more than doubled, and more than \$4,000 has been paid on debts. The con-

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been built with loans from this fund, and \$2,089,419 returned to be reloaned.

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- 1—Self-supporting churches must contribute to start perpetual motion in church extension, and must keep offerings coming each year to increase the ability of the plan.
- 2—Borrowing churches begin to return their loans the second year and each year thereafter until the loan is repaid in full.
- 3—This money is immediately reloaned to waiting churches to assist in erecting buildings.
- 4—Borrowing churches repay this money (one-fifth each year after first year) and it goes out to build other churches.
- 5—Small buildings are being outgrown. Modern buildings are replacing obsolete structures. The amount of loans to individual churches is constantly increasing.

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gregation gave the pastor and his family a farewell reception and presented them with a chest of silver, as a token of their esteem. Mr. Peters has not determined upon his new field of labor. He will assist First Church, Omaha, during the absence of the pastor, C. E. Cobbe, at Deming, N. M., in the Y. M. C. A. war work.

—Paul Moore, formerly of the Christian-Evangelist, St. Louis, but now in Washington, D. C., writes that on August 27th his father, the venerable W. T. Moore, will celebrate his 85th birthday. Congratulations and felicitations.

—J. K. Hansbrough, husband of Mrs. J. K. Hansbrough, Corresponding Financial Secretary of the National Benevolent Association, continues critically ill. Mr. Hansbrough has always heartily seconded his wife in her devotion to the Association's work. The sympathies of a host of friends will go out to them both.

\* \* \*

### THE NEBRASKA JUBILEE CONVENTION

The Nebraska Jubilee Convention is now a thing of history. It was a great convention in every respect. The attendance was good.

The program was, by common consent, one of the strongest ever given in Nebraska. The presence of D. R. Dungan, pioneer missionary in Nebraska, was the crowning glory of the convention. Though eighty years old, his mind was like it was in the days of yore. To the writer, who sat at his feet as a student for four years, it was like sitting in heavenly places to be with this great man of God again. Mr. Dungan returned to his California home bearing with him the love and esteem of a great host of Nebraska disciples.

All of the National Secretaries seemed to be at their best in their addresses before the convention. Our local men all came up to our high expectations. The music, under the leadership of J. W. Hilton, was one of the delightful features of the convention.

The reports of the work done by the Nebraska Christian Missionary Society were a source of joy to the Nebraska brethren. While the year began with an indebtedness of nearly \$1,600, it was closed with all obligations met and a balance in the treasury of \$1,459.39. This made us all glad. The work done by our state evangelist and pastors employed by the state board was very gratifying. Every department of the society's work had a prosperous year. The total receipts for the year were \$8,522.77. The total expenditure was \$7,063.38.

The following officers were elected for this coming year: President, R. C. Harding, Omaha; vice-president, H. C. Williams, Lincoln; recording secretary, Ira E. Carney, Hebron; treasurer, Mansen E. Miller, Kearney; superintendent of Bible schools, Dan C. Troxel, Falls City; pulpit supply, R. E. Deadman, Auburn; corresponding secretary, William Oeschger, Bethany.

The convention next year will be held in Omaha. The convention adopted a five-year program, as follows:

1. That we raise \$5,000 a year for five years for evangelization.
2. That we have \$125,000 in the permanent trust fund at the end of five years.
3. That twenty-five churches be added to our present number in five years.

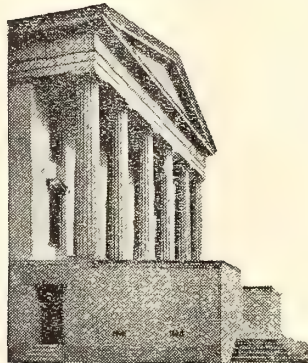
There is at present a fine spirit of co-operation in our Nebraska churches. We have 162 churches in the state. Of this

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number, 128 made offerings to our state work. Of that number, 104 reached their full apportionment. We hope to make a better record this year.

WILLIAM OESCHGER,  
Corresponding Secretary.

\* \* \*

### NOTES FROM THE FOREIGN SOCIETY

A general call has gone forth in Japan urging village work. It is well known that about 90 per cent of the population of the Empire dwell in villages. Thomas A. Young and wife of Fukushima entered a new village last year and every child in that village is enrolled in the Sunday school. This is really remarkable. These splendid missionaries are planning

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to enter two or three more villages this year, in addition to the work they are already doing. The villages are near enough together for the workers to hold a Bible school every day in the week in a different village. This, of course, requires workers and some expense.

Our Tibetan missionaries have been experiencing much trouble with their mail on account of robbers in the mountains. Two mail carriers have recently been slain and robbed. A letter sent March 4 reached this office August 13. This shows the isolation of our workers and the difficulty they sometimes have in keeping in touch with the outside world. The mail carriers go five hundred miles over the mountains on foot before they reach the first post office east of Batang. Let it be remembered that it is about two thousand miles from Shanghai, China, to where our missionaries are holding forth the word of life. They need and deserve our earnest prayers every day.

Miss Mary Kelly, one of our most useful missionaries in all China, has

reached America. She will receive a glad welcome on every hand. She left Shanghai July 3. She says in her last letter before sailing: "Last Sunday we

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had seventeen baptisms; five women and girls and twelve men and boys. Mr. Sarvis baptized the men and I baptized the women."

Leslie Wolfe, of Manila, P. I., reports fifty-seven baptisms in his district during the past month. He reports 349 added by confession and baptism during the year ending April 30, 1917. During the month of April the Manila Sunday schools had an average attendance of 886. A new church has been organized at Pila, where 24 were baptized last month. This little church is very anxious to have a pastor locate at that point.

C. E. Robinson of Japan says that two young men who were asking the way of life at Kizugawa were baptized June 17. One of them is a student in the night school. Both offered prayer soon after they were baptized—a good sign they will grow.

Mr. G. Nagayama, who graduated from the Drake Bible College, Tokyo, Japan, went to Osaka on June 20, to assist in the work there.

Mr. C. E. Robinson says that there are 1,000 Koreans in the city of Osaka, Japan. Most of them are employed in the factories and some of them attend our services. He believes that if we had a native Korean evangelist we could probably win many of them to the Christian life.

Dr. A. L. Shelton, of Batang, Thibet, writes that the small irrigation system recently put in by the mission has been a remarkable help, both in furnishing food for the poor people and in giving the mission a strong recognition in that whole section. Through Philip Gray of Detroit, who furnished the money necessary for the windmill, pump and piping, a small system has been put in, which furnishes well-watered land for 20 families. Needy people have been put on this tract and the work is superintended by the mission. The social help and medical service of our Tibetan workers are warming the hearts of the people toward Christianity.

STEPHEN J. COREY, Secretary.

\* \* \*

## JASPER COUNTY (MO.) ANNUAL ASSEMBLY

This county is the center of the lead and zinc mining in Missouri, Kansas and Oklahoma. Some of the leading towns of the state—Carthage, Joplin, Carterville and Webb City—are located within it. In addition to its mining interest, it includes some of the best farming and fruit-growing sections in southwestern Missouri. It leads the state in building stone. As a religious body, we number 20 congregations, with over 4,000 Disciples and over 3,000 enrolled in the Bible schools. Some of our best ministers in Missouri serve the churches in this county, viz.: C. H. Swift, Carthage; C. C. Garrigues, Joplin, First; D. W.

Moore, Webb City; W. P. Shamhart, Joplin, South; Dr. John Clark, Villa Heights; W. E. Couch, Joplin, Central; R. W. Hoffman, Alba; W. W. Wharton, Carterville; R. W. Salts, Duenweg; W. H. Watson, Avilla; W. H. Flippin, Oakland. One of the special features of their wonderful program of county work is an annual camp meeting or assembly. This assembly was held this year at beautiful Lakeside Park. Tents for speaking, eating and sleeping purposes were pitched. The meeting continued ten days, including one Lord's day.

The first week the "Ozark Team" conducted a "School of Methods," with 76 enrolled and 20 graduates. H. G. Knowles of Nebraska conducted evangelistic services each evening throughout the assembly and brought us some fine sermons and exemplified to us a very high type of New Testament evangelism. Our second week's program consists of an Elders' and Deacons' Conference and a Rural Church Institute. J. B. Briney, of Kentucky, and Prof. Alva W. Taylor, of the Bible College of Columbia, Mo., were our special guests. Professor Taylor delivered two lectures each day and gave to our people a deeper and a more comprehensive vision of rural life and the church. His addresses alternated with special addresses on farm life by specialists from our state institutions. The first day was "Poultry Day," and to the delight of at least all the preachers present Prof. C. T. Patterson, of the State Poultry Experiment Station, told how we might raise more and better poultry. The second day was "Home Economics Day" and Miss Bab Bell, of the State Agricultural College, gave chart talks and demon-

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strations. The third day was "Milk and Butter Day" and Professor Ragsdale, of Agricultural College, brought us some new things on dairying.

But a Rural Church Institute would not be complete without some old-fashioned gospel preaching. The veteran J. B. Briney gave us such sermons as some of our folks had never before heard. Sermons on the "Transfiguration of Christ" and the "Foundation of Hope" were masterpieces and gave us all a mountain top vision of our faith in Christ.

This feast of good things still would not be complete without some rich dessert, such as the C. W. B. M. can give us. Mrs. O. W. Lawrence, our State Corresponding Secretary, held each day conferences and a Mission Study class under the trees.

The management and execution of this great meeting was largely in the hands of the capable chairman of Jasper county and the much beloved pastor of the Joplin First church, C. C. Garrigues. Its success was largely due to his prayers and earnest, untiring work. He was, of course, given every assistance possible by the fine coterie of preachers in the county. Through his management the daily papers of the county gave much prominent space to our people and to their work.

I understand it is the idea to make this gathering a permanent annual meeting and, if possible, to extend its circle until it includes all our churches in the great Joplin mining district.

J. H. JONES,  
Supt. Missions and Bible Schools,  
Third District of Missouri.

the societies will report great gains in their receipts for the year, some as high as \$50,000 increase over the best previous year. That the Men and Millions Movement is getting ready for the final drive, and will complete this campaign in June, 1918, and start immediately upon another campaign of larger magnitude.

\* \* \*

Dame Rumor says large delegations are coming to the convention from far and near, special trains and cars, motor loads, etc., being the rule. She says that transportation managers appointed in different sections are already quite active sending out letters urging attendance, and the returns on their work is very promising. E. E. ELLIOTT,  
Chairman Press Committee.

## A New Order of Things at Kansas City Convention

Dame Rumor is authority for this preachment. We have heard that the Sweeney Committee is to make an astounding report, recommending changes in articles of the constitution that are radical, to say the least. It is also stated by this much-famed lady that the Christian Standard is to father, mother and brother the new order of affairs, and the lion and the lamb will lie down with one another? This will be fine. We also heard it whispered that the Christian Century and the Christian Evangelist, and the rank and file of persons who favored the General Convention, have agreed to the program, and that the brethren are coming to Kansas City to lay the plans and program face up on the convention platform, and let the company do with it what they will. There are those who do not favor the mingling of our journals in the management of our assemblies. There are others who believe that the independent press is the salvation of every democratic movement, and our movement, so far as the local church is concerned, is democratic in principle, if not in practice. Our missionary organizations are not so. They are separate organizations, composed largely of individuals, but supported largely by the churches, or the members of the churches, which amounts to the same thing. The missionary societies have been compelled to take control of our general affairs heretofore, because we had not attempted in any serious fashion, until the General Convention was brought forth, to form any sort of an agency which was competent to manage our larger affairs for us. It is promised that the new order is to actually do what it has been thought our General Convention would do, but has not been able to do for reasons that are well known to those who have labored at the task. There is promised at Kansas City a recommendation which, if it holds water with the brethren and is not riddled with their critical bullets, is to change the old order.

\* \* \*

Dame Rumor also says that the character of the programs is to be changed. It is going to be more of a conference than a convention. Reports are to be made by the various organizations, and these reports are going to be discussed. If they are faulty, the faults can be pointed out and the pitfalls avoided in the future. If the reports are commend-

able, opportunity will be had to laud those workers who have borne the responsibility of the work and made possible such reports. There is to be less speech-making at the Kansas City convention than for some years back; indeed, it is said that we have never yet had a convention exactly of the character of that we are to have in Kansas City in October.

\* \* \*

Dame Rumor also says that the attendants at the convention are to be seated by states or groups of states, with standards bearing the names of the states distributed about the hall. This is hoped to have a good effect upon the attendants by keeping them in their seats during the sessions of the convention. The ushering is to be handled effectively by A. E. Cory and assistants. The doors are to be closed at certain hours and remain closed until that number is concluded before being opened again. Once inside, you will have difficulty in getting out, and outside, it will be impossible for you to gain admittance until the doors are again opened.

Dame Rumor also says that most of

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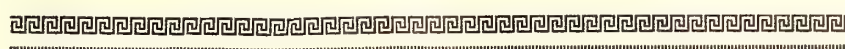
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Vol. XXXIV

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Number 35

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By Henry Churchill King

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While receiving instruction the students are engaged in practical work. A hint of their success is found in the fact that while the Jubbulpore church numbers eighty-five there are six hundred in the Sunday School.

A typical graduate of the Jubbulpore School is Hansa Scott. At the Orphanage in Damoh Hansa developed marked business ability and was given a place of responsibility as assistant on the farm and in the dairy. After a course in the Harda School he went to Jubbulpore for four years. His wife, Gyannani, was one of the favorites of the sainted Miss Ella Maddock, in the Orphanage at Deoghur. Now Hansa, who took the name of Scott from the American who supported him in his school days, is one of the main helpers of Mr. Alexander in Damoh, and Gyannani is equally efficient in Bible work under Miss Griffith. Of like character and value are the 135 others who have been educated in Jubbulpore and the thousands that yet await the chance.

The awakening of the masses in India requires not scores but hundreds of native preachers at our hands, and the success of the Men and Millions Movement will enable us to meet the demand.

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222 West Fourth Street, Cincinnati, Ohio



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Add to Your Faith Courage

WE MUST FIRST WIN THE WAR AT HOME. The world has come to a new appreciation of the place of morale in the military program. We know now that military supplies are not everything, and that the social psychology of a war situation must be given careful study. Whoever begets pessimism or cowardice or panic is as truly an enemy as he who runs a submarine with which to torpedo our ships. While the church has many other tasks to accomplish now, its largest service to our nation during the war will be in the direction of inspiring the right spirit.

It is said that every new recruit is fearful during the first battle. When the bullets whistle around him he suffers acutely from a terrible fear that grips his heart and which may for a time completely unman him. The civilian who stays at home and who has lived softly all his life watches the daily newspaper with dread and apprehension. Such men are the soil in which may be sown the seeds of panic and disloyalty.

It has been sneeringly declared by the enemy that Christianity is a slave's religion, preaching submission and resignation. How perverted a view this is may be known by a single glance at Christian history. It has not been the genius of Christianity to breed nations of cowards.

Jesus has been pictured as a meek man, which indeed He was. But He had a sublime courage as well. He was not afraid in the presence of King Herod. When He set out on His last journey to Jerusalem, the peril was clearly recognized, and Thomas proposed that the disciples should go and dine with Him. His conduct in the temple, and His bearing all through the terrible experiences that led to His death was that of the most wonderful courage, a courage which rested upon faith.

Nor can we forget the wonderful life of Paul. Our soldiers will undergo fewer thrills than Paul had.

He enumerated some of his adventures in a single great passage, and we wish we might have had all the details of his experiences. If any tell us that the religion of Jesus is a religion of slaves, we point to Paul and the martyrs. They are our apologetic.

★ ★

We want no false or insecure courage for these times. It must not be the courage of the half-intoxicated man. It must not be the recklessness of a boy who has yet to gain a proper sense of the perils he faces. In the beginning of the war there was a courage which rested upon a false and inadequate optimism. Many had thought to corner our enemy by a mere show of force. Just now we are becoming aware that we are in the midst of a situation worthy of the best in us. The war will not be won by bluff.

The true courage must rest upon secure foundations. It has one of its pillars in knowledge. As our country goes forward in its great enterprise of relieving the democratic countries of the world of their dangers, we must

take a right account of all the facts which stand in the way of victory. If we can count up the submarines and the forts and strength of reactionary governments on the other side of the battle-line, and still have courage, we are indeed true men of valor.

The sense of a righteous cause is one of the great supports of a courageous heart. It will not be possible for our people to go bravely forward if there is any doubt that the thing they do is right. The courage of a life-guard on a bathing beach is different from the daring of some porch climber who enters a house seeking booty. The life-guard will be found more dependable because there is not a conscience making a coward of him while he faces danger.

★ ★

The spiritual vision of the man of faith is also needed for the danger of this hour. Courage is to be added to faith. The greatest armies of history have gone forth singing hymns and were consecrated in their service by a great conviction that they fought God's battles. The man who cannot go forward with the sense of a great cause will have no true valor. It is for this reason that mercenary soldiers and soldiers of nations bent on robbery have failed in the crucial hour. The hope of booty will never beget the sort of courage which comes from spiritual vision.

The church then ought to build up the spiritual fortress of the nation. We must not talk over-much of wounded men and wasted fortunes. The time for this talk is when we are arguing in times of peace for a method of settling international disputes more rational than war. We must not tarry so long with the present horrors of our world that we shall be unnerved for the work which we are called to do.

We need courage in these days, when fathers and mothers are parting with their stalwart sons, the best in the land. These young men should not be sent away with tears and regrets, but with a feeling that they are fulfilling the hopes and dreams of those who send them forth.

We need courage to face the uncertain economic situation of the coming winter, when for the first time in the lives of many of us we shall actually lack things that are needful for a right standard of living.

Our courage must be sufficient to guard us from an insufficient or unjust peace. It must be a peace which shall insure future freedom, not only from war, but from the spirit of militarism.

When the war is over the development of a courageous outlook on life will be one of the great permanent gains. Many of us have lived apart from the sorrow of the world. The war has shown us sickness and poverty and wounds and death. If we can learn to live in the presence of such grim adversaries unafraid, it will be a spiritual achievement which will in itself be victory, whatever the council of nations may do in the realm of world politics. In this hour let us know that trust in God casts out every fear.



# EDITORIAL

## CONSCRIPTION AND HATRED

ONE of the by-products of war most to be dreaded is an unreasoning hatred, which is sure to prove an obstacle to peace and good-will for half a century. The recruiting methods of England were of such sort as to develop this antagonism. Meetings were held in which orators inflamed the populace to the point of enlistment. Posters and slides in the movies and articles in the newspapers all contributed to this process.

The method of raising an army by conscription, on the other hand, proceeds on a quite different basis. A man enters the army to do his part in the same way that he pays his taxes. It is a part of the burden of citizenship. He has convictions about the war, but they are less radical and have more balance than the convictions of the heated volunteer.

It is for this reason that we are able to pronounce against Germany's barbarisms in a spirit which will not make it impossible for us to live in the same world with the German people during the coming century. The German government has been as a mad man running amuck in our world, but if we are not blinded with hatred, we must admit that there are many Germans of a right mind who may be able to build a government with which we can live.

These are days when we must strike sturdy blows, but with all the fighting, there must not come the deep, unreasoning hatred that will make an enduring peace impossible. We have gone into this war in sorrow and not in anger. The conscription plan makes anger unnecessary. We will bear our right part of the burden, but we will never lose sight of the great goal so worthily expressed by our president of a great confederation of nations which shall employ their moral and material forces to keep the world in order.

## OUR PHILANTHROPIC PRESIDENT

NO single act of President Wilson will meet with such wide-spread approval as his firm handling of the shameless coal trust which undertook to use the world war as a cloak to become rich this winter on the miseries of the people. The President has cut down the wholesale price of coal a dollar a ton and by this single act has abrogated a tax levied on every individual of the United States amounting to two or three dollars, which tax would have lined the pockets of men already rich enough to have every need supplied.

The coal corporation has been the most shameless of greedy trusts and must have depended upon political influence to carry through its unpatriotic program. Its defeat and public humiliation will serve as a wholesome example for every other kind of corporation that undertakes to capitalize the sorrow of the nation.

The street corner orators have been making a slow job of turning our nation in the direction of socialism. What these orators have failed to do, the corporation magnates are accomplishing with startling celerity. Government price-fixing will not end with the war. Competition has disappeared from many other industries besides the coal industry and these must be given the same kind of medicine. The corporation creates a monopoly for private gain which the government is compelled to control and turn into a public service cor-

poration. The evolution is taking place swiftly in many industries.

The President has acted with becoming exactness. His experts have investigated the cost of production. The operators of the mines were allowed a generous profit, but their big robbery was prevented by government action. Powers are now lodged in the President which would be extremely dangerous in a man not so honest and not a Christian. When we remember the human misery that the President has prevented for the coming winter, the cold and cheerless homes that now will be given warmth, we must be grateful that for this emergency we have been given so wise and good a leader.

## RECRUITING FOR OUR COLLEGES

THERE are two questions agitating the minds of parents of the young people who left high school last spring. One of these is, shall I send my young people to college? The other, where shall I send them? Each of these questions is of great importance.

At the close of the world war we shall be short of expert leadership in every department of industry. We shall lose men in battle, and, moreover, the complex conditions in the coming period of organization of our industries will create a demand for bright, inventive minds to solve the problems that will arise.

For this reason we should be encouraging promising young people to go away to school. We shall have a larger supply of manual labor than of leadership to direct it. The demand of the hour will be for brains. We shall be recreant to our duty if our young people do not enter educational institutions in large numbers.

Where shall these young people go? Much as we believe in our colleges, we may admit that for certain specialized callings, our young students may be obliged to seek schools outside the brotherhood. For most of life's pursuits, however, the Disciple schools are well prepared to train our young people.

In these schools their fundamental religious ideals will not suffer. The convictions of the inner life will not be taken away but rather strengthened. Our young people can be transplanted into almost any sort of soil during their impressionable years, but they will grow best in the spiritual soil in which they have spent their early life.

We know now that education is not simply a process of storing the mind with facts. Other considerations besides the size of buildings and the abundance of apparatus enter into the scale of educational values. Education is a business of forming useful life habits. In the broad sense, the habits of greatest value may be cultivated on the campus of one of our schools.

## MECHANISM IN RELIGION

THE age in which we live is a mechanical age. It may well be doubted whether succeeding ages will discover any really new mechanical principle. Late generations may build new machines for new needs, but they will be built from the elements which are now in common use in our mechanical world. The burdens of the world have been lifted from human backs and are now carried by great machines. It is not to be wondered



at that we have come to think in terms of cogs and belts and levers.

In this age, some have all too easily put forth a mechanical interpretation of religion. In this age of machinery, we have a revival of the notion that no ministry can be valid without the imposition of the hands of a bishop. The ministry may have a great spiritual vision, it may busy itself with a great task, but the hand of the ordaining officer alone can give this service validity. There is a way of looking upon ordination as being useful in the church and conducive to good order. There is also a way of considering it which is purely mechanical. Belt up the pulleys and the result follows.

It cannot be denied that the ordinances have been regarded by some in a mechanical way. Submit to baptism, and at once you are morally cleansed. Go to mass, and you accumulate so much merit. The ordinances have unquestionably contributed their part to the spiritual well-being of the church, but their real value is obscured by a mechanical conception of their operation in human life.

The analogies of life and growth are more congenial to the nature of Christianity than the analogies of machines. In dealing with personalities we have no such cause and effect relationship as is involved in running a drill press with an electric motor. The spiritual uplift of the race cannot come like the rushing elevator in a sky-scraper, but must come like the slow growing process of the oak which rears its head high enough to survey the surrounding landscape. We can accept no creed or ordinance or organization by any other standard of value than its contribution to the vital process.

## THE PUBLIC SCHOOL AND CONSERVATISM

A VISIT to the country districts suggests how great has been the progress among our rural churches, as indeed with the churches of most religious bodies. There is now found an open mind for opinions that are new. There is evidenced much less of the dogmatic temper than a few years ago and a great hunger for new knowledge is revealed.

The rural public school has been doing a great work. Each little school house has become a library and a social center, and the liberalizing influences of modern life have now been brought to isolated communities. Through the "Schoolma'am" the best magazines and the new books are now introduced in country districts.

This means that the point of view of modern science has come to be well established among the intelligent young farmers of today. In the atmosphere of this scientific interest, it is impossible for dogmatism to dwell. The spirit of the laboratory is humility and not dogmatism. The point of view of evolution involves no static conception of life.

Meanwhile, certain obscurantist preachers continue to make themselves ridiculous by denouncing the new light. If they do not find a real message for their hearers, they must move soon and keep moving every six months. These belated preachers of static religion can find no abiding place in communities where the public school has done its perfect work.

There is now going into the country district the young man who does not preach against learning, but who spreads it. He knows science and criticism and

enriches his message with material from these fields. In communities blessed with such ministry, the rural people are not turning away from the church, but toward it. The new preacher in a certain rural community was greeted at the close of his sermon with this compliment: "This is new, but I like it." Thus he epitomized the judgment of the whole community toward a modern view of religion. Old things are passing away and all shall be new.

## A NEW ERA IN ILLINOIS MISSIONS

A N examination of the program arranged for the next Illinois state convention indicates the changes which are coming into the methods of Illinois Disciples. The meeting which will be held at Taylorville September 10-13, will be full of interest from first to last.

Such great speakers as W. E. Gordon of India, Herbert L. Willett, Jr., of Beirut, and Professor W. C. Bowser, will make the evening sessions memorable. The day-time programs will furnish little opportunity for oratory and will be in the nature of conferences. An unusual number of laymen will be heard and an examination of the program shows that these men have been chosen with great care. The men who will speak are prominent in the social and business life of their communities and devoted to the cause of religion.

One of the features of the meeting will be an address by State Secretary Harry H. Peters in which he will expound the new methods of missionary co-operation in Illinois. The state has been re-districted and in each district one man will now spend his entire time in the service of the churches. The leakage that has been going on in recent years is to be stopped and provisions made for a really constructive program in state missions.

Life in Illinois is changing rapidly. The sudden emergence of a great city like Chicago in a single generation drawing the young people to the cities, the replacing of the older American farmer with immigrant tenants upon the land, and the great increase of wealth through the earnings of the mines and the corn belt country have brought nothing less than a revolution in the life of the commonwealth.

Illinois is the richest and the most populous of the states in the Mississippi valley but she has not always been the most progressive. Her school system has been behind that of some other states in important regards and the roads are still a disgrace. No state can be considered truly progressive in these days if its population is mud-bound for part of the year. The Disciples of Christ are a great force in the state and should be doing their utmost in helping forward the progress of this great commonwealth.

## BETHANY ASSEMBLY

A SEASON of more conspicuous success has not been known in the history of Bethany Assembly than the one which closed August 19. In attendance, in earnestness of purpose, in richness of program, in all-around friendliness of spirit on the part of those who were there and, we are told, in financial profit, the Assembly of this summer exceeded all its predecessors.

There are great possibilities in Bethany Assembly under the right leadership and ideals. It could be made



a constructive force in the life of the Disciples if the spirit and policy of this summer's gathering were adhered to and developed. It is well located at the center of our brotherhood's population, and could be made to draw large attendances if the timidity and reactionism that have found embodiment too often in its programs were decisively abandoned.

Another year like this one should see this Disciples' Chautauqua well established, not only as to its financial performance, but in its function as a liberalizing force in our communion.

### PROFESSOR SNODDY

PROFESSOR E. E. SNODDY of Transylvania College, Lexington, Ky., was for two weeks the chief speaker at Bethany Assembly. He made twenty addresses. In the mornings he spoke on some phase of the New Testament Church, concluding the morning series with four lectures on the "Background of the Disciples' History." In the afternoon he spoke on some theme of psychology, having in mind the large class of young people on the grounds taking instruction in religious education.

After hearing a number of these addresses we are quite ready to characterize Professor Snoddy as nothing short of a genius in the fine art of popularizing technical knowledge. He can really make psychology easy—and he does not sacrifice scientific precision by doing so. Day after day his audiences grew in numbers and their interest was most intense at the close.

Probably the enthusiasm of the Assembly reached its highest in response to Professor Snoddy's lectures on the Disciples. He did what we believe no man among us has ever before undertaken systematically to do—to relate the historic character and development of the Disciples' movement to the economic and social conditions in which the movement was implicit. In this contribution Professor Snoddy is a real originator. His interpretation of the Disciples' movement as a response to the needs of the great, free and virile frontier is one of the most fascinating stories his audience at Bethany ever heard. Again and again he was petitioned to put it into a book, and there is some hope of his doing so.

THE CHRISTIAN CENTURY believes the enthusiasm of his Bethany hearers is an indication of the kind of response the larger public would give to his thesis in book form. It is our opinion that his thesis would work a reconstruction in the thought life of the Disciples of Christ.

### THE PUNISHMENT OF SIN

THE argument of some is that we need a doctrine of a future hell to even up the inequalities of the present. Such an attitude would seem to concede that the sinner just now has the best end of it. Are there not many who secretly envy the sinner his sin? It is a very insecure foundation for the spiritual life to make the concession that the sinner has the best of it in the here and now. Whatever the fact be about the future punishment of sin, and this seems a part of a proper doctrine of immortality, we would deny that the sinner has the advantage of the saint.

The older religions held that sin need not wait for another world for its punishment. The Furies of the Greek religion had for their business the following of men to the uttermost part of the earth to carry the retri-

bution that was due them. John believed in a present judgment and declared that the unbeliever was condemned already, because he had chosen darkness for light.

When we admit that the sinner has the advantage in this world, we are still living according to the sinner's scale of values.

It turns out, however, that we have made no sacrifices. The choice of the Christian life is pure gain. The spiritually-minded man may be in poverty without being poor. He may be beset with enemies, but be at peace. He can look into the face of imminent death and yet know a great joy. In all these things the Christ led the way.

The sinner, on the other hand, has the seeds of death within him. It takes no law-court to bring the debauchee to disgust and ennui. The fruit of Sodom is at last bitter in his mouth. His punishment is ever with him.

### ADMITTING MEN TO OUR MINISTRY

WE Disciples are so ultra-individualistic that we have no council of the brethren to pass upon the fitness of a man to enter the Christian ministry. In Congregational and Baptist churches, this work is done by the association, but among the Disciples the minister is self-appointed.

This loose practice of the Disciples of admitting men to the ministry with no counsel or advice is offensive to the Christian world and will constitute a distinct disadvantage when the time comes for the disappearance of the denominational order. From the days of the apostles preachers were set apart by some more careful method than the one we have.

With no machinery for examining candidates for the ministry, it would be a most valuable service for some agency such as the Board of Education to draw up some minimum requirements for men who are considering the ministry. These could be made known to the churches. With some such form, a congregation might decide more intelligently whether it should encourage a man to preach by offering him a pastorate.

The interpretation of Christian truth for the new generation must be made by men who have dignified the Bible by spending years in the scientific study of its contents and by considering zealously the great sciences that relate to human life. Only men with this sort of training can hope to be in the first rank of usefulness in the service of the church.

### The Two Voices

BY THOMAS CURTIS CLARK.

I.

LOVE has vanished from the earth;  
Hate has raised her flag on high;  
Pride and Greed and Lust for blood  
Growl and shriek above the flood  
And truth is left to die."

II.

"Hate is vanishing from earth;  
Love is being born again;  
Pride and Greed and Lust for blood  
All shall perish in the flood—  
For God and Truth must reign!"



# The Church's Responsibility and Opportunity

By Henry Churchill King

THE crisis today is to be seen in the greatness of the issues involved. For they cut, I verily believe, to the very bone of any decent civilization and of all ideal interests, though this we have been slow to see. The real issue at bottom, indeed, I think may be said to be the issue of our being Christians through and through. There is probably a growing conviction on the part of thoughtful Christian men the world over that the incomparably terrible war through which we are passing and the world crisis it involves themselves suggest that the race's real trouble is that there has been no consistent and radical trial of the spirit and principles of Christ in the whole realm of human life. We are learning that we cannot be half-way Christians successfully.

## CARRYING THE WHOLE CROSS.

Here, too, Drummond's contention holds, that "the whole cross is more easily carried than the half." "The church cannot go on," another has said, "preaching Jesus to individuals and Machiavelli to states. At last the high gods weary of such stupidity and send the deluge."

The church certainly must make sure that it does not subject itself to a criticism leveled by a recent writer against certain humanitarians. There has been some danger, I fear, upon that point. "It is just those," this writer says, "who seek to serve humanity, who, in this supreme human crisis, affect an aristocratic aloofness and snobbish neutrality toward its issues. Only colossal conceit, crooked thinking, or dazed sensibilities enables vowed humanitarians to believe that a majority of civilized mankind is fighting and sacrificing all without reason and significance for human progress. \* \* \* Whatever greedy rivalries lay concealed in the darkness of antecedent diplomacy, the war is steadily becoming a conflict between progress and reaction, humanity and savagery, freedom and tyranny."

## A NEW EPOCH AT HAND.

The church needs, too, a new sense of the greatness of its opportunity in this hour. That opportunity is hardly less than the possibility of a new civilization, a new epoch for the kingdom of God on earth.

First of all, the church as trustee of that great Christian conviction of the priceless value and inviolable sacredness of every human soul, has a great obligation in these times.

For that great conviction is the root, the absolutely indispensable root, of all liberal principles and of every form of liberty, political, economic, social.

## UNSELFISH LEADERSHIP NEEDED.

That trust the church cannot lay down, nor be indifferent as to whether its fruits abide, for Christianity is democratic to the core. In it there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free, male nor female. Peace is not the sole Christian interest in time of war. The church must hand that trust down, not weakened, but strengthened, more clearly comprehended, more ideally embodied.

As trustee of this deep conviction of the essential sacredness of humanity, the church should furnish, too, in a special degree that unselfish leadership which democracy particularly requires.

There is evidence in the various government advisory councils and commissions, in the principles of taxation that are being urged, and in the fact that the nation is probably more united in this war, the most unselfish of all our wars, than in any preceding war—in all this there is evidence that the country is to have unselfish service of a high order, and probably greater freedom from corruption and graft, than ever before in its history. But all this should mean, with more reason, that the church is not to lag behind in unselfish leadership here in defense of its great liberal heritage.

## CONSCIENTIOUS OBJECTORS.

We shall be sympathetic with loyal German-Americans, and have some sense of the difficult position in which they find themselves. One German paper in my own region said a little while ago: "Terrible days of conflict between duty toward our country and natural sympathy for the land of our fathers are before us. But if it should break our hearts, America shall not find us wanting."

We need sympathy with conscientious objectors to war. There must be no Bertrand Russell cases in the United States, no harrying of gen-

uine, conscientious objectors, no undue censorship.

We may far better imitate France's democratic conduct of the war than Prussia's autocracy. We are always seriously exposed to the danger that comes in fighting error, of approximating that error. "Heaven save us," as Lord Bryce says, "from imitating Prussia," in the interests of a short-sighted efficiency that forgets half the moral law, blunts freedom of initiative, and fails utterly in the most vital concerns. We want no Kaiserdom in America. And if there is to be no Kaiserdom in America it will be the responsibility of the church above all to make sure that that is so. The church is bound here to bear no uncertain testimony, bound scrupulously to guard our Protestant inheritance of freedom of conscience, freedom of thought, freedom of speech, freedom of investigation.

## H. G. WELLS' NEW FAITH.

The church is the trustee also, in peculiar degree, of faith in God, and she has in this world crisis a rare obligation and opportunity to bring to men this vision and faith, a new conviction of our absolute need of God, so vigorously voiced by Mr. Wells. He has not been much of a religious prophet until these recent months, and it is all the more significant, I think, that it should be he who writes in this fashion:

"Men will have to look to another power, that is at once above them and within, to assert those eternal standards of justice which alone can give peace. . . . And until they do look up and see him, this world is no better than a rat-pit, a place slippery and disgusting and wearisome with the tormented stuff of furious and aimless lives."

How greatly has there been demonstrated in these days our need of God, our absolute dependence upon God for guidance where we cannot see, for help in a world crisis which we cannot ourselves solve, for a God not tribal nor national in a war that becomes ever more and more devilish, in a crisis when machinery and organization and wealth and science are plainly not enough. Truly, if any man believes in prayer, this is the time to pray.

The churches, surely, are trustees of faith in God, and they have such an opportunity as has, perhaps, never



before come, to bring home to men their need, their absolute need of God.

#### FROM OLD TESTAMENT TO NEW

Once more, the church is trustee of Christianity, of the spirit and teaching of Jesus. We have been having a demonstration on a world-wide scale of humanity's absolute need of the Christianity of Christ.

What has been happening, I suppose, is that little by little men have been sloughing off all un-Christ like types of Christianity. An Old Testament type of Christianity has not borne the test. The Christianity that we must preserve is not to be shallow and it is not to be sentimental. It is not primarily emotional. It is not primarily theological. It is not primarily ceremonial. All these types of Christianity have been proved wanting. With all of them it has been found possible to harmonize at the same time a hatred and bitterness utterly un-Christlike. All these have failed. The only Christianity that can be said to have come out of this conflict unscathed is the Christianity of Christ himself, ethical through and through, applicable to all men and to all classes, and to nations as well as to individuals, free, utterly free from hatred and bitterness and from all arrogance.

#### IMMEDIATE OPPORTUNITIES.

I have said that the church needs a keen sense of the greatness of the crisis and of its involved opportunity, and that it must read its obligations and opportunities in the fact that it is a trustee of great spiritual interests, of the value and sacredness of the person, of freedom of conscience, of faith in God, and of the Christianity of Christ.

Out of all this, now, grow certain further obligations and opportunities, which the church must face.

First of all, this world crisis calls for cooperation among all the forces of righteousness to a degree so far hardly imagined. Is this generation to prove wise enough and great enough not only to check these destructive agencies, but positively to replace them with agencies of constructive good-will? Against such terrible possibilities as the war has disclosed there is no adequate defense but a moral and religious one. This is no time, therefore, for the forces of righteousness to indulge in divisive differences. They must get together and work together.

The churches need to sweep away cobwebs and subtleties, and to see the great issue of this war with clearness. Ultimately that issue is, as I have already implied, whether nations as well as individuals are to be held to moral and Christian standards. In that

issue the kingdom of God is vitally concerned, and the churches may not be indifferent to it. For Germany's philosophy of the state, as a law to itself and as above the claims of all morality, is paganism pure and simple.

There can be, as I have said, no conceivable peace between that philosophy and Christianity.

#### CHRIST MUST RULE NATIONS.

What does progress in morals mean? In general, it means progress in the application of the moral law, from the individual to the class, and from the class to the nation. The cause of morals, and the cause of Christ, go forward in the propor-

churches, to make sure that our conduct of the war shall match our original aims. If that is to be true, we must set our faces like a flint against all war madness.

#### CHRISTIANS SHOULD NOT BE STAND-PATTERS.

The churches may be expected above all to believe in the possibilities of a new civilization. No disciple of Christ has any right, certainly, to be a cynic or a standpatter. Let him read Christ's parables of the marvelous growth of the good. Let him remember the prayer that his Lord has taught him to offer, that the will of God may

## The Merciful Hand

*Dedicated to Miss Alice L. F. Fitzgerald, Edith Cavell memorial nurse, going to the front*

BY

VACHEL LINDSAY  
(of the Vigilantes)

YOUR fine white hand is Heaven's gift  
To cure the wide world, stricken sore,  
Bleeding at the breast and head,  
Tearing at its wounds once more.

Your white hand is a prophecy,  
A living hope that Christ shall come  
And make the nations merciful,  
Hating the bayonet and drum.

Each desperate burning brain you soothe,  
Or ghastly broken frame you bind,  
Brings one day nearer our bright goal,  
The love-alliance of mankind.

—From *The Red Cross Magazine*.

tion in which we succeed in getting the principles of Christ, already recognized as obligatory upon individuals, acknowledged as holding also between class and class, and between nation and nation. The standards and ideals of Christ must prevail in our entire civilization. Is it no concern of the churches that this greatest triumph of Christianity should be accomplished?

Once more, it is peculiarly incumbent upon the churches, I think, that they help to keep the ideals of the nation high in the midst of war. No nation, perhaps, ever came into a great war with cleaner hands, after more patience—two years and a little over—or in more disinterested fashion, than ours into this war. It peculiarly concerns us all, therefore, and especially the membership of the

be done on earth even as in heaven. Let him be sure that Christianity is intended to permeate all the life of men. And let him believe, therefore, in the possibilities of a new civilization.

Let the Christian man remind himself of some of the things that make it seem as though that new civilization had indeed begun to dawn: the great Russian revolution, the progress of the prohibition of the liquor traffic among the belligerent nations, the fact that America has herself come into this war in such disinterested fashion, and what that may mean for surer triumph of the liberal interests and of the disinterested aims of the Allies at the end. Let him remember, too, the extent to which a League of Nations to Enforce Peace already exists.



# EXPERIMENT IN INTERNATIONALISM.

Let the Christian, too, remember the enormous degree to which co-operation in multiplied fields is already going on between these nations. That is the greatly significant thing which has been occurring in these last few days here in Washington? "What is being arranged in Washington these days," one of our great editors says, "is really a gigantic experiment in internationalism. For the first time in history the food supply, the shipping, the credit, and the manpower of the nations are to be put under something like joint administration. We are witnessing the creation of a super-national control of the world's necessities. The men who are charged with conducting this war are now compelled to think as international statesmen. The old notions of sovereignty no longer govern the facts. Three of the unifying forces of mankind are at work—hunger, anger, and a great hope. They are leaping into the scrap-heap the separatist theories that nations should be self-sufficing economically and absolutely independent politically \* \* \* new and more powerful machinery of internationalism is being created. This is a true internationalism, because it deals, not with dynastic and diplomatic alliances, but with the cooperative control of those vital supplies on

which human life depends. \* \* \* This is the birth of the League of Nations." That is a thing to make any thoughtful man hopeful.

The membership of the churches must be intelligent, thoughtful, unselfish world citizens, with world vision, educated for world living, ashamed not to think in world terms, in terms of humanity, and so lifted above a selfish exclusive patriotism, while at the same time genuinely loyal to their nation. It is muddy thinking which supposes that a true nationalism demands national conceit and selfish national exclusiveness.

## A SOCIAL PROGRAM AFTER THE WAR.

The churches are bound, finally, to maintain and press a true social program, by and through the war, as well as after it, to make certain that this world cataclysm shall bear its full fruit in a better civilization than the world has yet seen, a civilization that shall be worthy in some measure of the enormous sacrifices which have gone into this war, and more worthy of the name which we give to our civilization—Christian.

And the end is not to come without sacrifice, as I have tried elsewhere to say. "He was shot, my last boy," (said a French officer to Mr. Frank H. Simonds) "up near Verdun, in the beginning of the war. He did not die at once and I went to him. For twenty days I sat beside him in a

cellar waiting for him to die. I bought the last coffin in the village that he might be buried in it, and kept it under my bed. We talked many times before he died, and he told me all he knew of the fight, of the men about him, and how they fell. My name is finished, but I say to you now that in all that experience there was nothing that was not beautiful."

## THE BEAUTY OF SACRIFICE.

Its beauty was the awful, the sanctifying, the consecrating beauty of self-sacrifice. Its terrible price, the fathers and sons, the mothers and daughters, the age and youth of more than half the nations of the world are still steadily paying, in the name, they believe, of something more than a selfish patriotism. That sifting, searching, world crisis is now to bring to us, too, a like sacrificial baptism. God grant the opportunity may not come to us in vain!

When one thinks of what God has already wrought in these last months, of the magnitude of the sacrifices the race has already made, and of the great ends for which the liberal nations are now united he can only catch up the words of the "Battle Hymn of the Republic:"

"Mine eyes have seen the glory of the coming of the Lord;

Oh, be swift, my soul, to answer him!  
be jubilant my feet!  
Our God is marching on."

# Religion in the Labor Movement

By Charles Stelzle

HERE is so much religion in the labor movement, and so much of the social spirit in the church, that, with the inevitable development of each in these respects, will some day become a question to whether the church will capture the labor movement, or whether the labor movement will capture the church.

It is becoming quite clear to most of us that neither side can afford to ignore the other. While there are good and sufficient reasons for the church to discuss the problem of how it may save the people, there are also most excellent reasons which prove that the people must save the church.

## WORKINGMEN HONOR JESUS

Workingmen almost universally honor Jesus as a Great Friend and Leader. A recent writer said: "In that fortress of progress which the socialist workingmen of Belgium have built in Brussels, the Maison du Peuple, as you pass from one hive to another of that hive of many

activities, you may happen to go into an upper lecture hall, and note across the end of the platform a great curtain hanging. It is drawn reverently aside, and behind it one sees a fresco of the form of Jesus, with hand uplifted pointing the way above. It is surely deeply significant of the vital power of His message, and of the way He wins men still to follow Him."

Almost every mention of the name of Jesus in workingmen's meetings brings forth the most hearty applause.

The average workingman is naturally religious. His religion may not always be expressed in the orthodox manner, but it is there, nevertheless. Infidelity scarcely exists among workingmen. As a matter of fact, they respond most readily to the religious appeal. It is the testimony of nearly every preacher that engages in shop meetings that they are never listened to with greater respect and with greater interest by any other kind of an audience.

The social question is fundamen-

tally a moral and a religious problem. In the end, there will be not one answer to the social question, but many. But all will agree in this—all will be religious. It will never be settled upon any other basis. History has prophesied it. The best labor leaders are coming to recognize it.

## RELIGION THE KEY

These things prove that the workingman, in his devotion to Jesus and in his natural religious disposition, is in an attitude of mind which makes him peculiarly ready for the introduction of a great moral motive. In so far as he responds to this principle, will he be given power in the industrial world. Agitation, education and legislation there will continue to be, but they must be always upon a moral basis. And that organization will survive among workingmen—be it the church or the labor movement—which has the greatest genius to transmute these high ideals into practical, every-day living, meeting all their needs.



# Tying a Church Building in Congo

By Herbert Smith

NOW, there are church buildings and church buildings. The ancients built for a hundred years. In Congo we cannot build for a hundred months, when we employ only native methods. Until now we have not been able at Lotumbe to use any other style.

The title of this article suggests the method of building a house. It is tied together. The bark of certain vines is used as string, and when these vines rot out, as they usually do in four or five years, the house is ready to fall.

## FOUR BUILDINGS IN SEVEN YEARS

The new church building at Lotumbe is the fourth following the native style. There was the first little church which we found here when we came seven years ago. It was soon too small and another had to be built. This second one had to be enlarged before many months passed and then the third still larger and now the fourth the largest yet.

It will be seen that these temporary styles have some advantages. If we had constructed a permanent building at first it would never have accommodated the growing numbers who came to us. But we hope the time is coming when we shall build a permanent house.

It is a good deal of work to assemble the material for one of these native-built houses. The roof is made of palm leaf mats, more than four thousand of them. For rafters we use bamboo poles, more than a thousand. The leaves for the mats grow on bamboo poles and these are found on the palm trees in the swamps. These swamps are from two to three miles from the station, and are reached partly by canoe and then by a journey through the forest.

## HOW CONGO HOUSES ARE ERECTED

We lacked a certain number of bamboo poles, so we organized a raiding party into those swampy depths. We took all the canoes available and all the men and boys from the school and started out. The ladies went part of the way and we landed them in a palm grove, leaving a few boys with them to see that elephants and leopards and snakes did not disturb them, and also to help get dinner in the shade of the palms. Our canoes cannot reach the swamps as they are barred by fallen trees and shallow water. So overboard goes everybody except the writer, wading waist-deep part

of the way and sinking in mud at every step.

## SOME DIFFICULTIES ENCOUNTERED

Mr. Hobgood had stated that he was going to cut bamboo with the rest. He went overboard with a shout and was soon lost from sight. It was two hours before I saw him again. I did not know whether he was a white man or a red man when he came bringing in his ten bamboo. Part of the men had been back an hour and we had plenty of time to load all the canoes well before the last arrived. If Mr. Hobgood had kept his council I should have thought he had brought his bamboo all the way, but he spoiled it by telling what happened. He had cut ten of the largest bamboo he could find, great long poles. He tied these all together and started back, but very few of those ten reached the canoe, for they were wet and heavy as lead. Moreover, wading in mud and water added to the difficulty. Some of the men helped him with his load and finally gave him another bunch, while they gathered smaller ones.

The Christians helped to gather the material and to "tie" the house. It is a building 50 ft. by 100 ft. It has rooms partitioned off in each corner, as we will use it for our school as well as for church services.

## WORK AND SONG

Now, the house which Solomon built for the Lord was built without noise. Not so the one built at Lotumbe. They sang as they worked and when the women came to mud up the walls one would have thought a whole city was under construction so great was the confusion. But the house was finished and Mr. Hobgood, who had been the leader of the movement, dedicated the building free of debt on April 9th.

The total cost of this building was about one hundred dollars, including the labor, most of which was given free. You now can see why it will not last a hundred years. Perhaps by the time we need another house our friends will give the where-with-all for this needy and worthy work.



## Some Recent Books



*The Definite Object.* By Jeffery Farnol. The author of this story won fame through his "The Broad Highway" which was published a few years ago. The present story has its setting in New York City's darker regions, "Hell's Kitchen" being the scene of much of the narrative. The hero is a young American millionaire, Geoffry Ravenslee, weary of living without an object in life. He finally finds an "object" in the form of a certain "Hermione," good angel of the dark New York community. Plenty of adventure and clean romance, as described in the attractive style of Mr. Farnol, make this an ideal volume for summer reading. (Little, Brown & Co., Boston. \$1.50 net.)

*The Lookout Man.* By B. M. Bower. The atmosphere of a California mountain-top is sufficient to make this an agreeable volume. The story is told of a man who sought solitude in the west, on the mountain, but who, after many adventures, found Marion Rose necessary to his happiness. This story has never been published serially, which is certainly not saying anything against it. (Little, Brown & Co., Boston. \$1.35 net.)

*The Bird Study Book.* By T. Gilbert Pearson. The author of this attractive volume of bird studies is the secretary of the National Association of Audubon Societies, which is proof sufficient that he knows whereof he speaks in this volume. The purpose in the book is to create among the people a keener interest in the wonders of nature as revealed in the lives of the feathered friends of man. The illustrations are very fine and exceedingly helpful in teaching one to "place" the birds. (Doubleday, Page Company, Garden City, N. Y. \$1.00 net.)

*To Mother.* An anthology of "Mother" verse with an introduction by Kate Douglas Wiggin. Here are gathered together the best things that have been written about "Mother," the taste of Mrs. Wiggin serving to exclude commonplace verses, and presenting the work of such writers as William Blake, Rudyard Kipling, Longfellow, Alfred Austin, John Bannister Tabb, Henry Patmore, William Cowper and a hundred others. An ideal gift book for "Mother." (Houghton Mifflin Company, Boston. \$1 net.)



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## A Flag in Every Church

The Presbyterian churches in Cincinnati, O., have accomplished something which should appeal to Protestant churches everywhere. They now have an American flag in every Presbyterian building in the city.

## Methodists Spending War Money

The Methodists have already begun the expenditure of the \$50,000 war fund appropriated by the Board of Home Missions. In Chicago, Bishop Nicholson has appointed a committee of fifty strong men to plan the work in this district. Part of the money will be used to secure the services of stronger pastors in the churches near the cantonments and camps. Methodist chaplains will also be provided with equipment for their work.

## Congregationalists Successful In Home Missions

Although the Congregationalists are not a large denomination numerically, being outnumbered by the Disciples nearly two to one, they are among the foremost leaders of this country in mission work. The Congregational Home Missionary Society reports for 1916-1917 that it helped 2,413 churches and 469 foreign missions which did work in 23 languages. There were organized 75 new churches and 14,546 accessions to the missionary churches are reported. The total expenditures of the society for the year were \$681,498.74. The society does a kind of work that moves Congregationalists to entrust large sums of money to its care.

## Will Try Union For One Year

The Congregational and Methodist churches in Leicester, Mass., will try union for one year. They are forming provisionally the "Associate Church of Leicester." The two pastors will remain, but most of the services will be of a union character, the two Sunday schools being combined.

## Fight Booze with Ads

The Federal Council of the Church of Christ in America plans to hit John Barleycorn some body blows with a million dollars worth of dis-

play advertising to be placed throughout the country. Rev. Chas. Stelzle has been placed in charge of the campaign. They are offering the religious press cuts for the purpose of reaching their constituency. Prohibition as a war emergency measure will be emphasized.

## United Presbyterians Urge Morning Watch

The address of Dr. John R. Mott on the "Morning Watch" has been so well thought of by leaders of the United Presbyterian church that they have arranged to have the address printed and distributed free to every member of their organization who may desire it. The address urges the use of an early morning hour for devotional purposes.

## Cornerstone Laid for Christian Endeavor Building

The Christian Endeavor movement is to have a building as a national headquarters. The cornerstone of the new building was laid on Beacon Hill, Boston, July 19. The ceremony was presided over by Mr. Daniel A. Poling.

## Sunday Schools Honor John Wanamaker

Mr. John Wanamaker is known all over this country as an ardent Sunday school worker. On his 79th birthday recently, he was honored by a letter from the World Association. In his reply he declared that the Sunday school had kept him young.

## War Plans for the Home Folks

Rev. Roy B. Guild, who this year leads the movement of the Federal Council for the more effective organization of local communities in religious work insists that the war program of the church is not all to be for the soldiers and sailors, but for the folks at home as well. He urges especially community socials in which the new soldier songs shall be sung.

## Methodist Preacher Mobbed in Chicago

Methodism is considerably agitated by the mobbing of a gospel wagon and its workers in "Little Italy," Chicago. It is charged by the Methodist workers that the mob was moved to its work by the priest

of a near-by Roman Catholic church. Both the priest and the Protestant preachers were brought into court, the former for disturbing a religious meeting and the latter for obstructing the street. All were dismissed but the Roman Catholic judge threatened the preachers with a fine of \$200 if they ventured into this district again. Another name commonly given to the neighborhood is "Hell's Corner." The Methodists insist they are going back.

## Religious Speakers on Conservation

The government is going to enlist the services of many volunteer religious workers who will interpret the conservation movement to America. A school will be held in Washington, August 28-31, in which instruction will be given these speakers by the now nationally famous Mr. Hoover and a number of other able leaders. It is hoped that a large corps of these speakers will spread throughout the country the information which will prevent poverty and distress during the remainder of the war period.

## Y. M. C. A. Uses Moving Pictures

The Y. M. C. A. is rapidly mobilizing its forces to spend wisely the millions that were entrusted to its care at the beginning of the war. Among its recreational plans will be the use of moving pictures. In 343 cantonments, camps and posts, 1,126 programs will be rendered weekly. In the south two motor trucks will be used to carry entertainment to troops in out of the way places. It is said that Mary Pickford is the most popular movie actress with the soldiers, who do not care much for war pictures or for moralizing.

## Dr. Clark Calls Millions Campaign a Success

Dr. Francis E. Clark declares that the Million Campaign for the Christian Endeavor societies has been a success. Reports cannot be secured from the whole world but it is believed all the goals of the movement were realized. The number of new societies formed in the United States was 8,206 and the number of new members more than 718,435. A set of "Biennial Plans" for the next two years are being formulated. There is every evidence of a healthy activity in the movement.



# Social Interpretations

By ALVA W. TAYLOR

**THE NEXT STEP IN DEMOCRACY.** By R. W. Sellars, Ph. D., Assistant Professor of Philosophy in the University of Michigan. 275 pages. \$1.50.

It has not been many years since a man favorable to socialism could not have held a university chair. It bodes well for scholastic freedom that it is no longer so. Professor Sellars is more an apologist than an advocate in this book. He refuses to define socialism, reminding us that even Marx himself never did it. Socialism, he contends, is not a doctrinaire system, but a movement, a prophecy rather than a program, a manifestation of the *zeitgeist* wherein an unrest precedes reform and better times—a groaning of creation awaiting the redemption that is to come. There are those who make it a creed and dogmatize it, but the formulas follow instead of precede great social and thought movements. Like democracy, socialism must proceed by the trial and error method; it will be an evolution with revolutionary episodes perhaps. The democracy of today is not that of Rousseau's or even Jefferson's definitions; neither will the social system of a century hence be that of Marx' and Engel's definitions. It is founded essentially, he argues, upon a faith in man and a desire to free the least of men from his economic handicap; it is a sort of "will to believe" in humanity and the possibility of equalizing opportunity in a better manner. Of course, it challenges present-day institutions and would recenter social gravity on human welfare instead of upon private profit. The dogmas of so-called scientific socialism, objections to and misapprehensions regarding socialism are dealt with and a very able treatment given the subjects of social justice and the ethics of labor. Such a treatise promotes fair thinking.

\* \* \*

**AN INTRODUCTION TO SOCIAL PSYCHOLOGY.** By Chas. A. Ellwood, Ph.D., Professor of Sociology in the University of Missouri. 343 pages. \$2.00. Appleton.

As a scientific sociologist Prof. Ellwood has achieved front rank, and this volume is a distinct contribution to technical sociology. The interest of readers of this page is not technical or professional, however, and no attempt will be made here to review the volume from that angle, but to outline its worth to the non-technical reader. Society is a composite of persons who are governed and related chiefly on the men-

tal side of their natures; thus psychology becomes the principal factor in sociological study because it explains these mental inter-relations. But we are not purely reasoning beings, acting through free logical processes, but creatures of instinct, habit, emotion and servants to custom, tradition and creeds. To understand all the reactions men make to one another, to events and to ideas one must know the basis of physical reaction in these more or less non-rational things. With these processes explained we are ready to inquire into the causes of passing events and basis of social progress and to determine methods for promoting it. If the lay reader would understand the Russian revolution or the tilting of the Chinese reform movement to varying angles, the why of labor wars, race riots, and wars, and if he would comprehend Billy Sunday's revivals, the excitement of election campaigns and all such passing phenomena he will find the analysis of social interactivity in this book that will enable him to do so. If he has been won by superficial reading to partizanship to "economic determinism," "pain and pleasure economy," theories of "imitation," etc., this volume will show him they are each true in a measure and play their part, but that no one of them is a solution of social progress. Every intelligent modern man should know something of the laws of the society in which he lives and the means by which social good can be promoted. Professor Ellwood defends the educational process stoutly against all determinists and hard and fast theories of environmental influence, but he evaluates these things at full worth and explains their bearing upon the educational process by which society must progress.

\* \* \*

**SCHOOL AND COLLEGE CREDIT FOR OUTSIDE BIBLE STUDY.** By Clarence Ashton Wood. 317 pages. World Book Company. \$1.50.

In this survey we have the most complete study of the movement for giving regular school credit for Bible study that has ever been published. The movement is now nation-wide, and this study is an invaluable handbook of its progress and possibilities as well as a plea for its consummation. The state of progress is reviewed and objections considered and the various plans used clearly stated in detail, covering all the states and hundreds of localities. The movement has proceeded from the higher institutions downward but bids fair to soon take

hold of that most necessary of all places—the grade school. The Greeley and Gary and North Dakota plans are well known, but the manner in which many states are arranging for high schools to do accredited work through arrangements with the local school authorities is not so well known. The wide sweep of the movement lies just here, however. Any plan used demands teachers in the churches of ability equal to those of the corresponding grade in the school giving credit; this means an immense improvement in Sunday School teaching. The course pursued must also be one of public school grade of materials. The work done must be equal to that done in the schools, and that means vast improvement in Sunday School study and recitation. The author's desire to promote only non-sectarian arrangements led him to understress such work as that done at the Universities of North Dakota by Wesley College, at the University of Oregon by Eugene Bible University and at the University of Missouri by the Bible College of Missouri. For instance, the last named deserved more than dismissal with a sentence saying credit is allowed for work done in a "denominational college situated near-by." A high-grade Bible College with three teachers, nine accredited courses, and nearly two hundred students doing the work, has something to offer.

\* \* \*

**RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL.** By George U. Wenner. 191 pages. 50 cents. American Tract Society.

Dr. Wenner's book antedated Mr. Wood's work. It is a shorter, but not less able treatment and does not give the full review of efforts being made. It discusses the problem maturely, taking up such questions as the parochial school, the relation of psychology to moral instruction, and the type of teaching demanded. The plan of study approved, however, will not commend itself to many because of its ecclesiastical character; the modern demand is for moral instruction rather than that of worship and catechism.

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# The Sunday School

## "Booze" and Lose

The Lesson in Today's Life\*

By CHARLES H. SWIFT

**M**ODERN psychology has made hero-worship a vital factor in the educational process of our children; having discovered that, in later childhood and in early adolescence, the mind delights to live among the heroes of earth. Daniel has always been a hero to the child because of his daring bravery in honoring God and in refraining from defiling His body. His reverence for Jehovah and for personal purity make a strong appeal to the adult mind as well.

It is needless to go into any scientific discussion of the effects of alcohol on the human body. Suffice it to say that even the medical profession has dropped alcohol from the list of medicines. Surgeons hesitate to operate upon a body soaked in alcohol. Vital statistics show that the death rate is higher among alcoholic drinkers than among total abstainers. Insurance companies list the use of alcohol among the vital diseases, in determining a person's fitness. The verdict of science is that alcohol is destructive. "Booze" and lose, is its final judgment.

More important is its deadly effect on human efficiency. Large railroad systems, industrial plants, business houses and companies, having realized this fact, prohibited the use of alcoholic drinks by their employees. Examine your own community for examples of this. Booze and lose is the verdict of countless tragedies enacted in city, hamlet and open country. The clerk, the artisan, the student, the business man, the lawyer, the doctor, yea, the minister, have been living witnesses of this solemn judgment.

\* \* \*

The present titanic struggle is teaching the world this lesson. Russia clearly saw that it was vodka or victory and, for the sake of an efficient army, outlawed the former. England realizes that if she would win this war, she must first uproot the drink habit. France has experienced the same. In our own coun-

try the present agitation against the liquor traffic and the drastic measures of President Wilson in prohibiting saloons and dispensaries near the camps are further evidence of our principle. If booze means to lose in personally efficiency in times of war, what sane mind can justify it in times of peace?

The question is more than one of personal efficiency, as important as this may be. In fact, the evil effects of the traffic are too far-reaching for the individual to be permitted to decide the question for himself. The traffic has reached such gigantic proportions as to compel society to grapple with it. Just as the determination of the use of fire arms, the sale of drugs, and a thousand and one other personal rights pass over into civic duty as society develops from a simple to a more complex form, so the use of alcohol must eventually be made illegal for the safety of society.

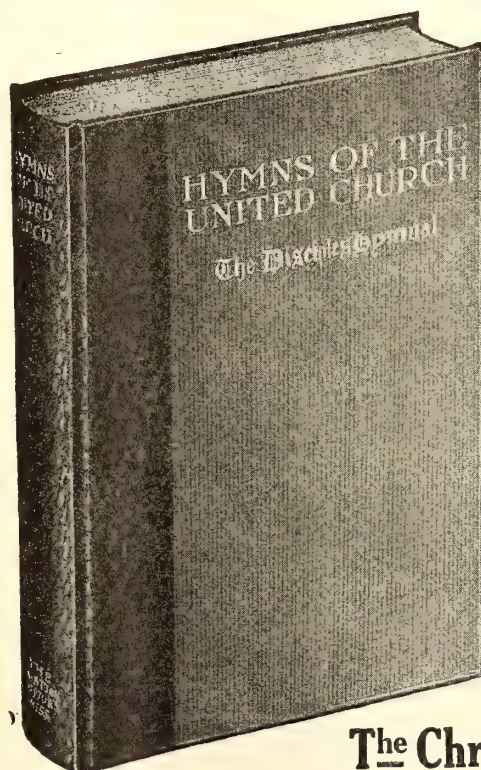
\* \* \*

Especially is this true in a dem-

ocracy. If the carrying of fire arms is considered dangerous to society, much more so should the use of alcoholic beverages be so considered. If the sale of drugs is restricted by law for the safety of the people, why not include alcohol on the same ground? The political corruption, the civic graft, the social impurities, as well as the personal injuries caused by the traffic justify society in branding it as a menace of sufficient magnitude to legislate against its further existence. As a breeder of vice and crime, poverty and pauperism, disease and law violation, it should be as positively dealt with as society handles the gambling den, houses of ill fame, or any other breeder of social disease. As an anti-social and an anti-patriotic force, it should not be tolerated in a democracy. Booze and lose becomes a social verdict.

Civilization cannot poison itself and hope to remain sound. The highest form of culture does not come from a nation of boozers. Lowered ideals and standards because of alcohol's vitiating effect cause degeneration and final disintegration. Booze and lose must be the final sentence pronounced upon our American people if she continues to tolerate the traffic. Her salvation is the complete uprooting and utter destruction of society's deadly enemy.

*The Most Beautiful Hymnal Ever Produced by the American Church*



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**The Christian Century Press**

700 East 40th Street, Chicago

\*This article is based on the international Uniform lesson for September 9, "The Benefits of Total Abstinence." Scripture, Daniel 1: 8-20.



# The Bethany Graded Lessons

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A NOTABLY SUCCESSFUL ATTEMPT TO PRESENT RELIGIOUS TRUTH IN A REASONABLE, ATTRACTIVE AND EFFECTIVE WAY TO YOUNG AND OLD. IT RESULTS IN AN ACCURATE KNOWLEDGE OF BIBLICAL FACTS, AND IN A VITAL APPRECIATION OF SPIRITUAL TRUTH.

---

**Spiritual:** The great purpose of religious education—the training of mind and heart and will to “see God” and feel God in the world of nature, history, and especially in the revelation of His will in the life of the Savior of men—is not made subservient to the presentation of mere historical facts. The study of the Bethany Graded Lessons grows *Christian character*; it does not simply produce scholars.

**Thorough:** Not a hop-skip-and-jump compromise scheme of study, made as easy as possible. *Thoroughness* is not sacrificed to the minor end of *easiness*. Each year of the life of child and youth is provided with a Bible course perfectly adapted to that year. The Bethany Graded Lessons are psychologically *correct*.

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if it is willing to take religious education  
seriously, you must have the*

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of genuine study of religion.*

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| 9         | 10 | 11 | 12 | 13 | 14 | 15 |
| 16        | 17 | 18 | 19 | 20 | 21 | 22 |
| 23        | 24 | 25 | 26 | 27 | 28 | 29 |
| 30        |    |    |    |    |    |    |

**This Is the Month**

Now is the time for all good churches to come to aid of the Financial Friend of Churches that have no other Financial Friend. Send all offerings to

**G. W. MUCKLEY, Secretary**

**603 New England Bldg. KANSAS CITY, MO.**



amount to over \$30,000. It is hoped to see it reach \$50,000 before the 30th day of September. Two gifts have recently come for \$500 each, one from Indiana and the other from Oregon. The Association's annuity bonds are Liberty bonds in the highest sense of the word. They represent a good income for the holder and deliverance from poverty and distress for the widow and the orphan. The John H. Carrell farm has just been sold for \$10,000. Mr. Carrell deeded this farm to the Association five years ago for \$9,500 on the annuity plan. This makes one of the largest annuities the Association has ever received.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—Miss Laura Lynn Major, daughter of A. E. Major, pastor at Whitewright, Tex., will sail for China August 30. This is the second daughter that this missionary family has given to the mission field. Dr. Leta M. Pickett, of the Philippines, who is now located in Dallas during her furlough in the homeland, being her sister. She goes to China under the auspices of the Christian Woman's Board of Missions, and will be located for a year in Nankin doing language work. After this her station will be Nantung Chow, where a girl's school is to be inaugurated. Miss Major is a brilliant young woman of deep piety and consecration. She graduated from the University of Minnesota and has since done three years' work at Indianapolis in the College of Missions.

—Herbert Swanson, who has been in the University of Chicago the past year, will remain another year for his master's degree. He graduated from Drake a year ago. His wife, who was Estella Saunders, graduated in the same class from Drake. They plan work on the mission field, wherever called.

—Claude E. Hill, national superintendent of Christian Endeavor for the Disciples of Christ, begins in September a tour of the larger cities of the Middle West in the interest of Christian Endeavor.

—The Christian Endeavor session of the Kansas City convention will be held October 28. The speaker will be Daniel A. Poling, of the United Society of Christian Endeavor of Boston, Mass. The societies have contributed more money for missions and to the support of the National Board than in any previous year.

—C. N. Bigelow, pastor of the Mondamin Avenue church, Des Moines, has decided to go to the war fields as an army chaplain.

—E. T. Cornelius, who is to take the position formerly occupied by Guy Inman at Pietras Negras, Mexico, is the living link of the Forney (Tex.) church, and on his way to his station he stopped off and preached at Forney.

—President James N. Crain, of Carr-Burdette college, Texas, has resigned to accept a position as chaplain in the United States army that will go to France within six months.

—John P. Sala, who will assume the duties of New York State Secretary this autumn, is spending the month of August at his summer home on Lake Erie, near Madison, O.

—Bruce Brown reports over 100 accessions to the membership at South Park,

Los Angeles, through the meetings held by H. E. Wilhite and Buell Fuller.

—The Kansas State Convention will be held this year at Kansas City, Kan., October 23-24, instead of at Dodge City, as agreed upon last year. This change in date and place will make the convention the largest ever held, because of the coming of the national convention to Kansas City, Mo., at this season.

—The Kentucky State Convention will be held this year at Campbellsville, September 17-20. Clyde Darsie, of Mt. Sterling, will preside at the opening session, E. W. Elliott, of Glasgow, preaching the convention sermon. Among the convention speakers are R. N. Simpson, J. H. Stambaugh, E. L. Miley, G. W. Muckley and others. H. W. Elliott is the Kentucky State Secretary. A. L. Boatright, of Paris, Ky., will lead the music. W. G. Montgomery is pastor at Campbellsville.

—John D. Hull, who leads at Portland, Ind., reports that since the beginning of his work there three years ago \$9,180.43 has been raised on a mortgage. Mr. Hull spent part of his vacation this year at Winona Assembly and Tippecanoe Lake. On his return trip, in his auto, the machine kicked and Mr. Hull suffered a serious injury in one leg; he is now under the doctor's care.

—Ernest C. Mobley, minister at First Church, Amarillo, Tex., reports that the building there has been renovated throughout, so that the entire building looks as new. The congregation paid a \$7,500 indebtedness on April 1. The Bible School has elected a cabinet and will take up its work in a more modern way. Christian Endeavor is on the boom at this church, there being two prosperous societies.

\* \* \*

#### IN THE REALM OF CHURCH EXTENSION

The Board of Church Extension is probably the most popular missionary organization among us—with some churches. Those churches that hold the Church Extension Board in such high esteem are the ones expecting loans or needing money to pay for a building. Sometimes the Board is not so popular with these same churches, after the money has been advanced and the time for a payment of principal and interest arrives. But the Board understands how this is, because they have been in the business since George W. Muckley was

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a young man, and everybody knows that George is now past the meridian of life, and starting down the shady lane, regardless of his youthful appearance. Those who are so unfortunate as not to know this genius of a Secretary have missed at least one-half of life. And Church Extension is also popular with some of the larger hearted churches, those who never fail to take the annual offering during the month of September, or see that this work shares substantially in the local church budget.

And Church Extension is popular with the preachers. They know that without Church Extension we would have been a "disappearing" brotherhood with the death of Alexander Campbell. Church Extension saved the day starting back in 1888. After Mr. Campbell's death in 1866, records show our movement wobbled some; in fact, it may be said to have gone clear off the road and into the ditch in some places, largely because we had so many congregations meeting in school houses, rented halls, and in the homes of the brethren. Then came Church Extension, with its helping hand, starting in a small way and increasing its work as it grew, and "now look at the blame thing." In spite of its \$1,300,000 fund, in spite of the increased loaning power, in spite of the zeal of the secretaries, it needs \$50,000 this September. The secretaries tell me they really could use \$100,000 and ought to have that much, but Secretaries Muckley and Booth are modest men. Those who know them will bear testimony to that fact, hence they are asking only for \$50,000 from the churches in September. One of the good friends of the work put his testimony into poetic verse. It may not pass the censorship of polished poets, but it got by with us, and we pass

## William Woods College

FULTON, MO.

Announces to its Alumnae, Students and Friends that it cannot accept further reservations for the coming school year. Every room, including the new Senior Hall, is taxed to its capacity.

Reservations for 1918-1919 now being received.

JOS. A. SERENA, PRESIDENT



it on to our readers for what it may be worth.  
 "Church Extension builds the houses  
 Wherein Gospel sermons ring;  
 Thus the tale of man's redemption  
 Here and there with love we bring.  
 "Church Extension loans the money,  
 Helps the weak to do the things  
 That will make them strong and happy  
 While the Word abroad they fling.  
 "Church Extension keeps on building,  
 Never stops e'en while we sleep;  
 Grows and doubles, e'er increases;  
 Adds the interest to the heap."

## DISCIPLES DIVINITY HOUSE of the University of Chicago

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HERBERT L. WILLETT, Ph. D., Dean.

CHARLES M. SHARPE, Ph. D., Executive Head.

I did not write this poem. I did not even trim or water it any, leaving that to the editors. *Remember September and Church Extension.* E. E. ELLIOTT.

7:45—The Illinois Disciples Foundation, Stephen E. Fisher, Champaign.  
 8:15—Music.  
 8:20—"The European War in the Orient," Herbert L. Willett, Jr., Beirut, Syria. Adjournment.

Thursday, September 13

Morning

9:00—Bible Study, C. E. French, Virginia.  
 9:15—Convention Business, Reports of Committees, etc.  
 10:15—"Community Problems," R. E. Hieronymus, Urbana, Community Adviser, State University.  
 11:00—"The Present Status of the Men and Millions Movement," Abe E. Cory, Secretary, Cincinnati, Ohio.  
 12:00—Adjournment.

Afternoon

1:30—Bible Study, C. J. Robertson, Gibson City.  
 1:45—"Social Control Through Religious Education," W. C. Bower, Lexington, Ky., Dean Department of Education, Transylvania College.  
 2:30—Ministerial Relief, W. R. Warren, Secretary, Indianapolis, Ind.  
 3:15—"Women and the Church," Mrs. W. H. Hart, Benton.  
 3:45—"The Call of Chicago to the Disciples of Illinois," W. G. Winn, Secretary Chicago Christian Missionary Society.  
 4:30—Adjournment.

Evening

7:30—Bible Study, B. H. Cleaver, Canton.  
 7:50—"Religious Education in a Democracy," W. C. Bower.

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## Program of the Illinois Convention

At Taylorville, September 10-13

### CHRISTIAN WOMAN'S BOARD OF MISSIONS

Monday, September 10

Evening

5:00 to 7:00—Young Woman's Circle Conference and Luncheon. Miss Bertha W. Pease, Latham, presiding.  
 7:30—Song Service, led by Prof. W. E. M. Hackleman, Indianapolis, Ind. Scripture Reading and Prayer, Mrs. Anna Barbre Colegrove, State Vice-President, Taylorville. Naming of Convention Committees. Announcements.  
 8:15—Address, W. E. Gordon, Missionary to India. Benediction.

Tuesday, September 11

Morning

9:00—Praise Service, led by Prof. Hackleman.  
 9:15—President's Message, Mrs. Lura V. Porter, Carthage. Reports: Corresponding Secretary, Miss Jennie Call, Springfield; Treasurer, Miss Henrietta Clark, Jacksonville; Auditor, Mrs. Don Jones, Springfield; Young People's Work, Miss Effie L. Gaddis, El Dara; State Literature Committee, and Presentation of State Banner.  
 10:15—Business Period: Recommendations of the State Board, Miss Call. Reports of Convention Committees.  
 11:00—The Five-Year Campaign: Slogan and Aim. (Repeat in concert, all standing.) Illinois and the Campaign. Period of Intercession. The Campaign Hymn, "O Zion Haste." (All standing.)  
 11:40—"Helping from the Other Side." Song.  
 12:15—Adjournment.

Afternoon

2:00—Song and Praise Service, led by Prof. Hackleman.  
 2:15—Address, Mrs. J. McDaniel Stearns, International Secretary of Development, Indianapolis, Ind.  
 2:50—Song, "America."  
 3:00—Address, "The Congo," Mrs. Lillie Boyer Hedges, Missionary to Africa.  
 3:30—Address, "Jhansi" (Illinois' Centennial Station in India), W. E. Gordon.  
 4:00—Boys' and Girls' Hour, Miss Gaddis presiding. Song. Address, Mrs. Fanelia Paine, Abingdon. Presentation of State Banner. Missionary Play, by Taylorville Triangle Club.  
 5:00—Adjournment.

\* \* \*

### ILLINOIS CHRISTIAN MISSIONARY SOCIETY

Tuesday, September 11

Evening

7:30—Devotions, T. L. Stipp, Chaplain Soldiers' Home, Danville.

7:45—President's Address, Homer E. Sala, Peoria.  
 8:15—Music.  
 8:20—The New Plan of State and District Work, H. H. Peters, Bloomington. Benediction.

Wednesday, September 12

Morning

9:00—Bible Study, A. L. Huff, Charleston.  
 9:15—Business, S. H. Zendt, President of the State Board, presiding. Report of Board of Directors, W. S. Rounds, Secretary, Taylorville. Report of State Secretary, H. H. Peters. Report of Treasurer, John F. Shepard, Normal. Report of Treasurer of Permanent and Student Aid Fund, M. L. Harper, Eureka. Report of Auditor, C. A. Dennis, Normal.  
 10:15—Laymen's Symposium on the Church's Life: Church Publicity, Herbert F. Wilson, Decatur, Advertising Manager Decatur Herald. The Church School, H. L. Fowkes, Taylorville, County Superintendent of Schools, Christian County. Financing the Church, C. M. Thompson, Urbana, Dean Department of Economics, State University. The Men of the Church, Matthew Bolan, Havana, Postmaster. An Efficient Eldership, W. K. Whitfield, Decatur, Judge of the Circuit Court. The First District Building Syndicate, J. W. Ross, Walnut, Secretary.  
 11:45—In Memoriam, N. S. Haynes, Decatur, and B. H. Sealock, Illiopolis.  
 12:00—Adjournment.

Afternoon

1:30—Bible Study, W. T. Walker, Washburn.  
 1:45—Eureka College Session, President H. O. Pritchard, presiding. Music. Ten-minute Addresses: "Ministerial and Missionary Supply"—As Seen by the Minister; As Seen by a Layman; As Seen by the Church; As Seen by the College. Music. Address on Education. Music. Business.  
 3:45—"A New Emphasis in Our Plea," D. N. Wetzell, Pittsfield.  
 4:15—Adjournment.  
 6:00—Eureka College Banquet.

Evening

7:30—Bible Study, W. B. Clemmer, Rockford.

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### WHY SEND YOUR PREACHER TO THE KANSAS CITY CONVENTION?

1. Preachers are the best convention attendants we have in our conventions. They usually attend every session, and long for more.

2. Preachers feel responsible for the convention. If they are in the sessions, the meetings are successful. Take the preachers out even for one session, and it is a failure before it begins.

3. The convention needs the preachers. No matter how many business men and women are attending the convention, it cannot operate successfully without the preachers.

4. The preacher is the individual above all others who goes home and attempts to put into execution the suggestions put forward at the convention. If the preacher stays at home, his feeling of responsibility for a given enterprise is bound to be less than it would have been had he been in the convention and seen and heard the thing under discussion.

5. The preacher is the "general manager" of the home church. Whether he wants to be or not, he is that person when it comes to managing the Lord's business. He gets many ideas for "running the business" at the convention.

6. The preacher is entitled to a trip to the convention and his entertainment at a hotel at the expense of his church. Not every church recognizes this, but that does not prove it "isn't so."

7. A preacher who attends conventions is a better preacher than one who stays at home, regardless of other advantages or disadvantages. He will make a better speech and do better pastoral work "after attending a convention" than "before attending."

8. Every church owes its preacher a convention trip each year, in addition to his salary. It is not usually in the contract of employment, but it ought to be.

10. Convention attendance is fully as important to the preacher as books, maps, charts, and banners, and twice as useful, and this is not discounting the value of such articles.

11. If you send your preacher to the convention, you will have better preaching all during the year. He will be a better man, and your church will be a better church because of the contact with the convention.

This is not guess work. The above are facts capable of demonstration over and over again in every State in the Union.

*Send your preacher to the Kansas City Convention October 24th to 31st, 1917.*

E. E. ELLIOTT, Press Manager.

\* \* \*

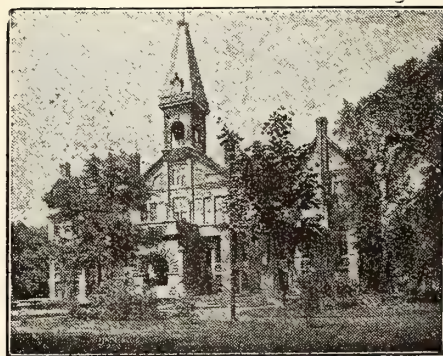
### SOME IMPRESSIONS OF THE BETHANY ASSEMBLY

It has been the intention of the writer for some years past to visit Bethany Assembly, but have been hindered until this summer and then was permitted to take in a week of the Assembly and drink in the spirit of good fellowship and brotherly love of the place.

My first impression is that all too few of our people know of Bethany Assembly as it is, or surely more people would spend their vacation periods there. The place itself is restful for those who are weary and cannot but be a blessing to such in the atmosphere of freedom from restraint of toil and the fellowship to be had of the best of our preachers and lay members.

Then for those who seek for greater efficiency in their work for the Lord,

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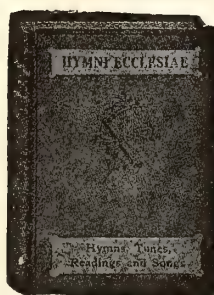
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For those who love to spend their holiday seasons in the advantages of chautauqua work and lectures, this is a great religious chautauqua and the lectures are superior to any heard on the platforms of popular chautauquas; and it is all pertaining to our work, our position, and our purposes as a people.

This year those who heard the great lectures of Prof. Snoddy could not be otherwise than impressed with the greatness of the position of the Disciples of Christ in this age as he unfolded the social, economic, and religious conditions of the people at the time of our appearance over one hundred years ago. Then his ability to popularize so technical a subject as Psychology and Philosophy and even there make the teaching of the Bible so applicable to real needs of man, mentally, socially, and religiously, was an inspiration to all, as was manifested by the way the people crowded into the tabernacle at the hour for his lectures on these themes. He is a believer in the Bible, the interpretation of it by the Disciples of Christ, and in the power of the gospel unto salvation; and so must all have become who followed him in his lectures.

C. C. Morrison brought us some inspiring messages on "Christians in War Times." Most of us realize how hard it is to adapt our language to the spirit of the times in which we live and perhaps are puzzled as to whether or not we should do so, but those lectures of Mr. Morrison breathed of the Christian spirit and made it more evident that our part in the great calamity now afflicting the world is to act the part of citizens of the Kingdom of Heaven first and let that shape our attitude toward other questions pressing for attention.

John E. Pounds always had a message for the heart, but it made its appeal to the reason as well, and his messages so grew upon us that sermons will be preached in many places as inspired by his messages.

Altogether, it was a big constructive program and brethren in danger of drifting apart must have been made to know each other better and so to appreciate more the honesty of purpose of all.

Argument was in the air, but the disputants lost all feeling of personal antagonism that such might have engen-

dered in the general good fellowship of the dinner-hour and met with smiles and greetings, and the fact that after all we are honest and we are brethren stood out as a matter of first importance. Many shades of thought were represented on the grounds and in the tabernacle, but the common tie of Christian fellowship was most in evidence.

Last, but not least, in at least potential possibility, for good were the evangelistic sessions. The growing disinclination of pastors and churches for evangelism and the evangelistic meeting is evident. It is just as evident that this ought not so to be. The impression made of which we were most cognizant was that some adjustment is needed. Nor is the adjustment to be altogether a one-sided one. Pastors have noted objectionable features about the practices of some—perhaps many—evangelists, and so more worthy evangelists have suffered in the class.

Pastors need to know that there are many true men among the evangelists and to appreciate them for their work's sake.

Evangelists need to adjust themselves to the changing conditions among the congregations so far as this may be done without sacrifice of truth. This is an interesting study, and my strongest hope for the Assembly is that future sessions may come to a more satisfactory adjustment than the Assembly this year was able to reach. Innuendoes are not argument, insinuations as to loyalty or disloyalty only widen the gap. Let us know each other and know the subject upon which we speak, and then learn to love as brethren, and then we are on the way to a united evangelistic program.

J. F. BICKEL.

Danville, Ill.

\* \* \*

#### William Woods College Full

It was a fortunate thing that the board of managers of William Woods College determined to build a new dormitory for us this September for had they not made provision for the increased enrollment it would have been necessary to refuse all applications after July 31, for at this date the old capacity of the school was found to be absolutely inadequate. The new Senior Hall will not only take care of all the seniors for this year, but some of the special honor students be-

sides, and by August 20 this added dormitory was full, then the school began re-arranging plans and have rented several rooms adjoining the campus. Everything is full at this time and the school is refusing further applicants. In consequence William Woods will open with the largest enrollment it has ever had since it became a standard institution. The prospects are very fine for a great year.

Joseph A. Serena, President.

## MILLIONS 'STARVING IN BIBLE LANDS



**Immediate help is necessary** to save the remnants of peoples once happy and prosperous in Armenia, Syria, Caucasus, Persia, Egypt, Palestine.

**Christian America is called upon to provide bare necessities** for 2,144,000 homeless dependent people in these lands. Thousands of them are orphans.

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**Regular continuous contributions** are needed. All money handled without expense. Send offerings to **Herbert L. Willett, Jr., 1119 Association Bldg., Chicago**, or to the Christian Century, and receive receipt and credit through our columns.

## Advance News of the Kansas City Convention

The chief speaker for the Commission for the Promotion of Christian Union will be Bishop C. P. Anderson, of Chicago.

The Christian Endeavor Session will be held Sunday evening as usual. The speaker will be Mr. Daniel Poling, of the United Societies of Christian Endeavor, of Boston, Mass. The report of the Board will show more new societies organized this year than in any previous year in history. The societies also contributed more money for missions and to the support of the National Board than in any previous year.

The Church Extension address will be made by John E. Pounds, on the subject "The Call of the Temple." The report of the Board of Church Extension will be the best in its history, barring only the Bondurant Estate last year of \$65,000, which was exceptional. This is the best year for annuities in the history of the Board.

The Foreign Society Session will have a devotional address by Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, and a set address by Charles S. Medbury at the morning session. L. N. D. Wells, C. H. Winders, and D. W. Teachout will make the society reports. Bert Wilson and C. W. Plopper will report for the home base. In the afternoon there will be a most interesting symposium by business men, T. F. A. Williams, Lincoln, Neb., Paul B. Hanks, Wellsville, N. Y., Harry H. Rogers, Tulsa, Okla., Judge Jesse F. Holt, Sherman, Tex., T. G. Walling, Tulsa, Okla., and President T. C. Howe of Butler College. The reports from the field are expected about September 1, and advance figures for the work are not available at this writing.

Reports from Transportation Managers throughout the country indicate a healthy interest in the convention.

E. E. ELLIOTT, Press Manager.



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# THE CHRISTIAN CENTURY

Vol. XXXIV

September 6, 1917

Number 36

## Christ and Fighting

By Wilfred T. Grenfell

A Patriotic Number

CHICAGO



THE MANY REQUESTS for samples of the Bethany Graded Lessons now coming in and the large number of new schools that have already lined up as "Bethany" schools indicates that there will be an unprecedented increase in our Bethany Graded business for the coming quarter. The Graded plan fails only when *poor or indifferent* study materials are used. *The Bethany Graded Lessons do not fail!* They have stood the test! Has your school given this literature a trial? If not, write us for our very liberal introductory offer and ask for returnable samples. Whether your school is large or small, the "Bethany" will fill your need. Address: Disciples Publication Society, 700 E. Fortieth Street, Chicago, Ill.

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- Rev. Frank Waller Allen, Springfield, Ill.: "Without a peer."
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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

\* \* \*

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regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

\* \* \*

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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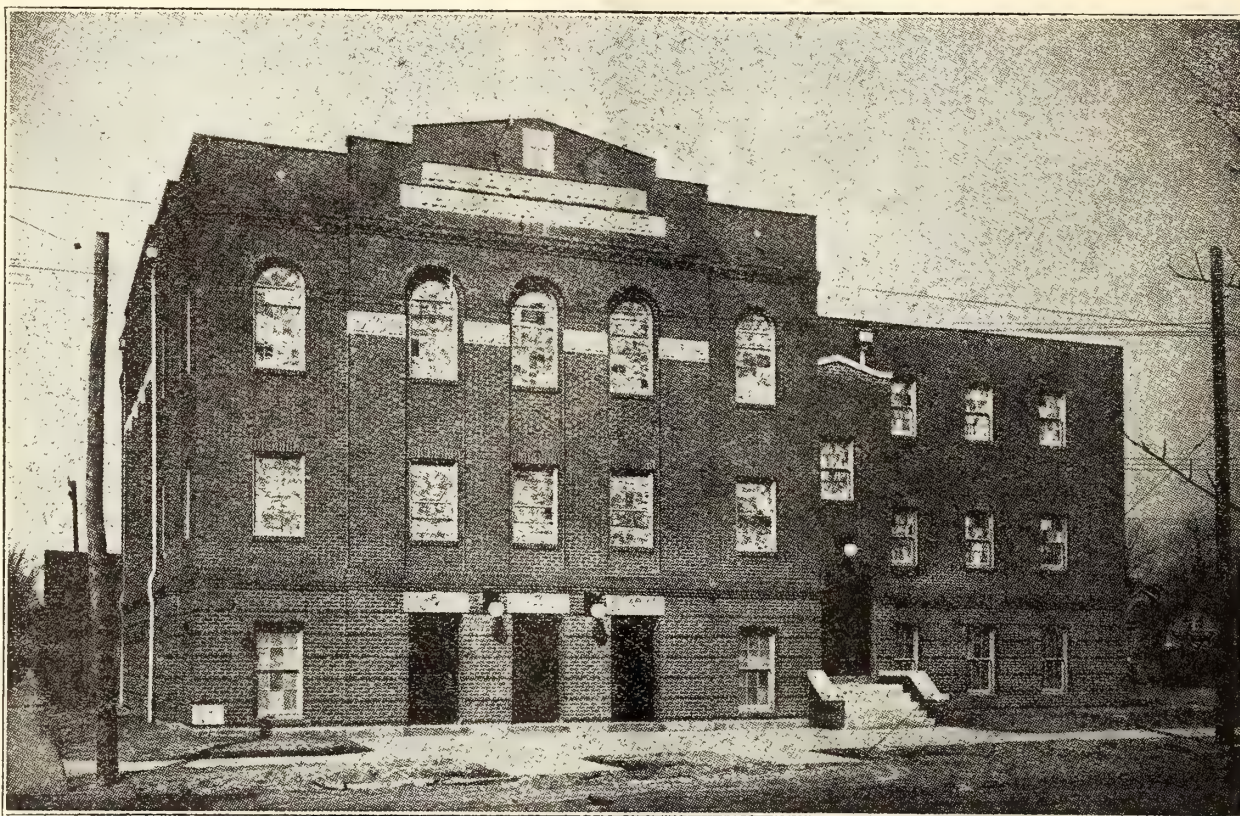
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## DISCIPLES PUBLICATION SOCIETY

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Howett Street Church, Peoria, Ill.

## One of the 1838

One of the greatest things that the Board of Church Extension must do is to help churches that have only plain, square, buildings, and are getting nowhere, to erect adequate buildings, up-to-date for graded Sunday school and departmental work. There are more than one thousand churches of this kind in the United States today that ought to have new buildings, and must have them or they will die.

Perhaps one of the most outstanding examples of this kind is the Howett Street Church, Peoria, Illinois. It had a plain frame building. A friend donated a lot at the side of the church and in the summer time classes were arranged around tables with large umbrellas over them to keep off the sun. The attendance ran up to 350, but when the frosts of winter came these birds flew off to warm places and the Sunday school dropped down again to about 200 or 225 in the little frame building. Every available space was used. In the little room to the right of the pulpit were two shelves supported by chains and occupied by children whose teacher sat on a step-ladder.

A loan of \$15,000 was promised by the Board of Extension to assist them in erecting their \$40,000 plant. This church is now strictly modern in every way with 33 rooms and Bible school departments for beginners, primary and junior.

This church is in a neighborhood of 15,000 people where there is no other Protestant church to serve the community except a German Lutheran church. A Children's Play Ground built by a benevolent citizen at an expense of \$250,000 is just two blocks away. Three blocks away is a fine school building. A German Catholic baker just across the street donated money to the building and says that he will continue to support this work because it is one of the greatest in the city of Peoria, and a necessity in the community.

This is just one of the 1,838 churches aided by the Board of Church Extension. Much more will be done with the \$200,000 from the Men and Millions Movement.

**Men and Millions Movement**

**222 W. Fourth St., Cincinnati, O.**



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

SEPTEMBER 6, 1917

Number 36

## Religion and World Politics

OUR WORLD PROBLEMS ARE TO BE SETTLED BY RELIGION.

It was but a few days ago that President Wilson replied to the overtures of the Pope of the Roman Catholic church with reference to the peace proposals made recently by the Roman pontiff. We are all aware that the President of the world's greatest republic has decided against peace on the basis proposed by the Pope. There was a time in the world's history when a proposal like this from a Pope might have had more favorable consideration.

Why did the Pope fail in his peace proposal? Because no nation may be sure of a disinterested judgment from Rome. A Roman proposal comes not only from the spiritual head of a great religious organization, but from a man who pretends to be an earthly ruler, who maintains a small army and sends ambassadors to courts. As an earthly ruler, the Pope has his allies and his enemies. These facts have prevented his earnestly seeking for some one who will show us the way to a righteous and lasting peace.

It was the worldly entanglements of the Pope which made him strangely silent while his spiritual children were being murdered in Belgium and while their churches were being destroyed. The Pope has looked upon the world situation much of the time from his viewpoint as one of the rulers, and not as the spiritual father of all who love our Lord Jesus Christ. In his personal life, there is much that is good and beautiful to praise. But he is the victim of a system and of a history which tie his hands and blur his vision.

Nor can we imagine Protestantism being organized in such a way as to end the war. Even though our sectarian divisions were to fade away in these terrible times, even though the sense of the world's need should lead us to recognize some one great soul as the spiritual father of all Protestantism, he would still be impotent to effect the peace of the world. We might stretch our imagination to the farthest limits and think of all Christians in the world as organized under one great pontiff or leader, and still we could not believe that the fact of this compactness of organization would be able to stand against the world's organized hate.

★ ★

This does not surrender, however, the proposition that our world must yet solve its problem by the spirit and teachings of Jesus Christ. What we need for this hour is not a High Priest at the head of a great hierarchy, but a Prophet whose authority shall be in the self-witnessing power of his message. The great Christian President of our republic has gone far to carry Christian idealism into the world situation, but

the work is not yet complete; if it were, we should now have peace.

Our western world has been converted only superficially to the religion of Jesus Christ. The missionary to Russia won the king a thousand years ago and the king drove his subjects into the river to be baptized. The love of Odin and the inner meaning of his worship still abides in the inner recesses of the German heart. In England and America, the heathen taint is still in our souls. The world war is not a back-sliding so much as it is a revelation of just how pagan we have been all along. It is the sore which has worked to the surface, but which was in the tissues all the while.

The peace which prevailed before this war was just as barbarous and unchristian as the war itself. The preventable industrial accidents, the ruthless slaughter of infants who died for lack of ice and milk, the exploitation of women, the preying upon the vices of men to build up great industries—if these things seem less terrible than war, it is because we had grown used to them and callous to their awful meaning.

It will be a pity if the issue of this present war is some shifty compromise of the diplomats. The world has suffered as much at the hands of lying politicians in world politics as it ever has on the field of battle. No weariness, no horror of blood should induce us to accept a peace which still leaves the world's ideals undefined.

★ ★

What the world waits for is the sense of human values found in the Christ. These values are to be recognized in no single set of men, but in all mankind.

We have solved the industrial problem of the world, so there need be no bitter economic struggle, if we could but see it. Our struggles for economic goods are a social habit lingering from the days of famine. Modern science has made it possible for the human family to have food, clothing and shelter and still have time for the pursuit of the things pertaining to the higher life. There is no need for any corporation or for any nation to undertake to secure a greedy control of these things.

In the councils of the nations we should be seeking for a basis for human life which would not keep us forever wrangling over the products of mines and farms and factories. Rivalry we will always have, but why might it not come to be at last in the cultural and spiritual things of life?

It is a sorry thing for a Christian to be compelled to take the sword, but now that it is in our hand, let us not lay it down until the heathen hordes of modern life are put down. Under the cover of the war we are curbing our pagan monopolists in America. That is part of the war. The crust of custom is broken. It is a time when we may hope to see evolved a more spiritual view of human history.



# EDITORIAL

## RELIGION FOR THE SOLDIERS

THE civilian who for the first time visits a great military camp receives an impression never to be forgotten. The tents and barracks, the drill ground, the trenches, the hastily made bridges, the guns and the target practice all bring home the conception of what a colossal thing war is.

The religious life of men in military camps was once at a very low ebb. The professional soldier, left to his own devices, cared for by the ministry of the old-time bench-warming chaplain, was often a poor sample of what the Christian religion can produce. In the military camps of today there is a new note of religious earnestness.

One thing that is helping is a greater fairness in assigning chaplaincies. Two or three denominations which have highly centralized organizations had been securing these appointments for their men. Now the government chooses the men on an equitable basis from all the denominations, and they must be certified as more than ordinary men by the leaders of the denominations.

The Y. M. C. A. must be given much of the credit for a more vigorous religious life in the military camps. The Y. M. C. A. building, although hastily constructed in our own camps, is a marvel of convenience and efficiency, affording opportunity for the various well-approved types of Association activities.

The Y. M. C. A. secretaries are in some camps having difficulty in securing enough speakers for the smaller group meetings. Many men are willing to address the entire camp on occasion, but the group meetings are the really effective centers of influence. Every pastor within reach of a camp should be hunting up the Y. M. C. A. director of religious work and volunteering his services.

If the Y. M. C. A. is properly supported by the churches, there will be twice as many Christians in the army at the end of the war as at the beginning, and the men will return from the front to lead in many good enterprises.

## LABOR DAY THOUGHTS

A NEW note was sounded on Labor day this year. We were not concerned so much with the rights of labor as with the duties of labor. In the midst of the big world war, it is possible for labor organizations to cripple their nations. Laziness or sabotage may constitute a betrayal of the men who have left the ranks of labor for a time to go to the firing line.

The note sounded is a wholesome one and should ever go with any discussion of the problems of labor. Even after the labor movement has secured the things which it demands, there will still be the problem of fair play between the different elements in society.

The junk pile of many a factory reveals the tragedy of waste. While one might think of the owners of the factory suffering this loss, the fact is that in the long run the public suffers it. Each industry must pay for itself. The wastage is added to the price of the product.

The waste of time is just as real an economic loss. The plumber who goes back to his shop three times for the same tool is a well-known figure in many city communities. He is no worse, however, than any other kind

of loafer who steals by taking wages for time which is non-productive.

We may well be concerned about conditions of life in America two years hence. With millions of the best men of the country withdrawn from productive industry and fed at enormous expense more than three thousand miles away, there will be a need of the greatest efficiency on the part of all.

We vote for the best possible conditions for the workingman, but if the workingman is to have them, it must be because he, along with the rest of us, shares a sense of responsibility to the whole community. A workingman is not just a "working man." He is also an American and a human being with the demands of these larger loyalties upon him.

## A NOVEL OF SPECIAL INTEREST TO DISCIPLES

A BOOK that should especially appeal to missionary students among the Disciples of Christ is the recent story, "El Supremo," by Edward Luca White. (Published by Dutton; for sale by the Disciple Publication Society.) The story deals with Dr. Francisco, the great Dictator of Paraguay, who was absolute ruler of that country one hundred years ago, and whose genius as a master of men distinguishes him as one of the greatest figures in the history of this hemisphere.

Aside from the historical romance which Mr. White has wrought out with marvelous skill, the book deals with the very district in which the Disciples have come recently to have a particular interest due to its selection by the Woman's Board as their field for missionary operations. This district, north of and including Buenos Aires, is composed of Corrientes, Misiones, Entre Rios and the more promising portion of Paraguay, including Asuncion, the capital city.

The past year's study of South America by the missionary auxiliaries will have developed many an appetite for just such a fascinating tale as this is, so redolent of the atmosphere of the land which, as the years pass, will have an increasing interest to all our people.

## THE SCHOOL AND THE CHURCH

THE cartoons this week show Little Willie wending his way reluctantly back to school. As a matter of fact, he is going joyfully, for the vacation season has been overlong and time has been hanging heavily on his hands for the last few weeks. As father and mother start him out again upon the adventures of a new school year it is all too often without any clear conception of what they expect from the school.

Socrates once questioned Hippocrates asking him what he expected from the teaching of Protagoras. The young man showed that he was following an impulse without clearly thinking through what it meant to become the pupil of a sophist. It is also true that modern parents put their children into the hands of teachers without taking much trouble to find out what kind of personalities are to mould the plastic minds of their children.

Preachers and parents should visit the public schools, not often to criticize, but to ask many questions. They ought to know the underlying conceptions



the educational program. They should know something of the moral and religious atmosphere in the school room, for only with this knowledge can they supply what is lacking in the program of the school.

There is danger that our schools shall crush the individuality of the pupil. A biographer of H. G. Wells rejoices that Wells went to a poor school, for there he developed freely and was not cowed into submission by any imposing system of education. Without believing that individuality is to be secured by poor schools, we ought to make sure that our children do have room for the development of their personalities.

An examination of the curriculum of the public school shows clearly that the church has important educational tasks. The education of the state schools has little to do with ethics, and nothing with religion. This means from any point of view a lop-sided education unless the church supplies the lack. It is of the greatest importance that to the three "R's" should be added a knowledge of God and the moral law.

### RECENT JOURNALISTIC CHANGES

ANOTHER change in the rapid succession of editors of *The Christian-Evangelist*, our St. Louis contemporary, calls for notice. Rev. Frederick D. Kershner's resignation presented several months ago took effect recently, and Rev. B. A. Abbott, of St. Louis, was elected to his place. Mr. Abbott's tentative acceptance has, it is now reported, been made definitive. THE CHRISTIAN CENTURY welcomes Mr. Abbott into the fraternity of religious editors and congratulates *The Christian-Evangelist* on its wisdom in selecting a man of his rare quality to this important task. Mr. Abbott's long ministry in Baltimore and later in St. Louis has given the brotherhood ample opportunity to test his character and ability. He has the affection and confidence of all his brethren.

Mr. Kershner has accepted a position as editor in the book department of the Standard Publishing Company, of Cincinnati. There is general regret among his friends who had hoped for an effective leadership from him when he resigned the presidency of Texas Christian University some two years ago to become editor of *The Christian-Evangelist*. The failure of these hopes to be realized is said to be due to the existence of serious tension within the management of the Christian Board of Publication. Mr. Kershner's presence in his new environment seems quite strange to those who know the spirit of good will that has always characterized him and who know his liberal theological opinions as well.

The history of the liberal men who have been called to work for the *Christian Standard* in the past twenty-five years makes his friends not unnaturally apprehensive of the effect of his new environment on Mr. Kershner. Lord, Lappin and Rutledge all had records as liberal men before going to the *Standard*. We can hardly imagine any fate more pathetic than for a man of the quality of Mr. Kershner to be lured into following their steps.

### GOD AS OUR FRIEND

IN some religions it would seem the height of presumption for a man to think of himself as a friend of God. Not so in the religion of Jesus Christ. It is a part of the new intimacy with God in our religion to discover that we are no more servants but friends.

Paley was interested in finding out who made our world. The Christian of today is interested in finding the God who works in human life. This difference is well described by the great Saint Augustine, father both of Catholicism and of Protestantism, who said: "I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold! Thou wast within me."

It is the Christian viewpoint that our friendship for God is no one-sided relationship. True friendship involves a reciprocity of affection and love. God yearns over the soul as truly as the soul yearns for God. George MacDonald has beautifully said: "God hides nothing. His very work from the beginning is revelation—a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact divine he advances until at last in His Son Jesus He unveils His very face."

Friends find in common tasks the bond which unites them most closely. When the religious man learns that he must not only talk to God, but also work with God to find the greatest degree of intimacy, he has discovered one of the inner secrets of the religious life. We are "fellow-laborers together with God." God has some great enterprises. We cannot be indifferent to these and hope to be known in an intimate sense as friends of God.

God works today among titanic forces. Sometimes, when we look at His enemies, we may falter. In our weaker moments the reign of the Beast in the world seems to us an enduring thing. But when we turn to God, and remark his greatness and his power, we know that victory shall perch on his banners. We should go with him even in defeat; but it is our joy to go in victory.

### BACK TO DRUDGERY

"BACK to drudgery!" will be what more than one man will say at the close of his all too brief vacation. All year long the vacation has bulked larger in his mind than his work.

There is but a thin dividing line between work and play for the man who is happily mated to his task. For the man who has chosen unwisely his life vocation, to the end of the day his office or work bench will seem the dreariest spot in all the world. A boy always wants to try a new saw at the woodpile, but it doesn't take long to turn this play into work, and the saw never looks the same again. This is the life tragedy for more than one man.

The man who is to enjoy his work must learn to choose it wisely. In the past we have asked, "How much money is there in it?" This was a short-sighted question, for there is but little money in a job for the man who is not fitted to it. In the future we shall ask, "What is my chief talent to be put to use for God?" In the psychological laboratory Professor Scott has been testing men for their fitness for various callings. Some day this science, so new, may be made to yield results of the very highest importance to the race.

To make a man's job seem a joy and not a drudgery requires a religious feeling for it. Stradivarius insisted that God himself could not make one of the great Stradivarius violins without Stradivarius. Here was a pride in work which must have been pleasing to God. It ought to be the joy of us all to feel that into our work has gone a thoroughness and an individuality which to the end of time will mark it as our peculiar



product. The carpenter who works a knotty beam into a house has sinned against those who come after him. He who writes his best into a poem, or who uses his highest talent even to produce a better carrot, has not lived in vain, nor will his work ever seem to him like drudgery.

For those who go to their tasks with God not far off, the vacation seems a necessary but rather unwelcome intruder in the life scheme. Let us go to our autumn tasks, "not asking for easier burdens but for backs strong enough to carry them."

## THE SERPENT CREEPING INTO OUR HOMES

THE public libraries of the country have performed a real service in putting certain magazines on the black-list. A few years ago when we first began to see "pretty girl" covers on the magazines, a corporation magnate bought up some of the good writers, and after he had promised them more money than ever before, issued the command, "Play up the sex stuff." How well his ukase has been carried out, the readers of certain popular magazines can bear testimony.

However, we are not to imagine that wrong conceptions of the family life circulate only through the popular magazines. There is the "yellow novel," which is no longer yellow but has a beautiful silk binding; it still has, however, the same old-time yellow views of life. Fortunately, the worst of these sex novels seldom come into large circulation. The moral quality of a book is no longer guaranteed by the binding. It is hardly to be guaranteed by the writer, for only this year there has appeared from the pen of an American woman writer one of the ugliest pieces of sexual realism that we have seen in many a day.

Fiction represents from forty to sixty per cent of the books read over the country. There are thousands of families who gain whatever philosophy of life they have from fiction literature. The power of the fiction writer in shaping the ideals of America is, therefore, a power that is not negligible.

It is possible for sin to be described in a way to make it abhorrent and reprehensible. George Eliot in *Adam Bede* has made no one wish to be the chief sinner. Even the French writer, Balzac, who drags us through the moral sewers of Paris, leaves no impression in our minds of envy for people who do wrong. The dangerous book is the one which allows the sinner "to get away with it," for that is just the thing that does not happen in real life. It is for this reason that a certain kind of pseudo-realism in literature is so dangerous and misleading.

## A COLLEGE REPUTATION STAINED

BETHANY COLLEGE, through its president, T. E. Cramblet, made announcement in the *Disciples'* newspapers some time ago that Professor Walter S. Athearn, of Boston University, would be on the faculty of its Bible department next year. The name of Professor Athearn is well known in the field of Religious Education and the fact that he was to stand with Professor H. L. Calhoun, who has been prosecuting the heretics at Transylvania College, gave some slight degree of dignity to the project of a graduate divinity school for old Bethany. It is understood that much capital has been made of Professor Athearn's alleged connection with the project. Professor Calhoun and President Cramblet have been using his name freely

in their advertisements of the school and in the solicitation of students to leave Transylvania for Bethany.

The fact now turns out to be that Professor Athearn never accepted Bethany's invitation, nor even seriously considered doing so. The announcement of his acceptance appeared in an official telegram from Bethany College to the papers two days before Mr. Athearn had even received the invitation!

Mr. Athearn is indignant at this use of his name as indeed he has a right to be. And the friends and alumni of Bethany everywhere will hang their heads when they learn that the president of this venerable institution and the head of the religious education department were knowingly capable of so crass a piece of misrepresentation as this has turned out to be.

## THE TROUBLES OF THE EVANGELISTS

A FEATURE of the Bethany Assembly this year was the meeting of the National Evangelistic Association of the Disciples of Christ. There was not a large attendance but the program was not less significant than many other features of the year's assembly.

It was confessed by one of the speakers that some of the best known of the evangelists are without work for a part of a year and are compelled to solicit appointments under the guise of being suddenly out of an engagement by reason of "cancellations." This reference was facetious enough to amuse every one.

That evangelism has fallen upon evil days is illustrated by the fact that it has been considered necessary to form an organization to protect ethical evangelists against a rather numerous tribe whose practices financially and otherwise have brought disrepute to all engaged in this kind of work.

In a certain town in the middle west is a man who for thirty years has run a harness shop. He has been honest and a good citizen and he has sold good harness. He has no competition. But his business is growing less every year. He faces either a change of occupation or ruin. So far he has persevered in the harness business in spite of the advice of friends. His troubles are due to the automobile. The ruthless hand of progress has changed his world. He must change also if he would live in it. We would commend this parable to the good men who still undertake to carry on their gospel ministry through the forms of an older evangelism.

There are not lacking some signs that the light is dawning for the evangelists. One of them at the recent session declared that if the churches did their work properly, there would be no place for the professional evangelist. Considerable time was spent considering the abuses which have developed in the work of holding "revival meetings." What must be sensed by them at last is that we can have a most vigorous evangelism without any evangelist—in a professionalized sense. There are great churches all over the land which have not had a "revival" in twenty years. These have learned that the processes of growth are more dependable for churches than a series of revolutions in the community.

In future days there will be a continually restricted market for the wares of the professional evangelist. We could wish that those men in the business of professional evangelism who have shown so much zeal for the winning of souls might lead in the formulation of a new evangelistic method for our times. Unfortunately, many of them are as wedded to their business as is the harness-maker.



# For the Freedom of the People

“THE object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long established practices and long cherished principles of international action and honor; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only but the blood of innocent women and children also, and of the helpless, of the poor—and now stands balked but not defeated, the enemy of four-fifths of the world.”

\* \* \*

“The purposes of the United States in this war are known to the whole world—to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the imperial German government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and of those that are strong.”—From President Wilson's Reply to Pope Benedictus.

## Christ and Fighting

By Wilfred T. Grenfell, M. D.

*Note: To those who know of Dr. Grenfell's long and heroic career as a medical missionary on the bleak coast of Labrador, and at times since the beginning of the Great War as a physician on the fighting front, the following article will carry great weight. Dr. Grenfell is a devoted Christian, and he is blessed also with an abundance of common sense. He is used to facing facts and is thus a good adviser to the Church in these complex times. The article originally appeared in the Congregationalist.*

THOSE who take life in earnest, and who believe physical existence was given to promote the evolution of life on this planet, have an antipathy to destroying wilfully human life, quite apart from selfish fear or religious teaching. In those who believe in the final triumph of a kingdom of righteousness, joy and peace through its agency this antipathy is emphasized, though religious wars, crusades and inquisitions might lead one to query this. The purely intellectual argument seems to be that we never can have sufficiently accurate knowledge to make no mistakes in taking what we can never restore, or be certain that we are killing solely and only in the interests of mankind.

### WHERE FORCE IS BENEFICIAL

Yet the use of force for protection of the weak is increasing—with the moral development of nations. Special societies, such as those for the prevention by force of cruelty to dumb animals, as well as for the protection of children, have come into existence with the approval of the best people. The real fact is we increasingly recognize that force is still an indispensable, if not also a desirable actor in the social economy of the world as it is. No right thinking manresents the policeman who at the crowded corner keeps us going as we should, by force; we place the biggest and strongest we can get there. If any one resisted his authority, say joy rid-

ing his motor and killing some of the travelers along that road, the best men would unhesitatingly support the policeman even if he used force; and if that resulted in the death of the common danger, we should feel that we had acted as rightly as if we had looked on and done nothing while the motorist killed the policeman. Christ used force in the Temple itself.

All real men endorse giving life to save life, and all our common sense endorses taking life to save it. A murderer running amuck is about to slaughter my innocent children. This is one of those occasions when you must act—not argue. My whole self, and the only God I can worship, would justify my shooting him, and I should do it if I could without the faintest shadow of hesitation or remorse. The God spirit in man that I can respect would not be coward enough to stand by and see a cat abused, and do nothing but talk, and would not be fool enough to doubt whether killing that criminal madman were no better human economy, and better theology too, than sacrificing innocent children, or even one's self, their protector and future provider.

### ACTION INESCAPABLE

You can't know which is the best life to be destroyed, argues the non-resister. True, we can know nothing absolutely outside the science of mathematics which we create ourselves. But we can and must act in every

countless relation of life. By faith we eat even our meals, believing in the contents of the tin, even despite the Jungle book; that is we must often take chances, act quickly, or get out of that life into which we believe we have been purposely placed. Harikari seems a lofty sacrifice to a Japanese, but no such short and easy solution of life's problems can be justifiable to us. Christ's own teaching was that we should do to others what we would have them do to us. I'd never be grateful enough to the man who saved my children by shooting a murderer in the act, and I should do the same for him—if I could shoot straight—leaving to Higher powers what happened to me. We are specially told that the Good Shepherd was a fighting man—when it was a question of wolves.

A big Eskimo dog started killing our sheep the other day; joyfully even I saw him fall as the bullet went home, for there are poor neighbors around who also have a few sheep. It wasn't a wolf. It was a poor man's "leader" and his best friend. He felt its loss terribly. Was it not capable of being taught better? What right had any man to take its life which he could never give back?

### NATIONALISM VERSUS WORLD PATRIOTISM

To die even for one's country, helping it to perpetrate a wrong, is no virtue because we call it "patriotism," if



all men are to be brothers and universal peace is to be possible. It was largely this spirit of nationalism that crucified the Christ, who came as the Friend-of-all-the-world, and that still is rampant where militarism is not to support international justice but national and racial pride, class privilege and hereditary conceits. But again to admit all this is no justification for believing that one jot or tittle of the law can yet be dispensed with.

Facts are our best teachers, and that the noblest and bravest of men with most of earth's good things to hold them back are from conviction giving their lives in this war, is unquestionable. They believe the purpose of their lives will best be fulfilled by their fighting. That course embodies for them all that was chivalrous in chivalry, just as in the Civil War men fought for freedom, or dumbly in the French Revolution for liberty, or in the recent Russian revolution for deliverance. Such men are world patriots, and such patriotism commends itself to all the world. When a moral issue is at stake no real man can be neutral. He can't persuade himself to do nothing, while he even tacitly criticises those who act, for not doing it some other way. For there are times when there is no other way to deal with the devil than by resisting him.

#### CHRIST'S TEACHING AND EXAMPLE

The law which Christ said Himself He came not to abrogate ran truly "Thou shalt not kill," but if the Old Testament is correct God ordered wars for even the upbuilding of His religion, the establishment of His people at the expense of others, raised special judges and heroes to fight, and the Law Giver himself insisted both on capital punishment and war. Law without force to back it only makes rogues of honest men.

The Christ who insisted on our honoring our father and mother insisted also, that unless we hated them we could not be His disciple. In His parables He took the necessity of going to war as a natural consequence of our conditions. Revelation would have us believe that there shall be war in heaven "made in righteousness." It was Christ who made the disciples provide themselves with swords, though when there were hopeless odds against them He would not permit His specially trained twelve to sacrifice their own valuable lives, or endanger the understanding of subsequent ages of the real motive that brought Him to that particular occasion. He certainly did not object to His disciples carrying swords for defense.

#### CHRIST AND COMMON SENSE

The marvel of Christ's all-wonderous teaching is how much He leaves to common sense and individualism. It was a world physically, morally and spiritually decadent into which Christ came, and in which He showed men could fulfill the utmost letter of God's demands on Him even in that environment. But He showed at the same time that in a perfect environment only is a perfect life possible. We, as free, intelligent, moral agents are to determine how the sword shall be used at each stage in the world's development best to ensure the advent

for brothers of another blood, or lust for the possessions of another race but hatred for the sin and wrong they were sold to, that has actuated them to try and make the plaster large enough to cover the sore. It's plain sane love for the world—a love that in action does not breed hatred between the individuals.

I myself saw Germans wounded in our hospitals in France fraternizing with their arms round the necks of their English "friends," though they had only been admitted a few days. Among those whom I honor most on earth, those who have gone to the

## Your Lad and My Lad

BY RANDALL PARRISH

**D**OWN toward the deep blue water, marching to throb of drum,  
From city street and country lane the lines of khaki come;  
The rumbling guns, the sturdy tread, are full of grim appeal,  
While rays of western sunshine flash back from burnished steel,  
With eager eyes and cheeks aflame the serried ranks advance;  
And your dear lad, and my dear lad, are on their way to France.

A sob clings choking in the throat, as file on file sweep by,  
Between those cheering multitudes, to where the great ships lie;  
The batteries halt, the columns wheel, to clear-toned bugle call,  
With shoulders squared and faces front they stand a khaki wall.  
Tears shine on every watcher's cheek, love speaks in every glance;  
For your dear lad, and my dear lad, are on their way to France.

Before them, through a mist of years, in soldier buff or blue,  
Brave comrades from a thousand fields watch now in proud review;  
The same old Flag, the same old Faith—the Freedom of the World—  
Spells Duty in those flapping folds above long ranks unfurled.  
Strong are the hearts which bear along Democracy's advance,  
As your dear lad, and my dear lad, go on their way to France.

The word rings out; a million feet tramp forward on the road,  
Along that path of sacrifice o'er which their fathers strode.  
With eager eyes and cheeks aflame, with cheers on smiling lips,  
These fighting men of '17 move onward to their ships.  
Nor even love may hold them back, or halt that stern advance,  
As your dear lad, and my dear lad, go on their way to France.

of that environment, for thus only can His teaching be for all times.

It is unbelievable He should teach that in no circumstances are men to adopt the only possible expedient left them as the means for righting or preventing wrong. While no man is brave enough to consider Christ a coward, no man is wise enough in his own mind to think of Him as a fool.

#### AMERICA'S ENTRANCE INTO THE WAR

Force can represent love just as much as anger or hatred, though the stage of development of a child of say five years may not recognize that factor in his father's slipper. That the whole of the Americas should assume the awful burden of fighting under any circumstances whatever, after most patiently trying every other expedient, is a beacon of Hope to those who believe a kingdom of righteousness on earth can be looked for within any appreciable time. It isn't hatred

war, have gone in this true Christian spirit without one spark of hatred in their hearts. They were being forced to an expedient their natures rebelled against, as does every true-hearted man when it comes to corporal punishment for his child. It is thus a very Christ love which will induce a man to sacrifice his life in this unpugnant effort. But it can only be such a love—so wide and broad and wise—that can ever enable even an international court of judicature to be a harbinger of permanent peace. Is it the policeman's whistle rather than his truncheon that the prospective lawbreaker dreads most. For that carries a mysterious sense of size and power and each individual feels that to arouse it would not be to his advantage.

The "right of force" is unquestionable when it is only exhibited as the "force of right." Militarism can only understand the argument for justice



every man from such a teacher. When Cromwell spoke, Germans understood, and were saved from further wrong because they recognized the way he taught. As exemplified in Prussianism today only force can yet make it understand, that the philosophy of the Babe in the manger is superior to that of the dog in the manger, and that sacrifice such as that of Belgium, which Prussia despises, is the philosophy of God and the only durable basis of power.

#### THE ONLY ARGUMENT MILITARISM UNDERSTANDS

The blind worship of a colossal piece of brutality, the shouting for my country right or wrong, the exaltation

of service for any one tract of land or any section of humanity, is a very temporary and utterly fallacious expedient for an unenviable prosperity, and it is empty vanity compared to Tennyson's Federation of the world.

It is the real bigness that does things, not bulk. And it may be bigger to admit the necessity for force, than passively if not actively to resist the great world's judgment. Increasingly mankind today grants, as Napoleon even did, that in the case of the Christ the bigness was on His side, that in wisdom as in unselfishness He stands alone. They share His optimism as to a possible kingdom of God on earth, and yet they fight, believing that the war is but to the earth

as a woman in travail, and that even through the fighting and killing the advent of that new world will be hastened.

#### A NEW WORLD AT HAND

God grant that as in past ages the Anglo-Saxon stood the champion of freedom and right, and again now stands side by side with the majority of the world as the saviour of the oppressed, so may he ever do, and ever "rise superior to non-resistance to all forms of wrong." May he as a speaker at Yale said recently, "ever be a pacifist—ever desire peace at any price—and ever be ready to pay that price, even when as now the price of Peace is War."

## A Letter to a Pacifist

By Charles Manford Sharpe

MY DEAR ———:

I HAVE done a lot of thinking since our recent conversation on the subject of war. I wanted very much to write to you while the impressions of the visit were still fresh, but a number of concerns have defeated this inclination. I regret this the more since several brilliant ideas generated in the oxygen of your provoking and stimulating discourse have been stifled ere they could take substantial form.

But for the life of me I cannot understand how you ever came to be such a demon of Pacifism. I have never met anyone so bristling with forensic weapons of offense, or so handy in throwing of gas bombs to the utter confusion of the adversary. I hardly understand how it is that I am ready to return to the fray. Perhaps it is because I am still under the influence of the fumes and am not accountable for my actions. But I am disposed to continue the contest, notwithstanding I like you too well to really do my deadliest execution. Besides, I am as much of a Pacifist as you are, and you are quite as polemic as I.

\* \* \*

I seem to discover that the root and spring of your opposition to the step our country has taken is the doubt whether, after all, we and our allies represent the hopes of democracy and a better world any more truly than do the central European states. You plainly said that before we started out to make the world safe for democracy we would better make sure that we are really a democratic nation. When I pointed out to you in some detail the splendid record of social legislation during the past four or five years, in which the interests of the masses are

shown to be paramount over the demands of the favored classes, you were ready with their reply that these movements are merely blinds in order to quiet the exploited classes and prevent the development of more radical movements. Of course you can have no evidence to prove such a statement. In so speaking you are merely betraying the bias which you have, and you are showing a preference to place the worst construction upon facts rather than the best or better.

I regret to see that your experience and observation have thrown you into such utter skepticism with reference to the motives and the character of our political leadership. It is a skepticism with reference to the ability of the American people to secure the practical registration of its will through such political channels as we have. Is it necessary that you be so lacking in vital social and political faith? Is there no cure for your state of mind and soul? Do you find more reason to believe that the radicals—social and political—are more worthy of confidence as to motive and character?

In other words, my friend, are we justified in losing faith in the essential trustworthiness of men actually put to the test in responsible positions, and must we always place our hope upon the outs who by reason of their inexperience and irresponsibility can promulgate prospectuses of unlimited and instantaneous reform? If we can not place some faith in our leaders of today, will we be able to trust those of tomorrow? Or is there something in the very theories and convictions of the radicals that is going to work a miracle of grace in their moral constitutions and deliver them from or-

dinary human frailties? Are they, perhaps, the supermen of the social aeon soon to dawn? They seem to most of us to be men of like passions with ourselves.

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The drift of all this is that I would greatly like to convert you to a greater faith in the goodness and worth of the average man, even if he does happen to be in office—high office; and especially when the facts will bear a favorable interpretation. I would like to persuade you that the American republic is not a failure, but, as yet, Time's noblest offspring in the field of popular government. The only way we are ever going to get great leadership is by expecting it, demanding it and recognizing it when we have it. I confess my heart sank within me when you intimated that President Wilson is simply an adroit politician, and not, as I think him, a wise, great-souled man and statesman. I do not at this time care to argue on behalf of Wilson and his administration, but I do intend, if I can, to convict you of sin in your apparent readiness to impute unworthy motives to men and movements when their fruits appear to be undoubtedly good.

You do not care, I am sure, to practice the perverse logic of those to whom Jesus said: "Make the tree good and its fruit good, or make the tree bad and its fruit bad. Do men gather grapes of thorns or figs of thistles?" If I am in like case with yourself as regards my attitude toward the Kaiser and his missionaries of *kultur*, then we will go to the mourners bench together. Let the congregation rise and sing, "Now is the accepted time: now is the day of salvation."



# Near, and Therefore Overlooked

By J. H. Jowett

“HE is not far from any one of us.” And that is, perhaps why He is so commonly overlooked. A thing may be so near to us that it is never seen. It is possible to be more familiar with the Black Forest, thousands of miles away from our home, than we are with the wood that runs wild at our very door. We may be more arrested by the wild-flowers in Switzerland, which perhaps we see only once in a decade, than we are with the flowers which cover our own fields every spring.

## QUIET VOICES GO UNHEARD

Who ever sees the pictures upon the walls of his own chamber? How many people know the statues in their own town? It is certainly true that the things which are near to us every day are prone to be overlooked; and it may be because God is not far from any one of us that He is so commonly and constantly ignored.

When the Lord speaks to us in an

occasional earthquake our awe is awakened, and we turn to Him in trembling fear. But He speaks to us every day in the gentle voice that would “check each fault and calm each fear,” and the voice is so near and constant that we do not hear it. Our Lord is near us in the secret, mystic impulsion which would constrain us to change our way; but the gentle knocking is so persistent that we do not heed it.

And again He would make known to us the nearness of His Presence in inward promptings of dissatisfaction, in movements of disquietude, in disturbing shadows which He throws upon the soul. Yes; there is many a shadow falls upon our secret life, and we interpret it to mean that we are not well, or that we are overworked, or that we are in need of a change, when all the time it is “the shadow of the Almighty,” and we do not recognize His Presence.

## BEHOLDING CHRIST EVERYWHERE

God the Father has appeared to us in Jesus Christ our Savior, and if only our souls were fully awake and our eyes were open we should behold Him everywhere. I walked along Fifth Avenue, New York, the other day with the deliberate purpose of noting the signs in buildings and in services and in people that the Lord was near, and I was amazed at the many signs of His Presence. And perhaps we have thus to deliver ourselves from the bonds of blinding familiarity by deliberately exercising our eyes in the vision of the nearness of God.

As the apostle counsels, we must have our senses “exercised to discern,” not forgetting that our eyes must also be “anointed with the eye-salve of grace.”

Let us believe that God is not far from any one of us, and then let us watch and pray, and we shall delight in His appearing.

# Origin of the Red Cross

THE American Red Cross was founded in 1881 under the leadership of Miss Clara Barton, who was its first president. Miss Barton was for several months on the battlefields of Europe in the great war of 1871, and found what a necessity the Red Cross work really was from our own experience in the Civil War of this country. This was the beginning of the Red Cross work in the United States.

The first great task of relief work was noted in the Crimean war of 1854. At that time England and France were sworn enemies of Turkey. Hundreds of men suffering from agony lying on the battlefields died from want of medical attention, and for this fact a London Times correspondent said, “On the front no attention is paid to cleanliness and decency, and men die without the least effort to save them. Are there no women in England that will go forth and minister unto the sick and wounded?”

## OF ENGLISH ORIGIN

Florence Nightingale, a young nurse of England, was appointed by the British government to superintend a body of coworkers and go to the front. A letter from Mr. Sydney Herbert, an official of the government, prompted Miss Nightingale to go. Previous to Miss Nightingale's departure thirty surgeons left for Constantinople with supplies, such as 150 pairs of sheets, medicine, wine and

such other things that were necessary. The first Red Cross nurses then left, there being thirty-eight in all, for the battlefields.

Another claims credit for organizing the first Red Cross society. This

## Lloyd George's Favorite Hymn

The Strand Magazine printed last month a hymn translated from the Welsh by Premier Lloyd George. Mr. Lloyd George selected for the Strand five Welsh hymns as his chief favorites. One of them is the great hymn “Jabez,” which has hitherto baffled the translators. All the Prime Minister has tried is to give a literal translation line by line. The wistful eagerness and the deep emotional feeling in the hymn explain his preference.

### I.

“If e'er I cross the wilderness,  
I shall forever marvel at Thy grace:  
My soul brought to tranquillity  
After a hundred times losing the day:  
And the fetters all shattered,  
And my feet completely free.  
If ever I am seen thus,  
Eternal will be the praise.

### II.

“If e'er I am seen, a sinner  
One day at the end of my march,  
Wonderful will be the singing  
And new will be the song:  
Sounding ‘Victory!’  
For a full salvation,  
Without fear of losing the battle,  
Neither in the morn nor yet at eve.”

was Henry Dunant, a Swiss gentleman. While traveling, Dunant, in 1859, visited the battlefield after the battle of Solferino, and there saw 40,000 men, both killed and wounded, scattered over miles and miles of battlefield. So great was the number that it was three or four days before aid could be given them.

## TEN NATIONS UNITE

Later in 1863 an international congress was called to meet in Geneva to consider how the horrors of war could be lessened, and this resulted in ten nations signing for the Red Cross Society. The United States, at that time being engaged in the Civil War was not represented. However, at another meeting of the new organization, in the following year, the United States was represented, and it was agreed upon the neutrality of all armaments, supplies, hospital corps and equipment of the Red Cross.

At a meeting of the Red Cross Society of the world, held in London, England, in 1907, resolutions were adopted honoring Miss Florence Nightingale, and declaring that her work was the beginning of the present Red Cross.

United States Congress recognized the fact of the relations of the Red Cross to both the navy and the army and in 1905 incorporated the Red Cross Society under government supervision.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## The Churches Will Help Hoover

Each of the great denominations has appointed a committee to cooperate with Mr. Hoover in the business of food conservation. The committee for the Disciples of Christ has Judge F. A. Henry as chairman and Rev. Earle Wilfley as secretary. Sunday, September 16, has been set apart as food conservation Sunday in all the denominations.

## Presbyterian Ministerial Students Increase

A few years ago there was considerable anxiety in all denominations over the lack of students for the theological seminaries, the Presbyterians being especially needy in this respect. The minutes of the Presbyterian church for 1917 show a great improvement in this matter in recent years. In 1902 there were 641 students in seminaries preparing for the ministry. Last year there were 873. In this period McCormick Theological Seminary of Chicago has forged forward to be the leading Presbyterian seminary of America in point of attendance, with 216 students, Princeton having only 188. The seminaries are receiving large increases in endowment.

## Moody Church Holds Conference

The Moody church of Chicago, which operates without denominational affiliation, though with a rather compact body of doctrines of its own, has for three years held a two-week conference, at Cedar Lake, Ind. This resort once attracted many more interested in booze than Bible but the coming of state prohibition in Indiana will effectually remove the undesirable elements. Rev. Paul Rader is pastor of the Moody church and he will speak frequently in the Cedar Lake conference, as well as others who share the point of view of this church.

## Presbyterian Churches Talk Merger

The north side as well as the west side in Chicago has a downtown problem and churches are discussing mergers. Negotiations are on between Fullerton Avenue Presbyterian church and Covenant Presbyterian church for a merger that would put the two congregations into Fullerton Avenue church with the Rev. W. S. Plumer

Bryan of Covenant church as pastor of the united congregations.

## Prepares Tracts for Jews

The Hebrew Publication Society is busy now getting out new literature for the use of Jews. Rev. B. A. M. Schapiro is an evangelist among his own people and he has recently written a tract on "Sacrifices—their Origin and Significance." He is publishing various religious studies which are designed for the reading of orthodox Jews.

## Progress Made in Caring for Old Preacher

The movement in the denominations toward caring for veteran ministers is growing rapidly. Fifteen denominations with over thirteen million members are in the movement and they must care for nearly twelve thousand old ministers, widows and orphans. These organizations are seeking \$45,000,000 of endowment and during 1916 they secured over three millions of dollars for this purpose.

## Community House in Pittsburgh

The United Presbyterian church is very strong in Pittsburgh and it has recently erected a community house in connection with First church of that city. The community house cost \$350,000 and is probably the most expensive enterprise of this kind ever undertaken in America by a single congregation. The building will be used for various social purposes.

## New Home Mission Leader

Changing conditions make the home missionary secretary's job a hard one and unless he keeps up to date, he must go on. The Presbyterians have had some differences of opinion over their policy but have united heartily in calling President Marquis of Coe College as the new secretary. He is an ex-moderator of the church.

## Mobilizing the Church for War Activities

The Federal Council of the Churches of Christ in America has appointed a war commission of one hundred church leaders of America and at the head of the commission they have placed Dr. Robert E. Speer,

secretary of the Presbyterian Board of Foreign Missions. An executive secretary will be appointed and the commission will proceed to organize the churches to meet the special responsibilities that will arise by reason of the war.

## A Tour of South America

The Committee on Cooperation in Latin America which was charged with the task of carrying out the findings of the Panama Congress has sent its executive secretary, Rev. S. G. Inman, on a tour through the Latin lands to the south to confer with missionaries about the new plans. Mr. Inman made a particularly favorable impression in Chile where the leading newspaper, *El Mercurio*, reported his addresses at great length. Having gone down the west coast, he is now well along on his return journey on the east coast and will return to America in time to speak at the national convention of the Disciples of Christ.

## Methodists Have Vigorous War Program

Not only has the Home Mission board of the Methodist Episcopal church voted fifty thousand dollars for war work for the coming year, but the bishops in addition have strong programs for reaching and holding Methodist soldiers. Where there is no Methodist church, a building will be erected and men of outstanding ability will be maintained to assist in caring for the men. There are many suggestions being given to the local churches which will make their work more effective.

## CHURCH TREASURER'S BOOKS

**Meyer's Paramount Duplex Alphabetical Church Treasurer's Record.** Arranged for weekly payments for the Duplex system of numbered envelopes. Names are recorded alphabetically, numerically, or both. Size, 8½x11. No. 1, space for 208 names, \$1.50; No. 2, space for 304 names, \$2.00; No. 3, for 512 names, \$2.75; No. 4, for 832 names, \$3.50; No. 5, for 1,024 names (without index), \$4.00.

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Disciples Publication Society  
700 E. Fortieth St. Chicago



# Social Interpretations

By ALVA W. TAYLOR

## The President's Luminous Peace Paper

THE President's reply to the Pope's plea for peace is one of those really great state papers which all the world has come to expect from his hand. Let us devoutly hope that he speaks, both in the lines he wrote and in that which is implicit between the lines, for all the Allies. His declaration is clear and unequivocal that peace can never be made with the Prussian autocrats as Germany's spokesmen. It is implicit between the lines that when the German *peoples* are ready to make peace it can be offered them without holding them responsible for the crimes of the Prussian autocrats. This implied declaration is more epoch-making than the direct declaration, for it means that all talk of a diplomatic or military peace, as such, is thrown into the discard. There must still be a military victory such as will overthrow German confidence in the Prussian autocrats, and there will have to be diplomatic arrangements about details of the peace formula: but there is a vast difference between a military peace in terms of a crushed German people or a diplomatic peace on the basis of checkerboard diplomacy, and a peace made with the German people on the basis of a free government and with the future peace of the world guaranteed through a league of free nations. The first necessity is certainly to visit so decisive a series of defeats upon German arms as to convince the German peoples that their Prussian leaders are leading them to destruction and that the autocrats and militarists must be abandoned. The second is to state unequivocally certain fundamental but concrete terms upon which peace is offered to the German *peoples* when they are ready to negotiate in their own behalf. Such fundamental but concrete terms can assure them, as no general promises can, that they are not to be destroyed, that the peace loving world desires their friendship and co-operation on a democratic basis and that they can have peace whenever they can assure the world of their democracy. Diplomatic accompaniments can arrange for reparation and the future of those nationalities that desire freedom or autonomy on the basis of democracy and justice; the important thing is to get the German *people* ready to negotiate.

## Is It Right to Discuss Terms of Peace?

Russia, Austria and all the neutrals are ready to discuss terms of peace, and so are multitudes of the common people in all the countries at war, yet there are sundry newspapers and some governmental officials who declare that it is disloyalty to do so. It is the business of the military arm of government to prosecute war. When the democracy determines upon war the government must be largely militarized and almost dictatorial powers put in the hands of those who are responsible for the administration of the war machine. The great danger then becomes that the civil powers will come under the suasion of the military arm and adopt a military attitude of mind. Is this thing happening now?

The military habit of mind demands war to the utmost because it believes there is no means to peace except that of force. But democracy implies reason, and reason can function in such a time only through negotiation. It is not the time to enter into formal negotiations with Germany, but to state terms of peace is a first step toward the negotiation to which we must finally come, and if by stating them we can hasten that day we shall be able to save the world billions of treasure and thousands of lives. This does not mean that we will accept Germany's terms or any other than those which the safety of democracy dictates, nor does it necessarily mean that we shall impose any lesser terms than we will if we fight grimly on to the end, but it does mean that we enforce the military arm with reason and make it possible for force to yield to reason. We need to re-read the President's January speech, and all our hope is pinned to the faith that we will never depart from the principles he there laid down.

\* \* \*

## Russia and a Statement of Peace Terms

If the Russian revolution should collapse and its czar be re-enthroned or the bureaucracy come back into power or even a new dictator of the Napoleonic type take charge of things as the only way out of anarchy, then democracy has lost as much in the world as it can possibly gain through a victorious peace for the Allies. It is worth while considering, then, the fate and future of democracy in Russia while we are considering making the world safe for democracy. Russia

demands an immediate statement of the terms upon which the Allies will accept peace. She has made an equivocal statement of the general principles upon which she thinks they should be based. These principles are essentially identical with the professions made by England, France and America from the first. Why cannot these great powers get together and put them into a concrete formula and make that formula their battle cry until the German *people* come to listen? It would perhaps save Russia its democracy and would without doubt tremendously strengthen the arm of Kerensky and his associates in keeping the new Russia on the battle-line until peace is possible.

So long as we talk in general terms, the Prussian leaders can convince the German people that nothing less than the utter ruin of their land is contemplated, and so long as they can convince them of this there is no hope of their surrendering to reason, nor is there any hope of weakening their loyalty to the Kaiser. For democracy to surrender its prerogative to think or to state in concrete phrases the principles upon which it can be made to survive means that public opinion has ceased to function. At the beginning of the war someone asked a high German official what about public opinion. He replied: "Public opinion—why sir, we make public opinion." Democracy cannot surrender its right of public opinion to a military state of mind, and it must demand on its own behalf that peace be dictated by the civil and not the military arm of government.

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# The Sunday School

## Life's Alternatives

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE grandeur of the hero stories found in the book named Daniel, is strikingly sublime in rich imagination. The stories are for the purpose of teaching some noble truth as conceived in the mind of the one telling them. It is, therefore, destructive to right interpretation when one attempts to emphasize and spiritualize the many details of the story. Thus the story of the three Hebrew children and the fiery furnace is a beautiful bit of literature, illustrating the ultimate triumph of fearless faith. The story has its setting in oriental custom and idolatrous practice; exalting the God of the Hebrews above the gods of Belmerodach, whom undoubtedly the golden image represented.

It must have been a stately occasion in the life of the Babylonian people when this great idolatrous image was formally dedicated. All the civil, legal, and religious dignitaries, arrayed in the garb of their office were there. The city was undoubtedly thronged with multitudes from all the neighboring country to witness this auspicious event. The three Hebrew children were men of no mean station in life. In fact, they were among the dignitaries who held political office. They were there to witness this seeming stroke of policy in cementing together and centralizing the worship of the people.

\* \* \*

It was a stern alternative which these lads had to face. It was the edict of the king that, at the appointed time, all should bow down before the great idol; those disregarding the imperial edict should be thrown into a fiery furnace. It meant death or idolatry. It meant the sacred obedience to the still, small voice within; or, violating their well-trained religious nature, to become idolatrous worshipers. The struggle took place on the battlefield of the soul. The conflict was intensely critical. Much of life was wrapped up in the outcome. Their future career was at stake. They were being tried as with an acid test.

It was not a time for compromise. Not even the formality of bowing

down, while in heart a true worshiper of Jehovah, seemed expedient. They chose as men, possessed with a dauntless courage for their convictions. They stood erect as men while all others bowed before the helpless, harmless, lifeless image of gold. Jealousy immediately saw her opportunity and some citizens, not able to see the Hebrews holding high office, hastened to the King with their envious accusation. Autocracy is always enraged when her will is opposed. The king became furious; so much so that he ordered the punishment formerly announced to be inflicted with the furnace heated seven times hotter than was customary. When autocracy is enraged, unspeakable violence is perpetrated. The world today is witnessing this same truth.

Idolatry or death! There is the furnace heated seven-fold. Had it no horrors that could break the will and cause the knee to bow before a false God? Could its heat not melt the firm determination to maintain strict integrity of character as Hebrews? Was

not the terror of death sufficiently frightful to compel a compromise? It would be such a little thing just to bow down momentarily. It would mean the continuation of political preferment! No! A thousand times, no! Better die in the fiery flames a man true to his own convictions than live a lifetime as a perjured wreck.

\* \* \*

Life is filled with alternatives. The wider our experience the more we are called upon to make the choice. Especially is this true with the person in public office. The legislator and congressman, far away from their constituency, find the siren voices very alluring in their sweet, enchanting songs. Sometimes it means political death to take the Hebrew stand. Sometimes it means social ostracism. Sometimes it means financial embarrassment and continued poverty. Sometimes it means actual threats upon life, many times ending in murder. Where are the Hebrew children of today who do not hold their political office, social preferment or any other worldly attainment higher than the mere act of being honest and true to one's better self? Whatever position of life one may hold, whether it be humble or exalted, to face life's alternatives with the courageous faith of Shadrach, Meshach and Abed-nego is the noblest principle of conduct. It makes us kings and not subjects. It gives liberty and not slavery. It exalts and not debases. It glorifies and not disgraces. It immortalizes and not condemns.



## Some Recent Books



MY REMINISCENCES. By Rabin-dranath Tagore. The influence of this oriental philosopher, poet and teacher upon current life is almost unparalleled in modern history. In this volume Tagore presents not only the external facts of his career, but more important than these, also the successive stages of his thought through the years of his development. The work was prepared in the author's fiftieth year, just before he started for America on his first tour, in 1912. These reminiscences form a helpful background for a study of his written work. (The Macmillan Company, New York, \$1.50.)

\* \* \*

PERSONALITY. By Tagore. The philosopher here writes on the following themes: "Personality," "What is Art?", "The World of Personality," "Second Birth," "My School," "Meditation," and "Woman." The underlying idea is that the secret of the universe is personality. Tagore shows "how man touches the Universal Soul in the joy of artistic creation, com-

munes with it in the raptures of Meditation, merges with it through the spiritual quickening of the Second Birth." A book needed by these troublous times. The volume includes a number of pictures of the author taken when he was visiting in America. (Macmillan Company, New York. \$1.35.)

\* \* \*

THE BOOK OF SELF. By James Oppenheim. Mr. Oppenheim, though a young man, has attracted the attention of those who are watching the development of a new poetry for this new age. In this volume the author describes his inner life with startling frankness; he is undoubtedly a follower of Whitman, and he has more skill of expression than the elder poet. Mr. Oppenheim holds that "He who finds himself finds Humanity," and that is the theme of his latest book. The last section, "Creation," tells of "the drama of all life portrayed through the Life of Man." (A. A. Knopf, New York. \$1.50 net.)

\*This article is based on the international uniform lesson for September 16, "The Fiery Furnace." Scripture, Daniel 3: 16-27.



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is a question and answer study of the life of Jesus and is especially adapted to High School and adult age. Hundreds of classes have been built up on the basis of this attractive course.

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# Disciples Table Talk

## E. L. Powell Makes Fine Record.

On last Sunday Dr. E. L. Powell, pastor at First Church, Louisville, Ky., began his thirty-first year of active service as leader of this congregation. Dr. Powell was called to Louisville from a church in Covington, Ky., when he was but twenty-three years old. Although he has received many calls to serve great churches, he has heeded the appeals of his congregation and has remained in the Kentucky city, where he has become in deed and in truth "the Conscience of Louisville."

## New Western Secretary of Foreign Missions

Secretary F. M. Rains reports that C. M. Yocum, of Rushville, Ind., has been appointed by the Foreign Society to the position of Western Secretary, with headquarters at Kansas City. For some years it has been the policy of the Society to have a representative stationed in that important center. This policy is the result of enlarging interest in Foreign Missions in all that region and the increasing demands for addresses, conferences and rallies and general educational work. Bert Wilson demonstrated the wisdom of this policy during his short term of efficient service. Kansas City touches closely more than half a dozen states where the Disciples are strong and growing in power and usefulness. Since Secretary Wilson was requested to go to Cincinnati, the Society has been seeking diligently to find a man to take up the work, a part of which he has been compelled to relinquish. Mr. Yocum, long pastor of the Church at Rushville, Indiana, has consented to take up the position surrendered by Mr. Wilson. Secretary Rains states that no word of introduction would be necessary in Ohio or Indiana, where Mr. Yocum is so well and favorably known. His work in Ohio was chiefly with the churches at New Lisbon and the Central Church, Cincinnati. The extended service at Rushville has been most satisfactory and has brought him in intimate touch with the work throughout the state. He is a graduate of Bethany College. Secretary Rains says of Mr. Yocum: "C. M. Yocum is an humble, consecrated preacher of the Cross, with missionary passion, whose heart includes the needs of the whole wide world. He is a pleasing platform man, and speaks with readiness and conviction. His poise, good judgment and tact, and ease in becoming acquainted with the people, are all important qualifications for the service upon which he enters. We congratulate the churches upon having a man so capable and so willing to do their bidding as they plan and labor for the world's evangelization." The Rushville church has consented to release Mr. Yocum and he takes up his new duties at once.

## Successful Prayer-meeting Throughout Summer.

A remarkable midweek service is a feature of Linwood Boulevard Church, Kansas City. During the entire summer the attendance has kept above the 100 mark, often reaching 150. A supper is served regularly at the church to those

who desire it, and this is followed by a period of social visiting. The prayer-meeting begins at 8 o'clock. The theme for consideration is the sermon of the previous Sunday morning. Mr. Morrison, at present acting pastor of Linwood church, gives a six or eight minute resume of the sermon and the people offer comments and opinions of their own or ask questions. This plan was set going by Dr. Jenkins a year ago and proved successful in a high degree throughout last season.

## 45-Year Ministry in Three Pastorates

T. J. Clark two weeks ago completed his work at Albion, Ill., and thus brought to an end a ministry of 45 years. He gave a sermon in which he summarized the fruits of this long period of service. During these years he preached 5,173 sermons, officiated at 967 funerals, solemnized 615 weddings and received into the church 2,798 members. For 22 years Mr. Clark served the church at Vincennes, Ind; for the next 14 years he ministered at Bloomington, Ind., the seat of the state university, and for the last nine years he has held the pastorate at Albion, Ill. The Albion Register says of the retiring pastor: "While Mr. Clark has performed this signal service in the days that are past and gone, it is gratifying to say that he is still as young in spirit and as optimistic of heart and soul as in his days of most arduous toil in the ministry. In all these years his good wife has been his worthy help-

meet and able co-worker in the great task of forwarding the interests of the kingdom of God and his Christ. They are among those who are the salt of the earth. Their coming to our community was a distinct gain, and their going from us to return to their old home at Bloomington will be a loss that all will regret, both in the church and the community at large." Mr. Clark will now live at Bloomington, Ind., preaching only as he is called for supply work. C. W. Longman, of Yalesville, Conn., is the new pastor at Albion.

\* \* \*

—Alva W. Taylor, of the Bible College, Columbia, Mo., and in charge of the Social Interpretations department of THE CHRISTIAN CENTURY, was in Chicago last week in consultation concerning Y. M. C. A. service in France. Mr. Taylor has been urged by the officers in charge of this work to enlist for service.

—Jas. T. Nichols has left New York for France, with view to spending about six weeks observing the actual workings of the Red Cross organization. He will spend his time with the Verdun armies and in the American camps.

—Garry L. Cook, Indiana's Bible School superintendent, and Dean of the Training School at Bethany Park, Ind., reports that the eighth annual session of the school this year at the Park was a pronounced success. The character of the student body was never so good, and the spirit and fellowship were fine. There were 62 graduates, with a total enrollment of 125. Twenty-four persons took examination in the "Life of Christ," 27 in "The Teacher." Two units of the new teacher-training course were taught in the school, and those persons having taken these courses return home to organize classes. Five

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graduates in "Expert Endeavor" are reported. Mr. Cook writes that a new paper, "The Hoosierite," has been started.

—Roud Shaw, the Frankfort, Kentucky, evangelist, sends in an attractive booklet of his own entitled "To My Mother." This would be a helpful publication to ministers at Mother's Day season.

—T. A. Minyard, of Louisville, Ky., has just closed an excellent meeting at Moorefield, Nicholas County, Ky. There were 36 additions, 16 by confession and 13 of these being young men. Paul W. Trout, minister of this church, speaks in praise of Mr. Minyard's ability both as evangelist and pastor.

—A reception was given by the Okmulgee, Okla., congregation on August 28th to the new pastor there, F. F. Walters, and to his family.

—Chas. L. Pyatt, of Central Church, Gary, Ind., has announced that he has resigned the work there to take up Y. M. C. A. service in France. Mr. Pyatt recently returned from New York where he was called by the national Y. M. C. A. officers. Mr. Pyatt came to Gary in September, 1916, having just completed his work and received his degree at Harvard. He has done much to better the moral condition of the big steel city since coming there.

—Claris Yeuell, who recently resigned the work at Killbuck, O., is supplying the pulpit of the North Hill Church, Akron, O., during the vacation of B. R. Johnson in Indiana. Mr. Johnson's vacation has been prolonged by illness in his family.

—The corner-stone of the new \$15,000 church at Harristown, Ill., where Roby Orahood ministers, was recently laid with interesting exercises.

—Joseph D. Boyd, a Eugene University man, has been called to serve as pastor at Woodlawn Church, Portland, Ore.

—J. R. Fife, of Rutland, Ind., church, has accepted a call to Sixth Church, Indianapolis.

—A. R. Spicer, of Oklahoma City, Okla., recently preached at Loraine, Ill. Mr. Spicer came to Illinois a few weeks ago to bring the body of his wife for burial.

—J. R. Perkins, of First Church, Sioux City, Ia., has been appointed warden of the state penitentiary at Fort Madison, Ia. Mr. Perkins has served the Iowa church for five years.

—C. M. Chilton, of First Church, St. Joseph, Mo., recently announced to his congregation that he would place his resignation in the hands of the board at its September meeting, and said that he wished the members of the congregation in the meantime to consider it thoroughly. Mr. Chilton has led at St. Joseph for a score of years and is very much respected throughout the community.

—Chaplain Thompson has invited O. F. Jordan, of Evanston, Ill., to speak at Great Lakes Naval Training Station some Sunday morning in September. There are between ten and twenty thousand naval recruits at this point. Mr. Jordan will also speak on three Wednesday evenings in September in Y. M. C. A. meetings. The themes are chosen in such a way as to reinforce the valor of the soldier by religious principles. Mr. Jordan has also promised to speak at the big officers' training camp at Fort Sheridan. Any parents

who are interested in young men at either of these camps, and who wish special religious care for their boys may write Mr. Jordan at Evanston.

—The Disciple missionaries from Africa, five in number, recently had an

important conference with the Executive Committee in Cincinnati. Plans are being outlined for larger things in the Congo. The workers in Africa are reaching out into new fields and the work is in a most prosperous condition.

## 15 Reasons Why You Should Go to Kansas City Convention

1. The world is in spiritual need, and the church has her greatest opportunity.

2. Man's business can wait for the war to close, but the Lord's work cannot wait.

3. Mission work at home and abroad was never as needy as now. We need a great "cloud of witnesses" at Kansas City to carry back messages to the churches.

4. The Kansas City Convention promises to be one of the most deliberative assemblies our people have ever held. This is a strong reason for large attendance.

5. The report of the Sweeney Committee on the future conduct of our International Assembly will be worth the

trip to Kansas City from the remotest part of America.

6. Missionaries will be there from the far flung "battle line" of the Homeland and all foreign countries where we have missions.

7. Mr. S. G. Inman, one of our missionaries to Mexico, now recognized as probably the best posted man in Latin-American Religious affairs, is to speak, telling about his trip through South America, from which he has just returned.

8. Bishop Charles P. Anderson of the Episcopal church will tell what the other religious bodies think of our plea for Christian Union.

9. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, and one of the best informed missionary statesmen of the country, will speak at the Foreign Society session.

10. Mrs. Florence Miller Black, so well and favorably known through her work in connection with the Women's Jubilee, in which she spoke from coast to coast, will make one of the principal addresses at the Women's Session.

11. If Burris A. Jenkins is back from the trenches by the time of the convention, as he writes he expects to be, opportunity will be made for him to speak at a downtown theater, at the noon hour, of his experiences at the front.

12. The Temperance Board will have one of the world's temperance orators for the temperance address. There is no more timely subject just now before us.

13. The program will be most important from every angle of consideration.

14. The fellowship of kindred souls from the ends of the earth is something that cannot be had at any other time or place.

15. Kansas City is within easy access of the majority of our people, with less than 24 hours' travel. It has accommodations for all who will come.

COME TO KANSAS CITY  
OCTOBER 24TH TO 31ST, 1917

### CHURCH EXTENSION IN PERIL

*The missionary work known as Church Extension among the Churches of Christ is in dire peril. It is true that the fund amounts to \$1,350,000. It is likewise true that the income of the Board from interest charges is sufficient to meet all the expenses of administration. The reports of the Board show that the permanent funds of the society are safely invested. But the Work itself is in peril for the following reasons:*

1. *There is not enough money in the fund to meet existing needs.*

2. *The churches and the brethren are failing to contribute to the fund in proportion to its necessities at the present time.*

3. *Vast numbers of needy churches are still "on the waiting list," when they should be under a roof of their own before snow flies.*

4. *The growth of our individual churches is demanding larger loans than ever before. Once \$500 did the work that \$5,000 will not perform at this time.*

5. *A community church, equipped for educational and social needs, costs more money than the "old-time meeting house."*

6. *No money is loaned a church that can borrow from a bank or handle an individual loan from an individual.*

7. *Church Extension money builds churches that would otherwise not be built.*

**IF THE BROTHERHOOD IS WILLING THAT THE CHURCH EXTENSION BOARD SHOULD TURN A DEAF EAR TO HUNDREDS OF APPEALS FROM NEEDY CHURCHES, then fail to heed this appeal for the September offering. On the other hand, IF THE BROTHERHOOD EXPECTS THE CHURCH EXTENSION BOARD TO HEED THESE CALLS ADEQUATELY, THERE MUST BE A TREMENDOUS SEPTEMBER OFFERING.**

**SEPTEMBER IS CHURCH EXTENSION MONTH.**

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—FOR THE SUNDAY SCHOOL—

### Eiler's Treasurer's Record

COMPLETE, 75c POSTPAID

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—Kenneth K. Kellems, son of Professor David C. Kellems, of Eugene Bible University, was one of the first of the Disciple boys to meet death while in his country's service. He was killed July 30 in New York harbor when the transport Saratoga on which he had embarked for France was rammed by another steamer.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—W. E. M. Hackleman will conduct the music for the Illinois State Convention, Taylorville, Sept. 10-13, and the Marion County S. S. Convention, Indianapolis, Sept. 17-18.

—Combined ceremonies of ordination of W. B. Stine in the ministry and as pastor and dedication of the Second Church, Rock Island, Ill., took place at Second church on the same day. M. E. Chatley was in charge of the ordination ceremony. The dedicatory ceremony was in charge of E. T. McFarland, of Texarkana, Ark., who was pastor at Memorial Church, Rock Island, when Second Church was organized by Mr. Stine.

—J. B. Weldon, pastor at Boonville, Mo., has resigned his work to accept an appointment as head of the Sixth Missionary District of Missouri. He will have charge of twenty-one counties, with 35,000 members.

—O. M. Pennock has been called to the work at Elgin, Tex.

—Contracts have been let for the building of a new \$45,000 home for Hammett Place congregation, St. Louis, Mo. The new church will be known as the Kingshighway Christian Church. W. G. Johnston has been pastor of the congregation for four years.

—Carl Barnett, of First Church, Brazil, Ind., has been offered a position as a director of Y. M. C. A. work with the army in France. He will probably accept.

—Believing that "the great need of men and women in these times is to know God in a vital and potent way," F. E. Davison, pastor at Spencer, Ind., has announced that he will preach a series of sermons under the following titles: "The Nature of God," "The Character of God," "The Relation of God to Man and Man to God," "The Motive of God." Mr. Davison speaks in appreciation of this year's session at Bethany Assembly, mentioning especially the

addresses of John E. Pounds, Jessie Brown Pounds, Professor Snoddy, O. F. Jordan and C. C. Morrison. He remarks: "It is doubtful if such a strong and helpful program has ever before been heard at Bethany Park."

—G. H. Farmer, who leads at Eleventh Street Church, Anniston, Ala., writes: "Of the drafted men for the new national army, those from Virginia, Maryland, District of Columbia, Delaware and New Jersey will come to Camp McClellan, Anniston, Ala., for training. If parents, ministers or others will send me the names of young men coming who are members of the Christian Church, I shall endeavor to look them up personally after their arrival here."

—J. Walter Reynolds, who had his A. B. and A. M. degrees from Hiram College, and who received the Harvard degree in Theology in June, after three years of residence work in the university, has been spending the summer in evangelistic service in North Carolina and Virginia. He is now in the midst of a meeting at Callands, Va., his old home church, with great crowds and a number of accessions. Mr. Reynolds will either do evangelistic work or take a pastorate this year.

—Frank W. Lynch was one of the speakers at a farewell reception tendered by the citizens of Sharon, Kan., to the departing soldier boys.

—H. Marshall Wingfield, evangelist, is just closing a meeting at Second Church, Richmond, Ky., with Pastor Matherly, and opens with another church in Craig county, Ia., this week. His permanent address is Martinsville, Va.

—A. O. Kuhn, of the Roswell, N. M., church has arranged the following special days for this month: Sept. 9,

Church Rally Day; 16, Church School Service; 23, School of Methods Day; 30, Church School Rally. Crusaders' Day will be observed on Oct. 7.

—During the three years of service of M. C. Hutchinson at Fulton, Mo., there have been 467 persons added to the church membership. When he came to Fulton the Bible school attendance averaged 252, and for 1917 to date the average is 335, and the big fall days are yet to come. On last May 20th there were present 628 in the school, the largest attendance ever recorded in the county. This year \$7,200 in pledges has been secured on the building debt.

\* \* \*

### LESS THAN A MONTH REMAINS— REMEMBER THE TEMPER- ANCE BOARD

The American Temperance Board has made wonderful progress this year. More work has been done, more churches have assisted it, more money has been received than in any previous year. The board is making a special September drive. The books close September 30. We urge churches and Bible schools that have not done so to be sure to get their offerings in before that time. It is hoped that the receipts for the month will be \$2,000, or more.

National prohibition is not far off. Let us hasten its full blessing by putting our churches back of our own temperance board.

\*

### Make Your Offerings Count

Our churches should cease scattering their temperance contributions among all kinds of organizations, corporations, individual enthusiasts and irresponsible solicitors. The pulpits of our churches should be guarded against these visitors,

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however earnest they may be. We should concentrate every ounce of energy and turn every dollar of our temperance offerings to the support of our own temperance board. We should make this the preferred agency of our brotherhood. After we have done our full duty by it other organizations could then receive consideration.

\*

### Prepare for World's Temperance Sunday

The American Temperance Board of the Church of Christ has prepared a beautiful exercise called "Hail, Prohibition," for all our Bible schools, to be used on World's Temperance Sunday, November 4. A fine idea. Every one of our Sunday schools should use this exercise and observe fittingly this occasion.

Prohibition is coming by leaps and bounds and our Sunday-schools should emphasize this great fact. Furnished free to all our schools. Get your order in early. Remember the day, Sunday, November 4.

L. E. SELLERS, National Sec.,  
821 Occidental Bldg.,  
Indianapolis, Ind.

\* \* \*

### THAT \$50,000

In the twelve months of last year the Bible Schools sent to the American Christian Missionary Society \$40,148.09. In ten months and a little more, up to August 23, the schools this year have sent \$40,892.99. This is a gain already over the whole of last year of \$744.90, with eight good days in August and the whole month of September yet to be heard from.

That \$50,000 is most certainly in sight this year. It ought to be an easy thing for our schools to send \$10,000 during September alone for Home Missions. We must have it too to meet the obligations of the year. If every school that gave a year ago will send the offering for this year during September, victory is assured. We know a thousand loyal schools that never fail to respond to duty's call that will send an offering if someone who reads this note will present the issue clearly and provide an opportunity for an offering.

There can be no peace here without victory. That victory may depend on you.

Send all offerings to

ROBT. M. HOPKINS, Bible School Sec.,  
American Christian Missionary Society,  
108 Carew Bldg., Cincinnati, Ohio.

\* \* \*

### BETHANY ASSEMBLY'S SUCCESS

Bethany Assembly has just concluded the greatest session in her thirty-five years' existence. Every one went away glad that he had been permitted to enjoy the excellent program and the rich fellowship.

The Chautauqua attractions, one of which appeared nearly every evening,

were among the very best to be secured. Special lectures were given by Professor Alva W. Taylor, Secretary H. H. Peters, Professor Hieronymus, E. O. Kelley, R. A. Doan, Secretary L. E. Sellers, L. E. Brown, Hon. Ed Jackson, Hon. Amos Butler, Hon. W. J. Bryan, and many others whom we cannot mention here for lack of space. We feel that special mention should be made of the addresses of O. F. Jordan, C. C. Morrison, Mr. and Mrs. J. E. Pounds, and Professor E. E. Snoddy of Transylvania College. These with others made the last week the crowning week of the session, and drew the largest crowd. One minister said he would not take \$500 for his notes on Professor Snoddy's lectures on "The Apostolic Church" and "A Study in Human Behavior."

The hotel register showed about 125 ministers had been in attendance. Some of these came prejudiced against some of the speakers, but they all went away lauding them in terms of highest praise.

The Training School under Dean G. L. Cook and the Singers' School under Dean Hackleman report the greatest sessions and the best grade of work yet done.

The outlook for Bethany Assembly was never so good as now. Let those who enjoyed the session just closed rally to its support, to say nothing of its many friends throughout the brotherhood, and the 1918 session will be better than that of 1917.

BOARD OF DIRECTORS, BETHANY ASSEMBLY.

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American charity is the sole dependence of these people. Their present needs require vastly more than is being contributed.

While relief distribution has become difficult in the dotted portion, even there channels of mercy are still open. War cannot stop relief.

Hundreds of thousands are refugees from the dotted into striped areas which are under control of the allies who are facilitating the work.

Money transmitted and used without expense by efficient agents. Every dollar for relief, none for expense. A regular flow of funds is necessary to meet the situation.

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# Does Church Extension Extend?

The Broadway Christian Church, Albuquerque, New Mexico, is a standing monument to the power, and business foresight of church extension. This congregation was started thirteen years ago with eleven members, meeting for a time in the Commercial Club Rooms, in the old Lutheran Church and, on several occasions, in the City Library building. The struggles of the congregation were similar to the struggles of many others that are kicked about as the football of uncertain fate, in the earlier years of their history; but by reason of the loyalty of certain faithful members, the work was placed upon a firm basis. During the history of the church, two loans have been granted. The first one of \$1,500 was made on the minister's home, long used as the church, and now fitted into a modern dwelling. This loan has now been paid. The second loan was made upon the completion of the new property a little over a year ago, and is for \$5,000, and for which the entire church property, valued at about \$22,000, is security. These loans have made possible the splendid work of the Albuquerque church, which is coming to occupy a leading place in the city, as well as in our work in the state. Looking back over these years, we may well

ask, "Does Church Extension Extend?"

We answer in the affirmative, for the following reasons: First, it has, by reason of making better equipment possible, greatly extended the membership. The one dozen who started the work, some of whom are still here, have seen their number grow to a resident membership of 265, with 75 absentees on our list, and about the same number of others who have come here, temporarily, for health reasons. Approximately 500 people have held membership in the church.

\* \* \*

Second, the work of the Bible school has been greatly extended. Upon entering the new building, the school numbered sixty-nine; since then the actual attendance has exceeded two hundred, with an enrollment of above 300. Every department of the school is organized, and according to the standards of the International Sunday School Association, we have a 100 per cent school. There has been growth in efficiency, as well as in numbers, as these facts indicate.

Third, there has been a growth in church pride, and in the standing the church has come to occupy in the com-

BY RANDOLPH COOK  
Late Pastor of the Albuquerque Church,  
now Chaplain First New Mexico  
Regiment

munity. The "best people" are no longer ashamed to belong to "this sect," but are ready to work with us, while the congregation is looked upon as one of the dependable religious forces in the community and state.

Fourth, there has been great growth in the missionary spirit. Actual gifts to the boards do not indicate this. For twelve years the church received missionary money to aid in paying their pastor's salary; the congregation is now self-supporting; last year their offerings, from all sources, for all missionary purposes, exceeded \$350.

Fifth, there has been a continual growth in the gifts of the members; this is true, as applied to gifts for others, as well as the gifts they make for the local work. Our actual cash income now is more than 100 per cent greater than it was two years ago, just before entering the new church property; this is not counting the thousands of dollars the congregation has given on the property.

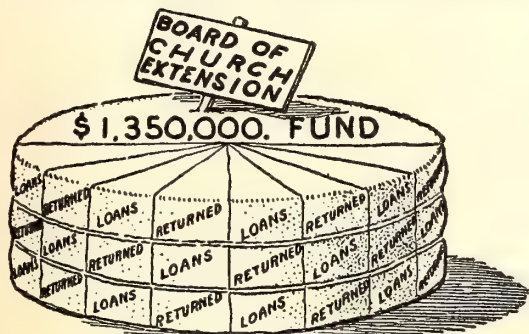
In a word, then, church extension has extended the Broadway church, in influence, numbers, power, gifts and practical work, along the lines of actual community efficiency, in a most emphatic way. It now ranks second among our churches in the state.

## EATING CHURCH EXTENSION CAKE



## THE BORROWING CHURCHES

## KEEPING THE CHURCH EXTENSION CAKE



## Church Extension Plan Enables Churches of Christ to Eat their Cake, and also to Keep It.

EXAMPLE. Jackson Avenue Church, Kansas City, Mo., borrowed \$15,000 Church Extension money in 1909. The Church was built. Thus the cake was eaten. But—hold on—the money was only loaned—it was not given away. The Jackson Avenue Church began to repay the loan the second year, and kept paying so long as there was any remainder. The church also paid interest. It also made an annual offering in addition. The money being returned, the interest and the offerings were immediately reloaned to other churches. Thus the cake was kept. 1,837 other examples like this one.

\$26,142.50 contributed by churches last year. \$150,976 repaid by borrowing churches last year. \$1,367,000 now in the fund, of which \$565,677.00 only has been contributed by the churches.

## \$50,000 is Urgently Needed This September

Demands for loans were never so great. New congregations must have buildings. Old houses are being outgrown, and a few are being destroyed by wind and fire. New work for foreign speaking people in New York, Chicago, Pittsburgh and elsewhere, and our "Farthest North" mission work in Alaska have been voted assistance by the Des Moines convention. But—money is lacking.

## SLOGAN "EXCEED YOUR APPORTIONMENT"

Literature and poster are now ready. A Church Extension sermon in every church during September will assist greatly. Church officers should see to it that this important work is not neglected.

G. W. MUCKLEY, Secretary, 603 NEW ENGLAND BUILDING, KANSAS CITY, MO.



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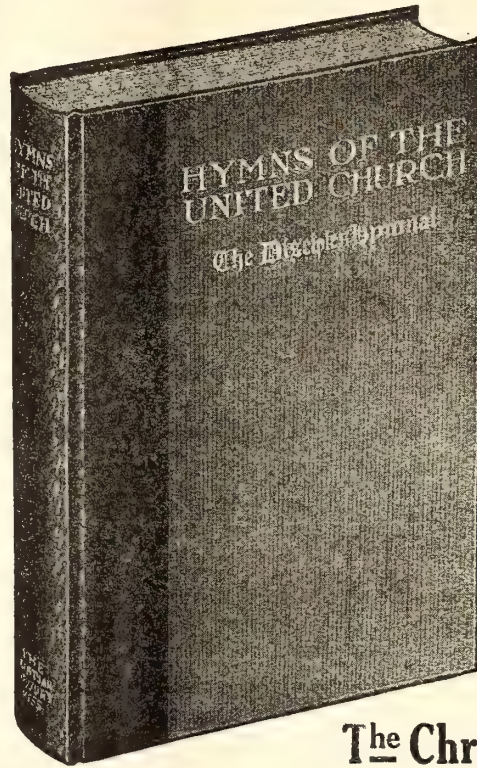
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KNOWLEDGE OF BIBLICAL FACTS,  
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700 East 40th Street, CHICAGO, ILL.



# THE CHRISTIAN CENTURY

Vol. XXXIV

September 13, 1917

Number 37

## What Is Religion?

By Joseph Fort Newton

CHICAGO



## We Expect a Great Year

**T**HIS is simply to remind our readers of our great subscription increase last season, and to say that we are planning on an even more vigorous subscription campaign this fall and winter. The Christian Century is probably the only religious weekly in the United States that has made a gain in the past two years. Other papers have lost heavily in their subscription lists. The Christian Century was never growing so well. Our readers, enjoying the paper themselves, seem to take delight in introducing it to their thoughtful friends.



**Subscription Price**—Two dollars and a half a year, payable strictly in advance. To ministers, two dollars when paid in advance. Canadian subscriptions, 50 cents additional for postage. Foreign, \$1.00 additional.

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

\* \* \*

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

\* \* \*

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

Published for  
**More Efficient  
RELIGIOUS EDUCATION**





Main Building, Butler College

## The First Day of School

Whatever the date on the calendar, the First Day of School is a red letter day in the life.

A hundredfold more than usual is this true in America this year of strife, 1917. The tramp of marching hosts is in our ears, the crash of battling hosts is in our minds. The gaps in the college classes are eloquent. The presence of others is just as eloquent. They were eager to go, but stern duty said, "Not yet. This is a prepared man's war. It will be followed by a prepared man's peace. Get ready."

With threefold power the First Day of School, 1917, comes to the Christian college in America: (1) Because this is not a political, but a moral war, the Christian school must do more than prepare others to follow the sons it has given to battle. It must yield more men better prepared in the chief elements of integrity and loyalty. (2) As its students average younger than those of the great universities, its ranks should not at once be so depleted, and so it has a larger proportionate task just now. (3) The duty of preparing leaders for the day after the war rests most heavily upon the Christian college, because it has the motive, the method and the men, as no other can have them.

Whether the war ends in three months or in three years, the whole world will come that day to a period of reconstruction, swift, thorough and inexorable. The wood, hay and stubble of commercial greed, political craft and speculative sophistry are being consumed in this world-encompassing conflagration. When it is past, the gold, silver and precious stones of Christian faith, Christian ideals and Christian conduct will abide alone. Consciously or unconsciously everybody will be calling for the essential, elemental and fundamental Christianity of Christ, as set forth in the New Testament scriptures.

The last day of the war will be the First Day of a School in which the Christians who remain, in all humility but without fear or hesitation, must teach the nations that survive, the Way, the Truth and the Life. In preparation for that day, men and money beyond all previous dreams are needed, and in the providence of God the success of the Men and Millions Movement is to furnish the first instalments of both.

## MEN AND MILLIONS MOVEMENT

222 W. Fourth Street

Cincinnati, Ohio



# THE CHRISTIAN CENTURY

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## The Militant Christian

LIFE WITHOUT STRUGGLE IS A FOOL'S PARADISE.

In the soft ante-bellum days we had a flourishing doctrine of pacifism about life in general and not simply with regard to wars between nations. Most of us were headed toward the *nirvana* of some rather idle and purposeless existence. We had developed various semi-oriental cults, which corrupted the doctrine of love into the symbol of idle and introspective piety and Christianity itself into a kind of spiritual self-indulgence.

The struggle for wealth was a symbol of this pericious viewpoint. Men assumed that the possession of a great store of goods would be the end of struggle. Like the rich fool, men were tearing down old store-houses to build greater. Yet on every hand were people who had discovered that wealth did not end the struggles of life, but only increased them. Desires outran possessions. The man with much goods must struggle harder to keep them than he ever did to get them.

Not only among would-be capitalists, but among socialists as well, there was this dream of life without struggle. Of course, the great interpreters of socialism were too well grounded in science to fall into this error, but many a plain man looked upon a coming utopia as the solution of his life problem. It meant for him some sort of a lazy man's paradise. He did not realize how impossible it would be to realize any such condition of human society and how utterly undesirable it would be if it were attainable.

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The Buddhist attitude toward life has been insidiously introduced into the church itself. We have complained that people took Christianity too luxuriously. They sat in comfortable pews and sought entertainment and spiritual enrichment for selfish purposes. They did not wish to be troubled with exhortations or calls for service. Sermons were all too often soporifics which lulled men to forgetfulness of reality instead of calling them to battles to save the world for God.

Meanwhile, modern science has in a curious way reinforced the primitive Christian viewpoint and helped save us from an attitude in which human greatness may never come to its choicest flowering. We have seen that struggle and survival are fundamental to life. In every lawn there is war between the various kinds of grass. Various kinds of birds contend in every tree. There is struggle between the animals. Man himself for a long time fought animals, which took a terrible toll in human life. In the higher spiritual realm, spiritual attitudes war with each other. It may not be that the permanent state of our human world is militaristic, but it is certainly true that life as we know it is always accompanied by struggle. The task of civilization is to direct this struggle into modes which will mean progress.

It is for this reason that a certain kind of pacifism is a misunderstood Christ. This pacifism would have made our Christ over into Buddha, had we not had our

rude awakening from the fatuity of pacifism as a life philosophy.

Every part of the life of Christ involved struggle. It began with a struggle with himself. The temptations of Christ reveal the inward struggle concerning ideals and attitudes toward his own life work. These temptations continued to the close of his life, for even on the cross he cried out, "My God, my God, why hast thou forsaken me?" Christ opposed evil men who stood as the symbols of the worst evil of his day. He put a deep spiritual meaning into his counsel to his disciple to go and buy a sword.

Paul bared his soul to us in those tragic verses in which he told us that when he would do good, evil was present with him. To the end of his life, there was a danger that he might be a "cast-away." Looking back over his life, he boasts, "I have fought the good fight."

It was the spiritual wisdom of Paul to know that he was not called fundamentally to fight persons. "For we wrestle not against flesh and blood, but against principalities and powers." He may have had in mind the common belief in demons as the opponents of men. He was not unmindful of the fight which humanity has to make against Evil itself.

We must never forget to make this discrimination. In the world war we must not forget that many individual Germans are Christian men of true culture. The worst of our enemies are still not without some of the better feelings. In the world war we struggle not against flesh and blood fundamentally, but against principles and systems.

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Are we pessimistic when we declare that struggle may never be eliminated from life? We think not. War was once waged with war clubs. Now it is fought by shells and gas bombs. The competition of races may at last work itself out on a higher level than the purely physical. Some day the nation that wins will not be the one with the most devilish ingenuity in destroying human life. Perhaps even this present war will be won by the English diplomacy which interpreted the situation to the civilized world, and by the American president, who preached the doctrine so effectively, rather than by the cruel war-lords of a Germany which in recent years has fallen under the curse of reactionary leadership.

To the end of our lives, there will be wars within and wars without. In scholarship or commerce or religion we may look for the clash of opposing viewpoints. What we need for the business of life is no doctrine of asceticism or pacifism—which in the end come to the same place—but a doctrine which will beget within us strength and courage and persistence for the business of living. In the house of God we need again the spirit of which martyrs are made—for the world is not yet done with martyrs. The wars of the Lord are yet to be fought in the spiritual realm.



# EDITORIAL

## THE TRAGEDIES OF WAR-TIME

**H**ARRY LAUDER has come to be known throughout the Anglo-Saxon world for his comic songs. He has chased dull care away from millions. The other day, as he was preparing to sing to the soldiers, the news came to him that his own boy had been killed in the trenches. A friend suggested to him that he need not fill his engagement. Though he was passionately devoted to his son, he wiped away his tears and said: "I must be brave; my boy is watching and all the other boys are waiting. I will sing to them this afternoon though my heart should break."

He explained later how he met the force of this terrible blow. He said: "When a man has been hit as I have been, there are only three ways open to him—drink, despair, or God; and I am looking to God for the consolation and the courage I now need."

It seems that the war must go on for awhile yet, and just such sacrifices as that of Harry Lauder will become common among us. When the boys of America enter the trenches—and they seem to be going across the water continually—news is sure to come back that will rob many a home of its joy.

Other lives will face the alternatives of drink, despair or God. It will be the business of the church to help thousands of disconsolate souls to "see it through" and find God. In the preaching of the great doctrine of the divine providence, we must be sure that we ourselves have "seen it through." The man who knows God only in a theoretical way will never be of much service.

God as a factor in human experience is the God needed today. The old metaphysical questions have been brushed to one side. We no longer live in the council of Nicea, but by the side of suffering and sorrowing humanity. The God we preach is the Shepherd of his people and the Father of our Lord Jesus Christ. To know him aright is to find strength to endure every loss and every sorrow.

## BIBLES FOR THE SOLDIERS

**O**NE look into the Y. M. C. A. building in a military camp reveals what a useful institution it is, especially if the headquarters are entered in the evening. Tons of writing paper are used by the boys for their letters home. Some are reading the journals—which may now be sent to the camps with no more trouble than putting a one-cent stamp on the paper when you are through with it. Some men are found about the piano singing and others are operating the phonograph. The whole building is a bee-hive of activity. New plans of work are being inaugurated daily.

The American Bible Society appreciates the effectiveness of this service and in planning to distribute a testament to each soldier, has wisely chosen the Y. M. C. A. as the agency through which the distribution shall be made. The Bible Society has been issuing a quarter million copies of the scriptures each month this summer and the presses are running night and day on every "plate" which will produce a Bible or a "portion."

In order to meet the new demand, the American Bible Society has let contracts to reliable publishers for a million copies of the New Testament, which are to be rushed to completion as soon as possible. They will

cost eighteen cents each. The Bible Society will furnish these to the Y. M. C. A. for distribution free of cost.

This great enterprise will require a considerable increase of income. A total of \$180,000 will be required which must be raised in special gifts.

The Disciples have always been a Bible people and will doubtless sympathize most heartily with the enterprise of giving each soldier of the nation his own testament. The military camp sometimes breaks down the spiritual life of the soldier, but if the church seizes its opportunities, it will come to be a tremendous means for reaching for Christ men who hitherto have been impervious to every gospel appeal.

## HOW ONE MAN ARGUES AGAINST GOD

**T**HOSE who are interested in opposing the religious attitude toward life have been put to some very curious devices in discouraging faith. James H. Leuba in a recent book, "The Belief in God and Immortality," reviews these beliefs in the light of history and decides that we should believe something more related to human life! In arguing his ideas, he takes a vote and finds that women are more often religious than men, and upper classmen in the colleges and universities are more agnostic than freshmen. He discovers that a considerable percentage of scientists—not a majority—are agnostic toward religion, or disbelievers in its postulates. All of which statistical facts could have been supplied him by church leaders.

It would surprise Mr. Leuba, however, if he could see how many more scientists work cordially in the church today than once did. The antithesis between religion and science exists no longer in progressive Protestant churches.

With regard to the statistics of college students these tally exactly with the college experiences of many who are preaching the gospel. At eighteen a man enters college; this is at the very beginning of the period when a man ceases to believe anything—religious or otherwise—on authority, and insists on a reason for his beliefs. The college student is still in the doubt period when he goes out into the world. A study of college alumni statistics would be more revealing than a study of graduates in their last year. After a man thinks through, he again finds God.

It is rather late in the day to waste good ink and paper in opposing conceptions which admittedly have persisted through most of human history and which are held by many of the foremost intellects of the day with passion and conviction. We may change many things, but humanity cannot arbitrarily turn its back upon the fundamental questions of the spiritual life.

## INTOLERANCE IN RELIGION

**W**ILLIAM PENN, the great religious soul who lived with the Indians in peace and amity because of his stalwart Christian character, said: "It were better to be of no church, than to be bitter of any." He had reason to know what intolerance in religion meant, for his co-religionists had suffered from the illiberal temper of England. To his mind there could be no union of religion and intolerance.

Henry Ward Beecher knew well the intolerance of certain who boasted themselves to be orthodox. He



id in a memorable address: "Many folks think it very wicked to blacken their boots on Sunday morning, and yet they do not hesitate to blacken their neighbor's reputation on week days." This describes the religion of some who are not very sure in their inner souls of their religion. A great writer remarks, "The best religion is the most tolerant." It can afford to be. Another said, "We may as well tolerate all religions, since God himself tolerates all."

It is an indication of progress that few religions now invoke the sword of the magistrate in order to enforce their pleas. Even the sword of the magistrate, however, was mercy in comparison with the more refined method of persecution by inuendo. A minister or religious teacher has a reputation which is as delicate a thing as the reputation of a woman. These public servants refuse to fight back when orthodoxy fights with hints and veiled suggestions.

The people who would preserve freedom must guard it. The Disciples, of all Protestants, have been the most free. Yet among them in recent years there have been more charges of heresy aired in the public prints than in any other religious body. We could become as narrow as the most belligerent little sect of a thousand members which believes thoroughly that the elect of God are in its membership. God has saved us from such an evil fate, but the battle for our liberties is not yet over.

Every hand put across the mouth of a preacher, every threat made against a teacher, is of the dark ages and savors more of Rome than of Jerusalem.

#### DOCTRINAL PILLARS OF OUR PROTESTANTISM

THERE are four great pillars in the doctrinal system of Protestantism. These are capable of being stated briefly, though they have reaches of significance that would require volumes. In these days, when the Luther centennial is approaching, they should be clearly in our minds.

First and foremost is the doctrine of justification by faith. The church had relapsed into the legalism from which Paul had rescued religion. The sale of indulgences in Germany by Tetzels was a symbol of a whole system of "works," religious acts not related to the deeper life processes. Luther called the church back to a consideration of the inner life. Those who are to be saved find their help not in fasts and pilgrimages, but in a spiritual attitude toward Jesus Christ, who is the giver of spiritual life.

The doctrine of the priesthood of believers redeemed the church from the Judaism to which it had sold itself. Spiritual privilege was not conferred by the laying on of hands. Every man has the right of access to God. The minister is a necessary specialized worker, but he must never exalt himself to eclipse Jesus Christ.

The attitude toward the Holy Scriptures is also fundamental with Protestantism. These scriptures are held to be the trustworthy record of the religion of the Jews and of their Christ. Here the fundamentals of the gospel are set forth. The Bible had been withheld from the people because of the manifest difference between the New Testament church and the Roman church. Protestantism insists upon putting the Bible back into the hands of the people.

Protestantism also involves an attitude toward the

church. We do not believe in a church which invades the realm of worldly politics. With us the church is a means of spiritual fellowship between the saints and with God. In such a fellowship, questions of statecraft are incongruous and belong elsewhere. We have sought to find in the church a company of redeemed people devoted to the great purposes of God in the world.

#### RETRIBUTION FOR THE CZAR

HISTORY has few more tragic denouements than the downfall of the Czar of Russia and more lately his exile to Siberia. The treatment of prisoners in Siberia has long been a favorite subject for American fiction writers and the reports of reliable correspondents have confirmed the stories of the misuse of political prisoners in the far-removed prisons of Siberia.

The Czar has not yet suffered the worst that might have befallen him. He is allowed to enter a mining section and carry on an industrial enterprise that will be profitable to him; for he is surrounded by friends and faithful retainers. At the same time he is far away from the every-day events of Russia, so that he would find difficulty in conducting intrigues against the present government.

It is curious to remember that Tolstoi, the fearless prophet of Russia, who throughout his whole life courted martyrdom, spoke against the Siberian system of punishment and reminded the powers that then were, "With what measure ye mete, it shall be measured to you again."

The Czar is an unhappy product of a system which was out of joint with the modern world. He grew up surrounded by a corrupt court where religion, as it came later to be embodied in the person of the false Rasputin, was but superstition.

The news now coming in of the Czar's shifty diplomacy, the stories of how he traded one friend off for another, indicates the weakness and shallowness of his character. No life can find a secure resting place unless it has some big fundamental loyalties.

Every man, whether Czar or peasant, must account to the moral law of the universe. The man who builds a gallows may be hanged upon it. Selfish living brings its own terrible consequences. All of us must account to God for the way in which we use the opportunities of life.

#### YOUNG MINISTERS AND OLD

THERE are not lacking some evidences that the demand for "young" ministers is passing. No place else in the world are age and experience despised. They should not be despised in the church.

A recent news note which stated that E. L. Powell had just celebrated his thirty-first anniversary as pastor of First church in Louisville is indicative of the possibilities of the man of experience. Mr. Powell went to Louisville when he was a young man. He has grown up with his city. It is not too much to say that he is today the foremost religious force of that city. His usefulness to his church proceeds not only out of his long pastorate, but also out of the maturity of his life. E. L. Powell would be a better pastor in any church than he could have been twenty years ago, for he has learned many things during these years.

For the promotion of the work of young churches, where activity is one of the great assets, youth is undoubtedly a desirable quality in a prospective minister.



There are church situations which need a generous use of shoe leather. The young man is able and willing to apply this treatment.

Most church situations, however, require the tactful leadership of a man who can induce various types of personality to co-operate heartily in the work of a congregation. Churches that have immature leadership are more apt to develop quarrels and factions than those which have riper and more mature ministers.

The churches of an episcopal order usually do not elect a bishop until he is forty-five years old. The biggest job in these churches, the one requiring the most intense activities, goes to men who have been made fit by a wealth of experiences. In churches that do not have bishops, there must come an increasing respect for the qualities which can only be conferred by long years of experience.

### THE PROFESSIONALIZED LYCEUM

IT IS a matter for lamentation on the part of certain lyceum bureau managers that not one-fourth of the lectures given in the country today are given by bureau talent. More lectures are given now than ever before, but more and more the clubs and educated groups are looking for speakers who have had real experiences and who deal honestly with them. The cheap tricks of the platform are well known to sophisticated people and these will not be imposed upon by professionals who are more concerned with fees than with facts.

This is, of course, not to indict all who still work in connection with bureaus. It is not even to suggest that we do not need bureaus. It is simply to note a wholesome tendency in American life. We are tired of circus performers and buncombe. We want men and women of sincerity who will tell us things that help.

Popularizing truth is one of the most desired of

gifts. The man who can do it is the man of the hour. Caricaturing truth is worse than denying it, for thereby many are turned aside from the way.

The need of the hour is for great popular interpreters who have a viewpoint and who put every judgment to the test of a big organizing principle. When a man can take all of his experiences and put them in order and talk intelligibly about them, he at once springs into fame as a leader. On every platform, in every pulpit, we need men of wisdom, frankness and power.

### "WHAT SHALL I COOK?"

THE good housewife has often appealed to the members of the family with the question, "What shall I cook?" In days gone by, her embarrassment resulted from the multiplicity of available items of food displayed in the markets. It seems as if she will soon be asking the question in another tone of voice. Some things that used to be on our tables have grown so expensive that they are seldom seen there any more.

Some of the worst effects of war will be prevented in this country by an intelligent co-operation with the government agencies for conserving our food supplies. A few weeks ago Mr. Hoover gathered together the editors of the religious newspapers for a conference on methods of co-operation with his department, and now he has called into service a group of religious speakers who will donate part of their time this year to the spreading of the gospel of conservation.

Churches cannot be indifferent to a question which affects so vitally every other human question. The pastor should bring to the Ladies' Aid Society the details of the program for winning the war by eliminating waste. There is something for every member of the family to do, and some time when the church has a social dinner with a large crowd present, it might be well to discuss this question in clear and definite terms.

## Love Off to the War

By Thomas Curtis Clark

IT will not matter much that I shall go  
From out the haunts of youth, the charms of home,  
To dwell in stranger lands; no more to know  
The kiss of wife and babe; long months to roam  
Beneath embattled skies, in muck and mire,  
Starved, rain-drenched and fighting demon fire.

It will not matter much that I shall fall  
Within a hostile land, where terror rides;  
That I shall no more hear stern duty's call;  
Most sweet shall be my rest, where peace abides.  
With me it shall be well if truth prevails,  
But dire shall be my dreams, if justice fails.

It matters not that I in death shall lie;  
It matters much that *Freedom shall not die.*



# What Is Religion?

By Joseph Fort Newton

HERE is one of the ultimate utterances. Truly Huxley was right when he declared this text to be "as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle." If its words are few and without ornament, its insight is as straight as a ray of light. Amid endless complexities it rises up supreme in its simplicity and sublime in its beauty, summing up the religion of all good men. It is the eternal religion of humanity, as deep as the moral sense whose light is duty and whose warmth is love. Its genius is the spirit of mercy in man which invokes the mercy of God. Justice and mercy are blended with a lofty piety which makes the life of man a humble walk with God, uniting duty with divinity. To live with God and do His work—that is religion, salvation, eternal life!

## RELIGION HOLDS LIFE TOGETHER

Surely, with all our preaching about religion, it would seem that religion itself might be the theme of a sermon. What is the meaning of the word? There are two definitions, each emphasizing a different aspect of the same thing. Cicero preferred the meaning—to think back, to think over again, to reflect on the meaning of life, to recollect—meditation on divine things. Others, among them St. Augustine, liked best to define it as meaning to rebind, to tie together, that which unites man to God and to His fellows. One thought runs through both definitions, the idea of a thread on which things are strung, a tie by which life is held together. Recent studies seem to arrive at the same insight. More and more religion is regarded, not as one instinct among many, not as a separate interest having a character of its own, but rather as a way of dealing with all interests—an organizing principle among the values of life.

It is well nigh a century since one of the greatest of religious thinkers defined in epoch-making words the nature of religion. It is not knowledge, he said, for the measure of knowledge is not the measure of piety. Nor is it action, since behind all action there lies that which inspires and prompts it. It is not art, albeit the mother of all the arts. Religion thinks, but it is not thought; it acts, but it is not action. If neither thought nor conduct reveals the nature of religion, its primary reality must lie in feeling. Our feeling, he said, in so far as it expresses the universal life we share, is our religion. It is our feeling for God,

*"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."*  
Micah 6:9.

of our kinship with Him, of our dependence upon Him, which unites the facts of life into a whole, interprets them, and gives a meaning. In its highest form it is to be one with the Infinite, and to share in every moment the life of the Eternal.

## "THE SOMETHING UNIVERSAL"

Religion is the tie that binds us, first of all, to God who is "the something universal" which unites all things into one whole. It takes many forms, modified by local scenery, social habit, economic setting, political policy, cultural influences, and the personalities of great leaders, but it is ever the same thing. Religions are many, religion is one. If we speak of religious value at all, we think of it as the value of values—"the conservation of values," as Hoffding defined it—that which organizes life, giving it unity, purpose, meaning, as over against an impulsive and unreflective existence. Truth, love and "that thread of all-sustaining beauty that runs through all and doth all unite," this is the eternal trinity; and in the deepest faith of humanity these three are one.

From earliest time man has felt the tug of this three-fold tie which unites him with God, who is over all, in all, and through all, the life of his life, in whose will is his peace. He has been aware of a desire-within-desire, as someone has called it, an immanent criticism whereby what would otherwise be merely a serial order of satisfactions is organized into the unity of personal and social life.

## UNITES MAN TO MAN

Religion, also, is the tie by which man is united to man. Paradoxical as it may seem, and in spite of its history as a separating force, at bottom the thread that binds humanity together is spiritual. Benjamin Kidd said—in a book once widely read and now almost forgotten—that the two great forces that mold humanity are economics and religion, but the religious force is primary, fundamental, original. We can trace nothing prior to it, but we can trace everything else to it. Social thinkers are beginning to see that there is something deeper than economics, a force with which we must reckon.

Religion is the primitive thing in

humanity. Its rites were the first social activities of the race, not merely utilitarian but also idealistic. They were of two kinds, imitations of the processes of nature, and marking events in family life—birth, marriage, death. They were communal—nobody ever tried to celebrate them alone. They evoked the social sense, made men feel themselves members one of another, and gave birth to all the arts—music, dancing, poetry, drama, architecture. The first House of Beauty was the Home of Faith. The temples that crowned the hills of Athens were erected in honor of the gods. Music was born of the passion of praise, and the drama had its cradle in ritual. If ever we find the secret of creative social evolution it will be in a deeper insight into the nature of religion.

## THE ENDURING SOCIAL BOND

Today whenever men are deeply stirred and intensely identify themselves with anything as their very life, it becomes religion. No brotherhood built on the baseness of human nature can endure. It is a rope of sand, weak as water. It is in the growth of the Spiritual Life that we find not only the meaning of the world, but the only enduring social bond. No other explanation explains; no other tie holds against the brute forces of the world.

The life of the Spirit is the inspiration of the human ascent, the motif of human progress. It is not a thing apart, but the spirit of all high thought, all noble science, all great art, all heroic adventure. It is the increasing purpose running through the ages, revealing itself in the experiences, the inventions, the discoveries, and the institutions of man. Its fruitage is in idealistic statesmanship, social engineering, scientific achievement, and democratic aspiration, as well as in the voices of prophets and the lives of saints. Such is the newer feeling, the deeper mood, the surer insight of our day, and it means the transformation of religious thought and method.

## RELIGION A LIFE ATTITUDE

In the middle of the last century Ruskin, Morris, and others made a remarkable discovery, the meaning of which did not at first appear. It was the discovery that art does not consist merely of pictures and statues, but of a quality that man can put into anything that he makes—pots, pans, hammers, hoes, and coal scuttles. Whether any piece of work becomes art or not depends, not upon the thing itself, but upon the attitude of the man toward his work, whether he enjoys it, puts



his soul into it, and so invests it with beauty.

Such a discovery is now being made in respect to religion. It does not consist in a few acts, such as prayer, worship, solemn rite and ritual word, but in the spirit, the faith, the attitude in which we do everything—dig a ditch, write an editorial, build a house, or plant a tree. Attending church may be a religious act, and it may not. Sometimes men may go to church for the most sordid reasons and the most unworthy motives. No, the poet was right who wrote—

"Who sweeps a room as for thy laws,  
Makes that and th' action fine."

Always it is religion that makes the Great Reference, and bids us do our bit, whatever it may be, "as for thy laws," in the light of eternity. It lifts up the little duty and links it with the big, eternal meanings of life, emancipating it from insignificance. As Emerson would say, it hitches our wagon to a star. Today, for the first time, men are discovering that religion is not a hierocratic mystery nor a social convention, but a power by means of which to live the day through more deeply, more bravely, more fruitfully.

All things have become religious that have in them the hope of joy and growth; all days are holy days which abound in health and usefulness; all tasks are sacred which bring opportunity and fellowship; and all things are from God which draw men together in good-will and promote beauty in the earth. However great

and holy a purpose the church may serve, religion is not confined to the temple, nor holiness to one day in the week. A school may be as religious as a church, Monday as holy as Sunday. Men are learning to find God in their motives and acts here on earth in every moment of time. Religion is no longer a thing apart from life; it is life itself at its highest and best.

#### THE WAY TO PEACE

Finally, if it is religion that ties us to God and to our fellow man, it is also religion that binds up the broken heart and heals us of the misery of a divided life. Saul of Tarsus on the way to Damascus was a man at war with himself, but when he heard a melting voice his inner schism was healed and his life unified. He was restless, unhappy, and in anger; and those haunting tones spoke peace. Men call it conversion, and so it is, albeit taking many forms, but always bringing order out of chaos. It is more common in the years of adolescence when the life of a lad or lassie is a welter of powers and possibilities, a bundle of hopes not yet tied together. But this inner discord may run on far into the years, and even to the end, unless a man is captured by some commanding purpose, some compelling ideal, some consecrating cause.

Whether it come soon or late, suddenly or slowly, this attainment of inner harmony is the path not only to peace, but to power and—personality. The way of personality is the way of unity, whereby a man has the use of

all the resources of his nature. As at the beginning, so at the end, the highest reach of the religious life is the shining path of the saints who walk the way of divine union.

#### THE VICTORY OF THE WINGS

Evermore it is the life of the Spirit that holds the world together and slowly lifts it higher. In the mythical palace of Merlin, as Tennyson saw it, there were four zones of sculpture. In the lowest, beasts were slaying men; in the second, men were slaying beasts; in the third were warriors slaying men; and in the fourth are men growing wings. After age-long trial and tragedy we have climbed up to the third zone, where men are killing men in the greatest war of a time. But that is not the end. For the sake of an opportunity to grow the wings of the Spirit we must still be willing and ready to resist, if need be, those who still inhabit the third zone. If we submit and allow the worst to degrade the best, dragging all down into the mire, there will be neither songs nor dreams, nor any joyous and free things any more.

What though we die in our fight for the right, there will be songs again and our sons may realize some of the beauty of the dream we have dreamed. Mayhap, by our sacrifice, the tie will be strengthened binding our humanity as by chains of gold, about the feet of God, in the name of him "in whom all things hold together." God haste the Victory of the Wings!

## London's New American Preacher

By Burriss A. Jenkins

NATURALLY, being more interested in pulpits than in altars, I drift on Sunday in London to the free churches, or nonconformist churches, rather than to the cathedrals. To the latter I can go on week days to look at the wonderful windows and the tombs. On Sundays, however, I like to listen to a preacher when I can.

Now the foremost pulpit in nonconformity and, therefore, perhaps the foremost pulpit in the world, is filled just at this time by an American, Joseph Fort Newton, late of Cedar Rapids, Ia. So it was doubly natural that I should drift to hear an old neighbor, should get acquainted with him, and should then be asked to preach in his church. It was a privilege to wear the gown of Joseph Parker, to stand where R. J. Campbell had stood for some ten years, and to find this audience much like one's own in America, hungry for the same word, responsive to the same ideals.

The City Temple is in High Holborn, which is "downtown" in the sense that the residence sections of the city have removed away from it out into the suburbs. Some of its people must come from great distances. Last Sunday morning there was an alarm of an approaching air raid. Guns were fired all over the city about 8:30 to 9 o'clock as a warning to take cover. Indeed, most of us believed a raid was actually on, and an audience that is normally about 2,500 was only about 1,500 in number.

#### AIR RAID WARNING AT CHURCH TIME

The Temple, then, is not so much a church as a preaching point. But surely, as a preaching point, it is in a singularly advantageous position. A certain engineering gentleman of antiquity declared that, given a suitable point, he could, with his lever, move the world. The present minister has hopes of making a real church of the

City Temple. But judgment may be reserved as to his success. There can be no doubt, however, as to his opportunity to preach, his ability to preach, and, in my judgment, his being heard by a vast portion of the Christian world in the years just ahead of him.

#### WESTERN MEN IN LONDON PULPIT

There are those who feel that J. W. Jowett, in coming back to England, should have come to the City Temple. He was the logical man, they say. Since the Temple is the main citadel of Nonconformity in England, its leading platform, it should have been occupied by an Englishman. Personally, however, although I have never heard Jowett preach, there is no question that Newton is a far greater thinker and builder of sermons and no less a literary man. Whatever be Jowett's charm of manner, which I understand is his chief asset, Newton



can scarcely be far, if at all, behind in that regard.

While thoroughly American, even to the broad-brimmed black hat, the thick bushy head and the square-jawed, keen-eyed gentleness of the western plainsman, Newton seems to be at home among the English, abreast of their liveliest thought, in harmony with the heroic spirit of the day; and, like them, increasingly impatient of the nonessentials that in the past have crippled and held down the religious life of the British, as well as some other peoples that we know.

#### BACKED BY GREAT JOURNALS

Back of the City Temple is a religious newspaper, familiar as to its

Other papers, too, besides the Commonwealth, exploit the preacher in this pulpit. I recollect the first time I ever heard of Fort Newton. It was through a little penny pulpit sheet, a sample copy, that came to my table in 1914. There were sermons by Bishop This, Archbishop That, and Canon The Other, none of which caught fire with me. Then I saw one by a fellow from Cedar Rapids, Ia. My jaw dropped and my eyes opened wide. I read it and it was great—not merely fine—but great! I remember the text. At a time when the world seemed falling to pieces he preached on “In Him all things consist or hold together,” taking the marginal reading, “hold to-

for the City Temple during Doctor Campbell's vacation. When Campbell left the church to go back into the Church of England the call came to Newton.

I have learned some of the ins and outs of Campbell's leaving. He seems to be a highly strung organism, delicate and sensitive in body and mind. He has passed through strange waterless places of spiritual experience, seeking rest and finding none. Even his own apologia, in his recent book, cannot put into cold type what he himself can hardly analyze and tabulate. It is sufficient, perhaps, to hint that certain practical matters of business administration had their bearing, and not an inconsiderable bearing, upon his flight back to the folds of the mother church. This is not to hint that financial considerations had anything to do with it.

#### “THE NEW THEOLOGY”

Campbell sought to recall his book, “The New Theology,” which had set for the City Temple phases of his thinking, the liberal epoch of his life, so to speak. He tried to buy up all the copies and plates, but a member of the Temple congregation was beforehand with him and possessed himself of those plates. He said to Campbell: “You may repudiate the book, but I do not. It is a good book and it shall stand.”

I am glad, too, for I believe it is a good book and have lent or recommended it to many thinking men who were trying to break into a comprehension of new attitudes of thought. Campbell's soul is a fine-drawn, beautiful silver-winged creature. May it continue to fly, is the sincere wish of many in England and all over the world. No less fine, and I think, far more powerful, are the wings of Joseph Fort Newton. Unless I miss entirely the measure of the man he is fit, like the stormy petrel, to battle with great currents in the air, as well as to balance, poised and even, in the quiet atmosphere of peace. He is a mystic, in the highly masculine sense of that term.

#### WILL MAKE GOOD IN LONDON

I am happy to believe that one of our own Disciple preachers had much to do with accomplishing the emancipation of Joseph Fort Newton. Years ago, when he was a student at the Baptist Theological Seminary in Louisville, his imagination was captured by that free-winged spirit, Dr. Edward L. Powell, and he attended the old church with the fluted columns more than any other. How could he fail to catch the fire of that spirit that fears neither man nor devil, but only God? He did not tell me precisely how great was his debt to Powell. Per-

## The Brotherhood

By John Oxenham

IN CHRIST there is no East or West,  
In him no South or North,  
But one great Fellowship of Love  
Throughout the whole wide earth.

In him shall true hearts everywhere  
Their high communion find.  
His service is the golden cord  
Close-binding all mankind.

Join hands then, Brother of the Faith,  
Whate'er your race may be!—  
Who serves my father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North,  
All Christly souls are one in him,  
Throughout the whole wide earth.

origin to the Disciples of Christ, having been launched years ago by Dr. W. T. Moore, and invaluable as an organ of propaganda—the Christian Commonwealth. And back of the Commonwealth is a religious editor and advertiser of consummate skill and alertness, Albert Dawson. The Temple and its minister cannot fail of a wide contact with the world while this paper and editor stand behind them. All of the words spoken in this pulpit are caught on the wing and find their way into the columns of this journal. Not merely the Sunday sermons, but the great Thursday noon meeting, attended regularly by hundreds of business men, preachers and others—an institution dating from Doctor Parker's day—are given broadcast to the world.

gether.” I immediately borrowed the text, fitted my own notion of a sermon to it, and preached it to my people, where, I think, in the language of pragmatism, it functioned serviceably. Next thing I heard the man from Cedar Rapids was called to the London City Temple.

#### PRINTED SERMON WON THE CALL

He was traveling over here one summer before the war, when he chanced to meet someone connected with this penny pulpit sheet. The editor asked him for a sermon to print. When he got home he sent the sermon. They liked it and asked him for another. He sent another and another. Then, in the summer of 1916, he was asked to come over and preach



haps he does not himself know. But I believe it is apparent to one who cares to read between the lines of a man's biography that such a stream of free influence, early pouring into his life, could not fail to affect the present powerful music of his soul.

Doctor Newton has several good books, published by Fleming H. Revell of New York. One is "An Ambassador," consisting of sermons given in England a year ago. Another, which I read on the ship coming over, is "Messages From the Saints," or

some such title, a highly artistic and deeply devotional appreciation of such characters as Augustine, Francis d'Assisi and others. These books would repay any stalwart mind to read. Doctor Newton's recent delicate and tactful handling of H. G. Wells's amateur but sincere attempts at theology, while certain other "divines" are raving and tearing their hair, are perfectly in keeping with the gentleness of a great mind.

London, August 1.

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## Some Recent Books



**STUDIES IN INSECT LIFE.** By Arthur E. Shipley. The work of such scientists as the now famous Fabre and others has brought the spirit of romance into the study of the lower forms of animal life. The present writer, who is Master of Christ's College, at Cambridge, gives some informing and delightful chapters on such themes as "Insects and War," "The Honey Bee," "The Romance of the Sea Deeps," "The Humble Bee," etc. There are also included some studies of zoology in Shakespeare's time, the revival of science in the twentieth century and reminiscences of the famous oceanographer, Sir John Murray. The volume is illustrated. (E. P. Dutton Company, New York. \$2.50.)

\* \* \*

**A SON OF THE MIDDLE BORDER.** By Hamlin Garland. There are many rather picturesque stories of western life, but most of them are not real, being written simply to sell. Here is a true-to-fact narrative of life as it was lived in the "middle border" a half century ago by the sturdy pioneers. It is vivid, because it is in fact the story of the experiences of the family of Hamlin Garland, who were rugged and courageous adventurers into the new country of the States in the '60s of last century. It is indeed "a human document of rare and permanent interest, the central characters of which are figures of national significance." (Macmillan Company, New York. \$1.60 net.)

\* \* \*

**ONE YEAR OF PIERROT.** "An idyl of motherhood without a note out of tune." It is not revealed whether this is a story written by an actual mother or an ideal story of what a mother should be. But that is not necessary. The author of this beautiful work knows the heart of the mother. It is of interest that at the wish and suggestion of the author of the book—which is a narrative of a year in the

life of a French baby—it has been arranged that both author and publisher are to contribute a large portion of their profits to the work of "The Fatherless Children of France." The purchase of the book, therefore, is a direct contribution to this good cause. (Houghton Mifflin Company, Boston. \$1.50 net.)

\* \* \*

**BEYOND.** By John Galsworthy. Here is a beautifully written book, narrating the unfortunate career of a very attractive young woman. Her affairs of the heart lead her to throw aside some conventions. Having married a Swedish musician in haste, she repents also hastily, and adopts as her life companion a rather attractive man, who, however, does not survive long, meeting with a fatal accident. There are some beautiful pictures here of the relation of father and daughter, and of mother and child, but the story is rather strongly tainted with ultra modern ideas of marriage and "no-marriage." (Scribners, New York. \$1.50 net.)

\* \* \*

**THE BOY SETTLER.** By Edwin L. Sabin. If anyone thinks there are no longer being written good books of adventure for boys, he should read this latest book of that boy-lover, E. L. Sabin. The story of Terry Richards going west carries one back to the middle of last century and presents realistically the conditions of the nearer west at that time. An excellent bit of reading for live boys. (T. Y. Crowell Company, New York. \$1 net.)

\* \* \*

**THE ROAD OF AMBITION.** By Elaine Sterne. Here is a really big American novel, and it is a first novel. It is a steel mill story and it rings true, indicating that the author knows the steel mill environment. Such a story as this is a relief from the sickening sex novels which are being purveyed

by some of the publishers with view to a big haul from the sale of them. There is an intensely interesting romance carried through the story, but at no time does one get away from the thrill of the steel mills which form a very real feature of American life today. (Britton Company, New York. \$1.35 net.)

\* \* \*

**CHURCH ADVERTISING.** By W. B. Ashley and others. This volume contains some of the addresses delivered at the first convention of religious advertising held in 1916 in connection with the World's Advertising Associated Advertising Clubs of the World in Philadelphia. The writers of the different chapters are successful men who speak of actual and concrete experiences in a helpful way. They express the enthusiasm of great promoters in church work. (J. B. Lippincott & Co., Philadelphia. \$1.00 net.)

\* \* \*

**FRANKLIN SPENCER SPALDING: MAN AND BISHOP.** By John Howard Melish. Bishop Spalding was the son of a bishop and grew up in surroundings of the greatest loyalty to the Protestant Episcopal church. It was his familiarity with the organization which made him avoid the High Church notions of the new converts, his biographer says. The story of his honest and genuine life, with its devotion to a far western field of a most unpromising character, is a most interesting one. Bishop Spalding came to be known as a Socialist bishop, being radical in economics as well as theology, in spite of his Princeton training. His life was cut short by an automobile striking him, but it was long enough to work out for himself an enduring place in the annals of his denomination. The biographer has not allowed his manifest friendship to bias his judgment of the bishop. (Macmillan Co., New York. \$2.25 net.)

\* \* \*

**THE RELIGION OF A MODERN PROTESTANT.** By Charles E. Herring. This book has rather a misleading title. The book is "modern" only in the sense that it is printed in the twentieth century. It has many good quotations from standard authors but has no well-defined viewpoint. (William Charles O'Donnell, Jr., New York.)

\* \* \*

**THE NEW LAYMAN FOR THE NEW TIME.** By William Allen Harper. The author is president of a denominational college and a layman. He believes in a non-creedal religion and a democratic church in which laymen may claim a chance to work in many forms of Christian service. (Revel New York. 75c net.)



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## John R. Mott Has Returned

John R. Mott, President of the Y. M. C. A. movement, has returned from Russia, where he represented our government. The military program of the Y. M. C. A. is now well organized and in active operation. Work is being carried on in 186 camps and in lesser groups to the number of 245. Two hundred and sixty-five buildings have been erected or are in the process of erection. There are 987 secretaries at work and 1,181 are yet to be assigned to work. One hundred and fifty secretaries are already over seas and at work on the other side.

## Howard B. Grose Works With Hoover

The churches will be doing their best to help popularize the recommendations of the United States Food Administration this winter. Howard B. Grose, known for his book on the immigrant, has been made the publicity secretary for the religious journals section. At this present time Mr. Grose is trying to persuade us to eat corn, potatoes and rice and go slowly on meat and wheat.

## Would Fight Booze in the Army

The United Committee on War Temperance Activities in the Army plans to install stereomograph outfits in the Y. M. C. A. "huts," which will tell of the evils of drink. They will have posters made for these huts and will send to the camps the most powerful speakers against alcohol that the nation knows. This committee is busy now soliciting funds with which to carry out this purpose.

## Will See the Lepers

William M. Danner is secretary of the society which maintains missions for the lepers and he will soon leave this country to visit all the leper missions of the world. This journey will take him through the whole orient, and he will not return until some time next spring.

## Ritual for the Italians

Rev. Henry C. Sartorio is an Italian minister of the Protestant Episcopal church. He has reported a study of the Italian churches of his denomination in America, which seems to show

that the Italians do not choose a Protestant church for a complicated ritual but for the preaching. He mentions the largest Italian congregations by name to prove his point. It has been heretofore argued by some church leaders that a "Catholic" ritual is necessary in order to reach immigrants from Catholic countries.

## Sermons Circulated in Manuscript

First Congregational church of East Orange, N. J., has rather a strange method of circulating the gospel. One of the devoted women of the church, Mrs. H. Gertrude Gerry, has for the past sixteen years typed the sermons for the benefit of certain shut-ins. There are now thirty-seven persons receiving the sermons in this way weekly. A messenger system takes the sermons from house to house and they are afterwards preserved at the church as a record of work done.

## Northfield Summer Conference

Northfield Summer Conference was founded by Dwight L. Moody and it continues to maintain its popularity. This year one of the features was an open forum at which the various speakers answered questions from the floor as they might come. Among those who were present at the conference were Dr. J. H. Jowett, of New York, and Dr. John Gardner, of Chicago.

## Dr. Grenfell Will Visit America

Dr. Wilfred T. Grenfell did not visit America last winter on account of his trench duties, but is planning to come this winter. He will show pictures not only of Labrador, but also of his work on the French front. The various branches of the Grenfell Association are making bookings for him.

## Lutheran Reunion Making Progress

The General Synod of Lutherans has voted for union with the General Council and the United Synod of the South. It is reported that the other two bodies will soon take action. This movement towards unity is the gracious result of the Luther quadricentenary, as a year ago the reunion seemed a long way off. The action taken by the general bodies will have to be endorsed by the lower judica-

tories and it seems that the difficulty in union negotiations occurs among persons of narrower minds to be found in these fellowships. Some careful manipulations will yet be required to bring the union to pass.

## Draft Interferes With Missionaries

The men missionaries appointed by the mission boards and the Y. M. C. A. will likely not sail this fall owing to complications of the draft law. No male citizen of registration age can leave the country without exemption papers and there is considerable difficulty in getting these papers executed promptly. This will mean much interference with the missionary plans of the year.

## Wants a Protestant Statement on Peace Negotiations

The faculty of the Y. M. C. A. college at Lake Geneva this summer passed resolutions calling on the Federal Council of the Churches of Christ in America to outline a statement of principles to be used as a basis for peace with Germany. There is no report to date that the Federal Council has acted on this request.

## War Takes Prominent Presbyterians

War is bringing about some changes in the ministry and in the personnel of church leadership. Dr. O. M. Caward, moderator of the Chicago presbytery, has enlisted as chaplain in the First Illinois Engineers. A. G. Fegert, who for a number of years has been religious editor on the Chicago Herald, has gone to Houston, Tex., to engage in Y. M. C. A. work.

## Mormon Bible Withdrawn

The Oxford University Press will no longer print an edition of the Bible with the Mormon writings included in the volume. The Mormon church recently opened a book store in Brooklyn opposite the Bedford branch of the Y. M. C. A. as a center for the distribution of its literature through the east.

"We have given the orient warships and telephone, steam cars and sewing machines, and silk hats, but they are none the better for these, and except the old man be changed within, all these adventitious trappings will make him a more potent force for evil."



# Social Interpretations

By ALVA W. TAYLOR

## An Unholy Preparation For War

THE Winchester Gun Company is calling the attention of manufacturing corporations to a new automatic riot gun, which they frankly advertise to be the best thing yet invented for strikers, because it spreads its charge widely, shoots cartridges filled with buckshot, and is very effective at close range. Here is an unholy preparation for a type of war that must be as effectively ended as international war. While we are fighting in Europe to make the world safe for democracy, we need to be taking a care at home, lest democracy shall not be safe for the world. With a lawless I. W. W. on the one hand committing sabotage in an anarchical fashion, destroying property and lives, and corporations that rise above the law or at least go outside of it and become feudalistic regimes to furnish their own police power, it is time Uncle Sam took a hand to set up adequate courts in industrial relations. The people are awakening to this situation. The most ardent labor advocates should be most diligent in destroying the I. W. W., because it is the worst enemy their cause possesses, and law-abiding capitalists should be the most ardent in their opposition to the importation of "finks" and gunmen that go to make up the ordinary crowd of strike-breakers. Kansas City has recently given a very gratifying demonstration of the public's attitude on this matter, and the real working men of Bisbee have given a like manifestation of law-abiding labor's attitude in regard to the I. W. W.

## The League to Enforce Peace

No settlement of the war will be a success if it does not include some arrangement for a league of nations which will set up and enforce the arbitrament of justice in regard to future international difficulties. Germany's most fatal blunder was that of vetoing all efforts to create such an international tribunal when efforts were made both at The Hague and through inter-parliamentary congresses. With the ultimate verdict of the present catastrophe a crushing of the military party in Germany, no doubt the German peoples will be more than glad to join in such an international arrangement. Lest we lose sight of this paramount object, the aims and program of the League to Enforce Peace should be urged upon all occasions when the purposes of the war are discussed or

when peace is under consideration. It embodies in the best practical manner yet proposed Tennyson's dream of a federation of mankind. The Allied nations now include all the greater powers of the earth, and many of the minor have practically formed themselves into such a league for the defeat of mediaeval militarism. Could they have done so before war broke out, scarce even would Germany have dared to face so formidable an array of foes. Peace for the future can be secured only through an efficient body of international law interpreted by international courts and enforced by international police power.

## Tax the War Bonds

A few far-seeing economists and publicists protested against exempting the Liberty Loan from taxation, and it now looks like they would win their point in future bond issues, including, let us hope, the refunding of the first Liberty Loan in bonds bearing a higher rate of interest. At first glance it looks like robbing Peter to pay Paul when Uncle Sam pays interest on bonds and then takes taxes out of them, but the fallacy is plain when one stops to note that war taxation is on a graduated income basis. Thus the man who has riches and can buy millions in bonds escapes all the super-taxes on that part of his income the interest on bonds contributes and evades his legitimate share of the war taxation.

## War After the War

Peace upon Germany's terms today would mean a German victory. First, the crime of precipitating war and making a scrap of paper out of treaties would not have been reckoned with. Second, while she would not have conquered her enemies she would have conquered her own allies and the Mittel Europa dream of a new trade and political alliance stretching from Hamburg to Bagdad would be realized. The peace the pan-Germans hope for today is a central Europe trade *verein*. But any sort of peace to be followed by a central Europe trade *verein* could only be equaled by one to be followed by such a trade war as was proposed in the Paris conference of the Allies; in other words, a war after the war in terms of a trade war, drawn on the same national lines as the present conflict, could mean nothing less than preparation

for another world-shaking conflict. Tariffs are recruiting grounds for war at all times in that they set nation against nation for the sake of self advantage, bring friction and foment discord. Whatever defense may be made of a national tariff for the sake of its internal benefits, there is none to be made of this proposal of either side to begin the preparation of a future world war through trade monopolies and preferentials arbitrarily laid along lines of the present war alignment. The quickest way to rebuild the half-wrecked world is to follow a league to enforce peace with an agreement to promote the friendliest interchange of all the necessities of life between all nations.

## All Americans

Governor Capper, of Kansas, recently attended an industrial banquet at Pittsburgh in that state and was greeted by speakers in thirty-one foreign tongues, each following the other in giving a few sentences of greeting to Kansas' progressive governor. Recently, when a visitor to a certain city school asked the children of each nationality to arise, calling in order for Italians, Bohemians, etc., not a child in that melting pot arose. He was quite nonplussed, but went on through the list and at last called for all Americans to stand up, whereupon every child in the room arose. Thus these thirty-one greeting the governor of Kansas, profess to be American first. Had Germany realized things like this of America she probably would have proceeded with less confidence against us through her delusion that we would fear the 4,000,000 German-Americans in this land.

## Letting War Pay for War

The layman is utterly unable to see why some men should surrender all their profits and go to fight on army pay while others escape all danger and hardship and reap rich profits out of war. Why should not all the excess war profits go to help pay for the war? Congress is trying to find the cash to pay for it and threatens to still further burden the common family with consumption taxes. England lays an 80 per cent tax on excess war profits. Is not average profits enough for business or is business never patriotic? An 80 per cent excess profits tax, on basis of 1916 profits, would yield \$2,300,000,000 and still leave business 20 per cent over average profits.



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CHICAGO, ILLINOIS



# The Sunday School

## The Sting of Envy

The Lesson in Today's Life\*

By CHARLES H. SWIFT

IT has been wisely said that those whom we serve are our paymasters. Envy's compensation often comes as the bitter Nemesis of a sinful act. In our hero story, the other two presidents and satraps could not endure seeing Daniel favored by the king in any exalted position. The very genius and magnanimity of this aged man provoked an envious spirit in the souls of these lesser lights of the kingdom. The spirit becomes malevolent. The mental state of revulsion against the hero as a preferred ruler grows into a deadly hate, which not only desires to harm, but actually lays plot for the destruction of their competitor. Little souls cannot endure the success of superiors. Immediately they fling their envious darts at the very heart of their opponent. The curse of modern politics is the envious and malicious assault made upon the character of the opposing candidate; while real constructive statesmanship is sadly lacking in our campaigns.

\* \* \*

Envy demands that something must be done in order to make Daniel appear odious in the eyes of King Darius. It knows no limit in its evil designs. Jealous of his preferment, they plot his downfall and death. Their cunning in securing the king's edict shows how deceitful becomes the human heart controlled by envy. A matter of flattery to the king in passing such an edict, and his willingness to please his princes made the plot less difficult. Thoughtless or hasty law-making is dangerous. The clamor of politicians who have evil designs in pushing legislation should be heard with great suspicion. Laws should exist solely for the welfare of the people; and such an idea of "a law of the Medes and Persians" is detrimental to good government.

Thus far envy is successful. The law is passed. The designers know that Daniel will break the law for they have been impressed by his religious zeal and fidelity. Undoubtedly they attribute this characteristic cause of his exaltation. All they need to do is to go to his home and make note of his conduct. Daniel had heard of the

edict and immediately went into his house and opened up his windows toward Jerusalem. It was not one of those spasmodic prayers when in a tight pinch; nor was it a prayer for deliverance; but it was the customary prayer of thanksgiving offered three times a day. What courage. A high official kneeling before God. What fealty to God in face of imminent death.

\* \* \*

The heart of the plotters must quicken with a sense of satisfaction as they hasten to the king with the news of the day. The edict has been violated as they had known it would be. Nothing remains but to administer punishment. Then the object of their envy will be removed and their ambitions will be more promising. The king evidently has no evil design in the making of the law. The easy-going method of his rule, in fact, gives evidence of inherent goodness. He is deeply moved by the result of his edict; but, on account of the false clamor of the politicians to maintain the dignity of the law, he is compelled to mete out the designated punishment. Conscience troubles him, yea torments

him; yet the legalistic conception of broken law forbids mercy.

\* \* \*

A lion among lions! The aged hero, who has the courage of his conviction in religious matters, proves beyond doubt the reality of that courage in the trying of his faith at this crucial hour. Envy has just about accomplished its purpose when it discovers that it has not reckoned with some higher power. The miraculous element of the story is evidence of Jehovah's protection over those who are faithful. Envy's design proves a boomerang. The brave soul and pure heart of the hero stay the savage beasts. Their mouths are stopped as by an angel from God. But the Nemesis of envy's malicious designs falls upon the weak and cowardly plotters. By order of the king, who now becomes bold in exacting justice, the prattling politicians, with their innocent women and children, are thrown into the den of lions and immediately devoured. The God of Judah is once more vindicated and his superiority over other gods again emphasized. But the sting of envy is not half so bitter to the person made the object of its damnable deception and destruction as it ultimately becomes to the one nursing such a spirit.

"Among the sons of men how few are known  
Who dare be just to merit not their own!  
Superior virtue and superior sense  
To knaves and fools will always give offense;  
Nay, men of real worth can scarcely bear,  
So nice is jealousy, a rival there."

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\*This article is based on the International Uniform lesson for September 23, "Daniel in the Lions' Den." Scripture, Daniel 6:10-23.



# Disciples Table Talk

—John Ray Ewers has returned to his work at East End, Pittsburgh, after spending six weeks in Estes Park, Colo. He has fully recovered his health and is stronger than ever before. The East End church opens its year with a large banquet for men and with an enlistment campaign the first Sunday in October. A large congregation greeted the minister upon his return, September 2. The church has \$200,000 on its new building campaign.

—A. B. Houze, of Bowling Green, Ky., church, has been delivering a series of seven Wednesday evening Bible lectures, based on the 23d Psalm. The talks were devotional in character.

—Austin Hunter, of Jackson Boulevard, Chicago, said in a recent sermon of the I. W. W. agitators: "The government is using all its energy and the lives of its soldier citizens for the express purpose of giving the laboring man a chance by advancing the causes of democracy. If we win the war labor will have its best chance."

—C. R. Sine, of Hamilton, O., church, during his vacation last month, held a two weeks' meeting at Capon Bridge, W. Va., near his birthplace. There were 43 additions to the church membership. Mr. Sine also preached in the church at Rock Enon Springs, in which church he made the good confession many years ago.

—L. W. McCreary, of Hamilton Avenue church, St. Louis, Mo., has returned from his vacation trip in Boston and on the coast of Maine.

—H. E. Van Horn, of First church, Oklahoma City, will give the National Benevolent Association address at the Kansas City convention.

—H. C. Reichel, of Eureka, Ill., has accepted a call from First church, Kewanee, and has already begun work in this field. Mr. Reichel graduated from Eureka in 1904 and taught at the academy and college there until 1915. During the last two years he has taught at the Southern Christian Institute mission school, maintained by the Christian Woman's Board at Jackson, Miss.

—Paul E. Becker, recently resigned at Whitten, Ia., has taken the pastorate at Oelwein.

—George R. Southgate, of Heyworth, Ill., will take the work at Metropolis in a few weeks.

—Russell M. Bythewood, superintendent of the Savannah, Ga., Bible school, has taken a position as secretary for the army Y. M. C. A. work at the Marine Camp, Paris Island, S. C.

—C. N. Bigelow, pastor of the Mondamin Avenue church, Des Moines, has decided to go out as an army chaplain.

—Mrs. Terry King, corresponding secretary of the Texas C. W. B. M., has had an unusually strenuous summer. She has been representing the national C. W. B. M. at the following conventions: Bozeman, Mont.; Inland Empire, at Walla Walla, Wash.; East Oregon, at La Grange, Ore.; West Washington, at Everett, Wash.; North California, at Santa Cruz, Cal.; Turner, Ore. In addition to this, she has visited Missoula

and Butte, Mont., Dayton and Seattle, Wash., Ashland, Grant's Pass, Medford, Roseburg and Portland, Ore., and other places.

—C. H. Morris, pastor of Central church, Denver, Colo., considers his Y. P. S. C. E. the "prize department" of his church.

—For the eleven months ending September 1st the Board of Ministerial Relief, of Indianapolis, Ind., reports total receipts of \$48,794, a gain of \$17,582 over the same period last year. Of this total, \$20,000 goes into the Permanent Fund. This, with the ending of the 20 per cent proposition last year and the increase of the pension roll to 156, makes it necessary that every possible dollar be

raised for this vital work before the year ends, September 30.

—J. L. Finnell, of Transylvania, has been in a meeting at Chapel Hill, Floyd county, Ind. There were 22 accessions the first week.

—D. A. Leak, of Birmingham, Ala., has begun his new work at Jefferson, Tex., church.

—S. B. Norviel, of the Winchester, Ind., church, has tendered his resignation there.

—H. W. Hunter, with the Wellington, Kan., church, observed the evening of September 9 as "School Night." The faculty of the county high school and the teachers of the ward schools were especially invited to attend the service.

—Howard E. Jensen, who is supplying the pulpit at Chanute, Kan., during the summer, preached a Labor Day sermon on the theme, "The Church and Labor in War-time." The Chanute papers reported the sermon. Mr. Jensen

## Disciples Ministers Discuss the War

**Church Should Be Militant, Says J. E. Davis, of First Church, Kansas City**

"The allies will win, and this will mean the establishment of the doctrines of Lloyd-George and Woodrow Wilson, which will bring freedom to little and oppressed nations. That will be the churches' opportunity. They should begin preparing now, but the church fears it will have to suffer; fears it will have to fight. Christians should be fighters. We do not need them to call the church out of the fight but we need some one to urge it into the fight."

**L. G. Huff, of Centennial Church, Bloomington, Ill., Urges "New Patriotism"**

"Surely it is a patriotic thing to work for the advancement, glory and power of one's own nation. But if it goes no further, it breaks down at the essential point, for it is based upon wrong motives. Such a patriotism is self-centered and means in the last analysis that nations must gather wealth and power for the sake of their place among other world powers and for the sake of their own self-gratification and glory. This is selfishness and selfishness always blights and destroys. We are taught that no man lives for himself alone; he must serve others. No nation lives for itself alone; it must live for others. It seeks not only to promote the welfare of its own people, but strives to do its part in carrying the blessings of a better civilization to all mankind. This is the new idea of patriotism. This is the spirit that animates our own citizens as they enter this struggle to fight in behalf of the liberties of mankind."

**Ernest H. Reed, Pontiac, Ill., Says Church Must Wake Up**

"We are face to face just now with a crisis in the life of the church. What days are these to preach, and what days are these for the church to awake out of her sleep and interpret the message of Jesus to the world by means of a marvelously active and living faith in Him! A crisis cannot confront the nation, or the nations, without an equally great crisis confronting the church at the same time. We are told that war always develops the baser side of human nature,

and it is true; but war is here; through no choice of our own we are in it, and if we are not cowards, we will see it through; but what is the church going to do? Just be content to dispense pious platitudes to those who may feel disposed to come and hear? Or is the church going to carry the message of the Master to the very battle fields?"

**A Mighty Faith Alone Can Save, Says O. F. Jordan, of Evanston, Ill.**

"We will not be able to meet our losses and our crosses, our hurry and our worry, if we are not borne up by the power of a mighty faith. The defense of our nation is not only shells and cannon, but stout hearts and a sense of right. It is our duty to give men a fresh sense of the nearness and fatherly character of God."

**L. G. Parker, of Monrovia, Cal., Asks "Which Way Are We Going?"**

"Which way are we going? Shall we place the ideals of ancient Rome upon the ticket of civilization today? Rome with her Coliseum and thirst for blood; Rome with her contests between men and beasts; Rome with her gladiators when under the reign of Augustus ten thousand were killed to please the crowd, and under Trojan, the same number in four months! Today some would place Rome on the route of civilization. Today life is held too cheap. Things are placed above men. Guns and trenches, and submarines, must go on regardless of humanity, the helpless, and the innocent. Humanity is only a 'scrap of paper—march on!' 'There is a way which seemeth right but the end thereof is death.' Don't place Rome on the route. Rome fell, and so will those who seek her ancient methods."

**Laura D. Garst, Missionary, Declares That a Bigger War Is Coming**

"A bigger war than that which is now raging will come with the declaration of peace. It will be a struggle for years against forces which seek to overcome the moral and spiritual welfare of our country. The young church people of today must be trained to meet this condition and to aid in overcoming it."



said: "If we want to see America take her rightful place at the head of the world-family of nations after the war, we must keep her true to the best traditions of her own democracy, which are summed up in the slogan, 'For God and Man and Country.' I believe that we owe it as a duty to the world to put into practice in our own national life the best ideals of religion as developed in the church, of the labor movement as developed in trades unionism, and of patriotism as they are being revealed to us in these times of war."

—E. E. Elliott, of Kansas City, Mo., has a new book out, entitled "How to Fill the Pews."

—Irving E. Wade, of Austin, Minn., has been chosen for the pastorate at Iowa City, Ia. Mr. Wade is a graduate of Drake and attended the University of Chicago. During last year he taught in the University of Minnesota.

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—H. H. Peters, Illinois State Secretary, reports that the first Sunday in September was a red letter day at Arrowsmith, Ill. The congregation there has had a growing indebtedness for several years. A short time ago the pastor, O. I. Bennett, called upon the State Secretary for assistance in planning a campaign to liquidate the indebtedness. The amount raised was \$1,160, which was enough to cover all current bills and pay \$150 on the parsonage debt. The church has now begun a more businesslike administration of its finances.

—W. J. Lockhart, minister and evangelist, sends word that he closed a short union meeting at Floris, Ia., on September 9th, with 180 accessions to the churches; as many more are reported enlisting for better living. Mr. Lockhart begins this week with five churches of Durango, Colo., Lintt, Harris and wife assisting.

—A. W. Conner, founder of the Boy Friend movement, has just closed a twelve weeks' campaign in the west and returned to his home at Bethany Park. He spoke over 150 times under the direction of one of the leading Chautauqua associations of the west. He has received an urgent call for a campaign of like nature for the summer of 1918. Mr. Conner makes a strong appeal to both parents and boys.

—The National Benevolent Association has recently received two more fine annuity gifts. The annuities for the year, to date, approximate \$50,000, all in comparatively small gifts. One of the most encouraging things about the association's work, writes Secretary Moberly, is the growing popularity of its annuity department. Its maturing annuity funds are furnishing its building funds. Gabriel Jones, cashier of the Citizens National Bank of Denver, has accepted the treasurership of the Colorado Christian Home, and F. J. Spratling, another busy business man of Atlanta, Ga., has been re-elected to the presidency of the Southern Christian home.

—Central Church, Moberly, Mo., is planning to observe home-coming week from September 16th to the 23rd. Services will be held for the various organizations every night except Saturday. On Thursday, the 27th, at 1:30 p. m., will be held at the church a general confer-

ence on the district work, with about forty ministers present. In the evening J. W. Weldon, the new superintendent of the district, will be installed.

—W. E. M. Hackleman, president of Bethany Assembly, will assist H. H. Harmon of First Church, Lincoln, Neb., in a meeting beginning September 30 and closing in time for the Kansas City convention. Mr. Hackleman will remain in the field until May 1, 1918.

\* \* \*

#### DISCIPLES AT THE UNIVERSITY OF CHICAGO DURING THE SUMMER OF 1917

The following Disciples have been enrolled in the various departments of the University of Chicago during the summer quarter just closed. The greater number of these were in the Divinity School, and there were many more whose names we have not been able to secure, as there is no complete tabulation of students according to church affiliation:

Mr. and Mrs. W. E. Gordon, Mr. and Mrs. Herbert Swanson, Mr. and Mrs. C. J. Ritchey, James E. Wolfe, Mr. and Mrs. W. C. MacDougall, Mr. and Mrs. J. F. Stubbs, Prof. H. M. Garn, Dean F. O. Norton (Dean Norton was teaching in the Divinity School), Miss Grace Phillips, Mr. H. W. Cordell, Dr. Paul Lineback (teaching and studying), Miss Rae Stockton, Miss Emma Scott, Miss Elizabeth Jordan, Mr. Tylor Warren, Mr. and Mrs. Otis Lappin, Miss Mildred Craig, Mrs. Elizabeth S. Norton, F. M. R. Thackaberry, Mr. and Mrs. Emory Ross, C. R. Lemon, Mr. and Mrs. F. H. Barbee, Mr. O. H. Greist, Mr. P. D. Pointer, F. R. Gay, V. T. Wood, Susan Cobb, Y. M. Chen, A. F. Hemenway, Prof. and Mrs. E. W. Delcamp, Mr. and Mrs. W. B. Alexander, Charles E. Burns, G. C. Campbell, Geo. F. Cuthrell, Paul B. Rains, Clay Trusty, A. J. Holingsworth, Miss Nellie C. Henry, Miss Elizabeth Abel, F. S. Nichols, F. E. Smith, Leslie Lobingier.

This is a total of fifty-two names and there are representatives from India, China, Liberia, Iowa, Illinois, Missouri, Georgia, North Carolina, Kentucky, Texas, Ohio and Nebraska. The summer has been a most enjoyable one for study, as the hot days were practically omitted from the weather schedule. The Disciples' Club has had some very pleasant social occasions and two addresses by professors in the Divinity School. Dr. Hoyt, of Auburn Theological Seminary, gave an interesting talk upon the "Value of Poetry to the Minister." Prof. Gerald Birney Smith spoke upon "The Religion of Democracy and of Autocracy."

Dr. Charles M. Sharpe was unable to give his usual course in Doctrinal Problems on account of the illness of Mrs. Sharpe. Dr. Willett gave two courses in Semitics during the second term of the quarter.

It is somewhat difficult to forecast the attendance in the Divinity School during the coming year on account of the war situation, or, indeed, in the entire university. All schools are more or less affected.

C. M. S.

\* \* \*

#### Kentucky's State Convention

Kentucky Disciples will gather at Campbellsville on next Monday for their annual meeting to carry out their program extending to Thursday. Clyde Darsie of Mt. Sterling is presiding officer, and A. L. Boatright leader of song. The address of welcome will be given

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by W. G. Montgomery of Campbells-ville, and the response by Clyde Darsie. E. W. Elliott of Glasgow will preach the convention sermon, his theme being "The Permanence of Jesus." On Tuesday, the 18th, will be held the sessions of the C. W. B. M., with Mrs. John Gay presiding. Two features of the morning will be Mrs. Louise L. Campbell's report of the year's work and an address by Mrs. Josephine Stearns. In the afternoon various reports will be made. Mrs. C. A. Thomas will speak on "The Five Year Campaign for Kentucky," and an address will be given by a returned missionary. At the evening session Mark Collis of Lexington will have charge of the devotional service and an address will be given on the Men and Millions movement by Secretary Abe Cory. The semi-annual board meeting of the C. W. B. M. will be held at 5 p. m. Monday; a luncheon and young people's conference at Tuesday noon, and a general conference at 8 a. m. Wednesday. On Wednesday morning will be continued the general sessions of the convention. One of the best conventions in Kentucky's history is expected.

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**College of Missions Enrollment**

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There have also been enrolled thirty-two missionaries on furlough, representing India, Porto Rico, Belgian Congo, Mexico, Turkey, Japan, Argentina and Arabia.

WALLACE C. PAYNE, Registrar.  
Indianapolis, Ind.

\* \* \*

**C. W. B. M. SESSION AT THE GREAT CONVENTION**

Mrs. Florence Miller Black, known throughout the land more familiarly as Miss Florence Miller, by reason of her speaking tours from coast to coast during the women's jubilee some years ago, became one of the popular idols of our women. Since marrying and establishing a home in Louisville, Ky., Mrs. Black has steadfastly refused appointment upon our convention programs until this year. It will be glad news to our hosts of women everywhere, who fell so desperately in love with this Southern lady during the Jubilee, to know that she will make one of the principal addresses at the C. W. B. M. session of the Kansas City convention. Her voice has not been heard at one of our conventions in

the last five years. It will be very much heard at Kansas City, for Mrs. Black is one of the most able women orators of our brotherhood.

I am able to announce at this time, also, another bit of good news to our convention goers. It has been generally known for some time among the readers of our church papers and magazines that S. Guy Inman, for many years a representative of our C. W. B. M. in Mexico, and for some years now identified with

the missionary forces carrying on investigations regarding Latin America, was making a tour of investigation of most South American countries. Mr. Inman has only recently returned from that tour, filled to the brim with information, and loaded with facts regarding Latin America. It is seldom that our Woman's Board places the same speaker on one of its convention programs two consecutive years, but Mr. Inman's experience the past year has been very

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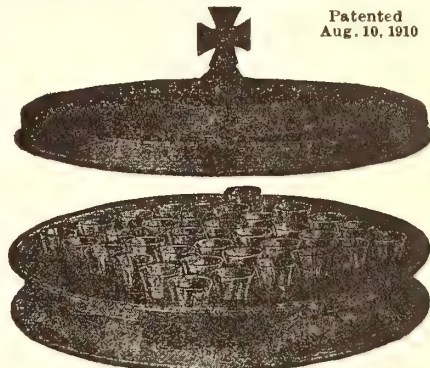
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rare, indeed. He has visited all of the Latin American fields during the year, spending six months on the South American continent. His work has been on behalf of more than thirty mission boards. He made a special study of the field which the Christian Woman's Board of Missions is planning to develop in South America. His address will concern his experiences.

Among the missionaries of the C. W. B. M. now on furlough are Mr. and Mrs. W. G. Menzies, who have seen fifteen years' service in India. They will be heard at the Kansas City convention.

There will be the usual reports and services of various sorts. The officers say the financial report will be fully up to anything they have ever reported, and they hope it will surpass any other.

E. E. ELLIOTT,  
In Charge of the Press.

\* \* \*

### President Wilson and National Conventions

In a letter to President Wilson, Mr. William Fellowes Morgan, president of the Merchants' Association, wrote as follows:

"It has come to the attention of the Merchants' Association of New York that there is a tendency to forego the holding of conventions and general commercial meetings by business interests

of the country because of a desire to practice alleged economy during the war.

"In our judgment, this is a false idea of economy, the application of which will be harmful rather than beneficial both to the government and to the Nation's business. Such gatherings, in our judgment, should be encouraged rather than discouraged, because failure to hold them as usual is likely to create a false impression, to stimulate a lack of business confidence and to discourage mutual co-operation which is so necessary under existing circumstances. Conventions and gatherings of different trades and industries afford an exceptional opportunity on the part of business men composing them to study the effect of the war situation upon industries, so that they may be best equipped to serve the needs of the government and to serve the normal business of the country. Both business and general convention also afford exceptional opportunities for patriotic gatherings and the fostering of patriotic sentiment.

"We, therefore, respectfully suggest that, if in your judgment the continuation of such meetings is beneficial, a public utterance by you to that effect would be of value and would have a marked influence both in stimulating such gatherings and in perpetuating the results flowing therefrom. It seems to us that if ever the citizens of this coun-

try should get together, whether in business or general organization meetings, it is during such a period as that through which we are now passing."

The following response has been received:

"The White House.

"Washington, June 8, 1917.

"My Dear Mr. Morgan:

"The President asks me to acknowledge the receipt of your letter of June 6th, and to say that he agrees with you that there is no sufficient reason for foregoing the holding of conventions and general commercial meetings by business interests, so far as he can see.

"Sincerely yours,

J. P. TUMULTY,

"Secretary to the President."

If there is a place in the life of the American people for commercial conventions during the war period, much more so is there not only place but necessity for religious conventions. The convention in Kansas City October 24th-31st, ought to be, and we believe it will be, the most serious, prayerful and resultful convention in our history. The churches should begin now to prayerfully prepare for participation in this convention. Great issues are at stake, great problems are to be considered, and the combined wisdom of thousands of the Disciples of Christ will be needed.

GRAHAM FRANK.

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### \$50,000 Is Needed In September

The Des Moines Convention voted appropriations for modern institutional plants for foreign work in New York and Chicago, also for aid to our "Farthest North" mission work in Alaska. No financial provision was made by the convention. Other demands are far in excess of the present ability of your Board of Church Extension.

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Men and Millions at the Big Convention

The biggest thing ever attempted in a missionary way by our people has been and is the Men and Millions Movement. The attention and admiration of the religious world has been focused upon the churches of Christ because of this outstanding movement. At each of the last four national conventions the Men and Millions Movement has had its inning, not as a separate organization among us, for it is not that. Nor has it been recognized because it is a practical co-operation of all of our mission boards and practically all of our colleges. The one thing that has gained a place for this movement on a convention platform, local, state or national, has been and is the unique character of the work it is doing.

In the preparation of the material for public use in advance of the Kansas City convention next month I wrote the leaders of the movement, asking what I should be authorized to say about that work in the newspapers. They did not delay their reply. In summary, it is this: Most of our people understand the Men and Millions Movement to be a money-raising enterprise. This is not true. It is a campaign for raising the standards of consecration and service among all the people of the churches. It is a call to pray, even more than to give, and to challenge the consecration of life rather than consecration of money. For three years and more a team of from ten to twenty national and international leaders have been conducting a quiet and intensive campaign in the stronger churches of our brotherhood, laying before young men and young women the opportunities for life investment in Christian service, introducing better financial methods in local church work. This has been the most important thing ever accomplished in these churches. As a by-product, some personal pledges of \$500 or more each have been secured to apply toward the goal of \$6,300,000 being raised by the Men and Millions Movement. It will be reported at Kansas City that three-fourths of the amount has been secured without a single public appeal for money. Very large results have been obtained in every other way. This is the last year of the campaign, and this report is the culmination of it all. Especial interest attaches to the presentation at Kansas City because a Kansas City man, R. A.

Long, gave the movement its comprehensive character by his pledge of a

million dollars.

E. E. ELLIOTT,  
In Charge of the Press.

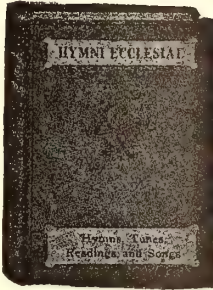
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# THE CHRISTIAN CENTURY

Vol. XXXIV

September 20, 1917

Number 38

## What Is Patriotism?

A Northfield Conference Address

By James I. Vance

CHICAGO



## We Expect a Great Year

**T**HIS is simply to remind our readers of our great subscription increase last season, and to say that we are planning on an even more vigorous subscription campaign this fall and winter. The Christian Century is probably the only religious weekly in the United States that has made a gain in the past two years. Other papers have lost heavily in their subscription lists. The Christian Century was never growing so well. Our readers, enjoying the paper themselves, seem to take delight in introducing it to their thoughtful friends.



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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

\* \* \*

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# PRAYER

Magnify Thy church, O God, in the eyes and lives of all the people. Cleanse its courts of selfishness and pettiness. Strengthen its fellowship in service and suffering. Hold it aggressively true to righteousness and mercy throughout the war and make it ready for the task of moral and spiritual reconstruction after the war.

Bless Thy ministers, our Father, in their leadership of service. Make them examples to the flock in word and deed and life. Make them large enough to encompass the world in their affections and their enemies in their prayers. And, O Lord, since there are so few for so great a task, and since there are so many churches without ministers, and since there are so many fields without churches because there is no preacher to testify of Thy Son, and since so many nations have only just begun to hear of Thee, send forth, Thou Lord of the Harvest, we beseech Thee, more and better laborers into the white fields of the wide world. Choose the finest and the best from our homes and our churches and send them out with Thy blessing upon them, to bring all the people back to God.

As the ministers and missionaries who are now leading Thy people, and those who shall come into the service with them and after them, give themselves wholly to Thy work, strengthen their hands for their tasks and cheer their hearts with the fellowship of their brethren and the abundance of their converts. Deliver them from anxiety about their daily bread, while they preach, and in the waiting time after their strength is spent.

Bless the agencies through which the missionary and benevolent work of the churches is done. May they be faithful to every duty and responsive to every call. Give their officers and directors strength for their tasks, wisdom for their problems, grace for their trials, and courage for their conflicts.

Bless the colleges in the supreme task of Christian education. May they be true to the Christ and efficient in their work. May they give to Thy Kingdom ministers and missionaries for every field, consecrated men and women for every calling and standards of life and conduct for every citizen. Make them to be a mighty influence in all the education of our land that righteousness may be exalted above gold, duty above pleasure and service above pride.

We thank Thee, Our Father, for the Men and Millions Movement, binding together these organizations of Thine, and calling all Thy people to larger consecration of wealth and of life. We praise Thee for the millions of dollars devoted to THY service through its testimony and for the thousands of choice young lives turned to the complete service of Thy Kingdom through its challenge. We bless Thee for the brotherly love which Thou hast engendered through this Movement of Thine, and for the high ideals and standards of Christianity which it has brought into hundreds of churches and thousands of lives.

Bless the leaders and the teams of workers as they go forward in the final year of the campaign. Make them worthy of the confidence and affection of Thy people and give them that confidence and affection in full measure. May they be received as Thy messengers and as those who bring good tidings. May those who hear their reports of what Thou art doing among the nations count it their chief joy to enter into full partnership with Thee in the world's redemption. Make the complete success of the Movement an inspiration to all Thy people and the beginning of fuller, gladder service, to the praise of Thy name and the Glory of Thy Son. Amen.



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

SEPTEMBER 20, 1917

Number 38

## Opening the Autumn Campaign

WE NEED A MILITANT CHURCH FOR THIS HOUR.

It was while the Disciples slept that Jesus was betrayed. Few passages in all the Bible have a deeper pathos than the scene in the Garden of Gethsemane. An agonizing Christ and slothful, sleeping disciples form a contrast that challenges the attention of every student of the gospels.

The record makes some excuse for the disciples. They were not wholly faithless, nor were they entirely different. They had made many sacrifices and endured many a long journey in behalf of the gospel. On the fateful night when their Lord needed them most, they felt that they had earned the right to sleep.

This hour is another Gethsemane of Christ. He has been sold for thirty pieces of silver. Venal spirits high in the councils of the world have been ready to deliver him up.

★ ★

It has been in these hours of crisis that the church has been complaining most of the indifference of Christians. Our churches in recent years have been poorly equipped. Former "pillars" in the house of God have forsaken the sanctuary for the dusty highways on the Lord's day, choosing speed thrills rather than the high calls of duty. Moving picture shows have with many persons eclipsed in importance the meetings of religion.

There has been less of the proselyting spirit. There is less interest in gaining converts which makes people more the children of perdition than before, as our Lord bore witness concerning the work of the Pharisees. But true religion also has its recruiting work, and when this interest is low it reveals a feeble life in the church.

As we remember last year's work, many of us are compelled to confess that in the midst of the most challenging situation of our whole lives, the church has not risen to the occasion.

Soon churches will be observing "Rally Day" or "Home-Coming Day." There will be a bustle of preparation, and the counting of noses will be the criterion of success in some communities. Since life itself does not go forward on any dead level, but has its hills and valleys, it is of course natural that the church should have its big days for rousing special devotion and making special pleas. These days find their significance in the message which is given the people on the day when the whole parish responds to the call and comes to see what it is all about.

The church must ask the assembling of the people together in regular fashion. One pastor reported the other day that only twenty per cent. of the audience on one Sunday returned the following week. So many people of the community go to church once a month, that the congregation has little sense of fellowship because of the fact that the members are not in the

church at the same time. All social cooperation depends upon fellowship. A few months ago a seventy-five thousand dollar church building was closed in a Chicago suburb. There was no lack of money, but the congregation had grown so small that it was found impossible to secure any minister of ability to preach there. A fundamental for the church is a faithful worshipping congregation.

This is a time for the church to insist upon the revival of religious conversation. No other conversation is half so interesting. People always like to listen to it, but few can engage in it. The religious experience of many is shallow and their thinking is inadequate. They dread to reveal this by any sort of discussion. We shall not find a deeper religious life, however, unless we stimulate the spiritual life by using what we have. The need of the hour is lay expositors of the gospel who can, every day in the week, meet the new questions the world is asking.

It is a time to encourage everybody in frankness concerning religion. Evasive treatment of fundamental questions for the sake of some sort of fictitious peace has weakened Disciple churches for a decade. Lay people want the truth in religious matters more than anywhere else. The opening of the fall campaign is a time for the minister to promise his people an honest dealing with present-day problems. If the people are convinced that they are going to hear fresh preaching, they will return after the rally day is over.

★ ★

The church must at this hour develop an apologetic for herself. Many, like H. G. Wells, are preaching a religion without any church. Some call it the religion of honesty. Some give the name religion to their stray thoughts in ethics, sociology or philosophy. The Christian believes that religion without a church is a disembodied spirit, a ghost that walks at night, but not a strong man to do a day's work.

We have work for our hands. There are the everyday war duties of social ministry in which the church may distinguish herself by her zeal. There is the spiritual service of building up faith, fostering courage, stimulating good cheer, quickening faith in immortality and bringing God nearer to souls in distress.

The service of the Christian is not by conscription, but by enlistment. The forced draft will not work in the church. These are days for preachers to make their people see the value of Christian service. England won the biggest moral victory of the war by recruiting a monster army with the methods of persuasion.

On rally day, every minister is a recruiting officer for Jesus Christ. His task is to shame slackers, to define issues and call for a renewed loyalty and a definite enlistment in Christian service. In the days of our Lord's great need, we must not be found sleeping.



# EDITORIAL

## THE SPIRIT OF ILLINOIS DISCIPLES

**T**HE recent convention at Taylorville, Illinois, marked a new epoch in the work of the Disciples in that state. The old, inadequate methods of mission work were set to one side. Henceforth the Illinois Christian Missionary Society will cease to talk about putting a church in every village in the state and will rather ask the question, "Where are the Disciples needed?" The work of the society will be to bring weak and struggling congregations into successful methods of work and into a true comprehension of the task the Disciples have set themselves to do.

In a program of three days, hardly one of the old slogans of reaction was heard. When the program was announced, some were curious to see how the Disciples of Illinois would respond. One lonely man wrote a letter protesting the presence of Professor W. C. Bower and of Herbert L. Willett, Jr., on the program. The latter was detained from the convention by important business of the Armenian commission in the east. The former came and received from the convention a most kindly and enthusiastic reception.

The new state secretary, Rev. H. H. Peters, has a program for Illinois. After ten years, if his program is adhered to, there may be fewer churches, but there will be better churches and more Disciples. These churches will be organized into an effective force, and our people will achieve a new place of leadership among the religious bodies of the state.

There has never been a convention, at least in recent years, when there was a spirit so religious and so free. The ministry of the state has been strengthened by many young men of the best training, and the veterans show evidences of growth and development in their religious ideas.

## TRANSYLVANIA PROSPEROUS

**A**LL friends of liberty and progress will rejoice in the good fortune which has befallen Transylvania University this autumn. Most schools are suffering a slump in enrollment, but Transylvania will have almost the normal number of students. While the state university in Lexington has enrolled only seventy per cent. of its usual student body the first week, the enrollment at Transylvania has been over ninety per cent, and the students are still coming. The freshman class is said to be the largest in the history of the school.

The success of Transylvania is in the adequacy of her educational program. The administration of the school has not felt any need of yielding to obscurantist influence nor of sacrificing its ideals for the sake of business interests. Every school among the Disciples will be strengthened by the success of Transylvania this year.

Meanwhile, the success of the school will be a strength to the faith of all of us. Some have thought that reverence and the scientific spirit could not dwell under one roof. As the work is done at Transylvania from year to year, with a faculty that fears no reactionary influence building up a great loyal student body devoted to the interests of the church, we shall have a new confidence in the things which we have believed.

Let us not fear that the churches will not be read for the Transylvania young men. A certain preacher of Illinois had his son in Transylvania last year. When disquieting charges were made against the school, the preacher sent for his son and asked him to preach in the village church on the first chapter of Genesis. The villagers declared that they had never learned so much from a single sermon! The father sent his boy back to school in the happy confidence that Transylvania would turn him out a powerful preacher of the Christian gospel.

## CONGRATULATIONS TO OUR MISSIONARY LEADERS

**T**HE Presbyterian Board of Foreign Missions is in dire straits this year. Although there was a big increase in its income last year, there is reported a forty per cent. shortage in the receipts this year; and in addition to this doleful condition, the board faces the fact that the expenses of the work have been increased by \$300,000. The Presbyterians are a very resourceful people and they will find some way out of this plight. We tell the story only that we may appreciate the more the efforts of our own missionary leaders.

Almost every one of our national societies except the American Christian Missionary Society has made a large increase this year. The largest increase has been that of the Foreign Society.

This organization has gathered a working force of consecrated officers who are genuinely devoted to their task and who have expert knowledge of its nature. They have not lowered their ideals in answer to criticism but have tried to render a service which had in the fear of God but not the fear of man.

The society has been able to show concrete results of the most satisfying and enduring kind. Up to many of its mission fields today, the chief problem is the problem of success. Converts are coming faster than they can be cared for. Hospitals are overcrowded with patients and every form of service is meeting with new appreciation.

Disciples of Christ will soon have no reason for shame on account of the place they have claimed for themselves in the redemption of the world. The missionary program of the past century is the biggest thing Christendom has to its credit since the days of the apostles. The Disciple missionary leaders have heard the call of a great and significant task.

## THE FUNERAL OF JOHN BARLEYCORN

**T**HE closing of all the distilleries of the United States on the evening of September 8 was an historic event. The making of whiskey is prohibited during war-time as an act for the conservation of food. It is doubtful whether its manufacture will ever be resumed again. Whiskey, however, will continue to be sold as it is withdrawn from bond.

Meanwhile, the various liquor organizations try to make spasmodic efforts at reform. The Chicago Brewers' Association proposes to advocate the passing of an ordinance which would prohibit dancing and cabaret entertainments in connection with the sale of liquor. They see that unless something is done, the whole trade



will be swept away before the coming avalanche of prohibition votes.

A certain minister in the west is reported to have preached a funeral sermon over John Barleycorn one Sunday evening. It must have been a very difficult performance. One is always expected to say something good about the dead, and that is rather difficult in connection with the funeral we mention. Of all criminals, John Barleycorn has had the least of good in his career.

The dry forces will abate none of their vigor because of this victory. Significant as it is, it does not mark the final downfall of an evil business. After the war there will be put forth many pleas in behalf of the saloon, and chief among these will be the plea that we need the revenue from the business. The shackles of whiskey revenue were fastened upon us in the civil war period. It is significant that during the present war, we have voluntarily renounced the whiskey revenue.

Good economists now recognize that the whiskey tax is the most unjust of all forms of taxation, for it places the burden upon the poor and the women and children. The rich brewer or distiller or saloon-keeper does not pay the tax, but the ultimate consumer, who is least able to pay it, foots the bill.

### MAKING BIG CHRISTIANS

IT is the impression of the non-church-going part of the community that Christians are a rather narrow-minded lot of folks with an exaggerated sense of their importance in the community. This is doubtless a true estimate of some of the members of the church. The motives that impelled them to join were trifling in their significance.

If one will go around and ask people why they joined a certain church, the replies will indicate the emptiness of many religious lives. One woman joined because she thought her daughter would meet the right sort of young people there. A man joined because he had a friend who attended there. Here is one who joined because the music was good and there is another who joined because the pastor belonged to his secret fraternity.

Meanwhile, the pastors themselves have unwisely built up numbers by appealing to just such motives in making their pastoral rounds. The church roll has accumulated from year to year its increasing burden of 'dead timber.'

There is just one way to make a great church, and that is to build up a membership which has great convictions. The congregation with no sense of a cause will have no loyalties stronger than are to be found in social clubs.

The best members of the church will be those that come up from the kindergarten with never a break in their religious experience and growing all the time in the things of the spirit. Plucking brands from the burning is a very spectacular process, but for the most part the church will make its big Christians by educating them from childhood in the ideals of Jesus Christ.

### THE RIGHT OF PRIVATE JUDGMENT

THE quadricentennial of the posting of the ninety-five theses on the church door at Wittenberg is approaching, and Christian people are giving fresh attention to the question of the meaning and

value of the Protestant reformation. Both Roman Catholics and Protestants are circulating tracts which set forth the significance of the work of Luther. Roman Catholic literature is adverse, of course, for the hatred of the older communion for the German monk is traditional and deeply seated, which fact makes it difficult for a Roman Catholic scholar to give a fair judgment of the Protestant movement.

Protestants have been accustomed to say that the fundamental principle of Protestantism is justification by faith. Catholics insist that the fundamental error of our system is the insistence upon the right of private judgment. In one case, the matter is stated in terms of doctrine; in the other, it is presented in vital terms. We are quite willing to discuss the religious issue in those terms which are proposed by our Catholic critics.

In trusting his own private judgment, a man has in reality done the only thing possible for him. Were he to choose to join the Catholic church, the initial act would be an act of private judgment, even though subsequent intellectual acts might be the following, as best he could, the doctrinal statements of the church. The most obedient man in the world would have only an approximate intellectual obedience to the church, for each man would inevitably have his individual reaction to a doctrine.

Protestantism accepts the inevitable fact of man's individualism. There are no two minds alike, as there are no two leaves alike. We seek to enlarge the freedom of the human soul rather than to limit it.

Our faith in the faith is so much the greater in that we believe that truth itself will bring unity. The long processes of the ages will prove that Protestantism, with its recognition of the right of private judgment, is the only possible ground for unity in religion. Catholic unity has failed, and Protestant unity of authority has failed. There will follow a unity based on freedom.

### THE TRAGEDIES OF THE PARSONAGE

SIX ministers were conversing in a hotel room after a church convention session. They had known each other for many years and they might dare to talk freely of their personal affairs. They were above the average in education and ability. Only one in the six had protected his family against misfortune by any significant savings. This man had borrowed money, invested in stocks, and contrary to the usual experience of this sort, had made enough money to endow his family for a generation. The other men live daily under the haunting fear of what might happen.

They remembered that one minister, seeming well and strong, was suddenly stricken with paralysis. Another minister was ill for six months without resources. The war has increased the dangers of financial misfortune, for the minister never lived on so short a budget as now.

Under the economic burdens of the time, more and more ministers have gone into business to protect their families. This has lowered the efficiency of some men, and others have given up entirely the work of preaching the gospel.

There is need for a national movement for a fifty per cent. increase in ministers' salaries. Most lines of work are better paid and business men are taking larger profits. The salaried man bears most of the



burden of the economic disturbance. Unless the church does something to prevent the tragedies of the parsonage, things will happen which will greatly discredit religion.

### THE PROBLEMS OF GROWING CHILDREN

AMERICAN families have definitely broken away from the repressive authority which has characterized European domestic life. The result has been that in too many families the children have grown up like Topsy, untutored and uncared for. The lack of parental care has been partly atoned for by extraordinary efforts put forth by schools, play-ground and volunteer agencies, but there can never be any compensation to a child for the lack of parental control.

Judge Ben B. Lindsay says: "It does not require much knowledge to 'raise' children, provided they are to be raised as cattle or cabbages, but a very great deal of knowledge, understanding and care is required for developing children out of the meager and common-place, ordinary type into men and women having a broad outlook and uplook." In towns and cities, the children have looked to the street as a mother. How poor a mother the street really is, all intelligent educators would agree.

As a basis for child training, there must be parent training. There is no knowledge so difficult to acquire just now as the knowledge which would make parents intelligent for their tasks. Many of them would like to know how to intelligently perform their functions as educators. There might be place in the Sunday School for a class which would deal exclusively with the problems of parents.

Children at various stages develop wrong attitudes. These may be curbed by substituting other and better activities. The problem of parenthood in the rearing of children is to keep evil from becoming habitual.

The program of religious education now so clearly recognized as necessary to the future of the church must rest back upon the cooperation of an intelligent

parenthood. Home and church and school must find a basis for the division of labor in bringing up a child in the way he should go. In this division of labor, the great burden will rest upon the parents.

### THE CHURCH AND THE SUNDAY SCHOOL

WHEN the Sunday school was first organized it was a semi-secular institution. It came into being that the poor children of London might be taught to read and write, as there were no public schools which these children might attend. As the Bible was used as a school reader, there came an appreciation of the religious significance of these schools.

Then there was a period when these schools lived in the churches by sufferance. Many preachers did not attend the Sunday school and some religious people regarded them as unscriptural innovations. It is within our own generation that the Sunday school has come to be organized as a legitimate part of every church program. Even yet the school is exploited for the church rather than treated as a real school.

Well-ordered schools now have the superintendent elected by the church and regarded by the church as a church officer. The work of the Sunday school is not that of some separate society but it is an integral part of the work of the church itself.

The financial treatment of the Sunday school by the church is not always above reproach. There are still many churches which expect the Sunday school to contribute to the church rather than the church to contribute to the Sunday school. The educational equipment of a modern Sunday school is far more expensive than it used to be. There are many churches which call upon the church to appropriate money to the Sunday school every year for equipment.

The Sunday school in some communities has but little loyalty to the church. The members do not attend the preaching service. In such communities, the bigger the school is, the worse it is for the church. The duty of the community to the church needs to be taught in the schools.

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## The "Providence of God" and the War

THE instinct of the American democracy which led it to act when it did arise from a long delayed and reluctant consciousness still vague and half expressed, is that this is no ordinary war which the world is waging. It is no contest for petty policies and profits. It is a mighty and all embracing struggle between two conflicting principles of human duty. It is a conflict between the divine right of kings to govern mankind through armies and nobles and the right of the peoples of the earth who toil and endure and aspire to govern themselves by law in the freedom of individual manhood. It is the climax of the supreme struggle between autocracy and democracy. No nation can stand aside and be free from its effects. The two systems cannot endure together in the same world. If autocracy triumphs, military power, lustful of dominion, supreme in strength, intolerant of human rights, holding itself superior to law, to morality, to faith, to compassion, will crush out the free democracies of the world. To this great conflict for human rights and human liberty America has committed herself. There can be no backward step. There must be either humiliating and degrading submission or terrible defeat or glorious victory. It was no human will that brought us to this pass. It was not the President. It was not Congress. It was not the press. It was not any political party. It was not a section or part of our people. It was that in the providence of God the mighty forces that determine the destinies of mankind beyond the control of human purpose have brought to us the time, the occasion, the necessity, that this peaceful people so long enjoying the blessings of liberty and justice for which their fathers fought and sacrificed shall again gird themselves for conflict, and with all the forces of manhood nurtured and strengthened by liberty offer again the sacrifice of possessions and of life itself, that this nation may still be free, that the mission of American democracy shall not have failed, that the world shall be free.

—Senator Elihu Root in his Chicago Speech.



# What Is Patriotism?

By James I. Vance

An Address Delivered at the Northfield Summer Conference

IS the greatest thing a nation can do to look after its self-preservation? Is that nation greatest whose ambition is its own development, and whose sole solicitude is its own protection? Are we to think only of ourselves? Are we to say "America for the Americans"? I am not asking: "Is this natural?" It is perfectly natural, but I am asking: "Is it wise?" "Is it right?" "Is it best?" "Is it Christian?"

## NATIONALISM TOO LIMITED

Christ looked beyond all this. Christ taught us that the tie is most sacred which binds us to all men. Christianity is but another name for internationalism, and that is just the secular name for foreign missions. Christianity does not teach that we are to be careless and indifferent in our attitude towards our own country, but it does teach that the things are greatest that are held in common by all men everywhere. Internationalism is greater than nationalism, because rights are sacred not because they are national, but because they are human.

We have some things that are called rights by reason of the fact that we are citizens of America, but those are rather in the nature of privileges. Rights are ours because we are human beings. Rights are ours because the great struggles of humanity are the same. An Armenian suffers when his wife and child are slain before his eyes just as much as if he were a German. The black man suffers just as much when his liberty is taken away from him as he would if he were under a white skin. Internationalism is greater than nationalism because racial values include all national values.

## A NEW AMERICA EVOLVING

Every nation has its great outstanding virtue. Germany has efficiency. Great Britain has stood for constitutional government. The French have emphasized liberty. But internationalism gathers up all these values, and because of this fact it becomes greater than the cause of a single nation. All the great leaders of the race have been internationalists. All of the great prophets of the race have been internationalists. Their dream has not been the supremacy of any one class of people, but it has been the dream of humanity, of brotherhood. The same is true of the great poets. They have not sung the song of a sect, or of a single people, or of a single nationality. They have sung the song of the time when men the world over shall

brothers be. It is the creed of the great statesmen of the world.

I believe that this is the message that we, as a nation, need to ponder seriously at this time, because we are tempted in these days of war to think chiefly of defending ourselves, forgetting that the nation that does nothing but defend itself will soon have to protect itself. Let us not forget that the nation that is trying to save other nations by that very attitude becomes invincible. We are getting a new birth of patriotism today. That must be evident to the most superficial student of current events. Our Nation has leaped out into a new life, and the result is the red-blooded, grimly-defiant, splendidly-reliant American of today who is not any more like the ease-loving, pleasure-seeking, profit-sharing, money-making, money-spending, trouble-avoiding, pussy-footing creature of a few months ago than a jelly-fish is like a battleship.

We have been looking upon nations engaged in this great war, and we have been impressed with some of the blessings that have come to them, despite the frightfulness of it, and despite the awful carnage.

## THE REDEMPTION OF A PEOPLE

Then we turn from our survey of these other nations to look at our own. We are discovering that there are certain by-products of the war which are in themselves something of a compensation. America is a greater nation than it was a year ago. I am prouder of being an American than ever before. I can look the world in the face without any shame. Life has become invested with a deeper purpose for all of us. Everybody has found something to do, something worth doing. People who have been living a shallow and frivolous life all at once are discovering that life has a serious purpose, that there is something big to do, that life is being exalted by the lifting power of a pure and noble purpose.

We are discovering simpler and saner methods of living. If the condition that obtained in the big cities a year ago had continued, there is no telling where we would have come out as a Nation. It was a carnival of extravagance; it was a riot of self-indulgence. Money quickly made in the manufacture of munitions was being poured out like water. But this war has stirred us, has shamed us. The sound common sense and moral fibre of the Nation have asserted them-

selves in the return to simpler and saner living. We are learning to give. We are learning to give with the sacrificial spirit. We are getting control of certain great national abuses. We are getting legislation that is going to enable us to put these grain sharks and food gamblers out of business, and we are dealing the liquor traffic some heavy blows. We have made big advances in the socializing of our democracy.

## LOYALTY COMING TO HAVE MEANING

We are getting a new birth of patriotism. We are learning to love our country better. We are learning to prize more highly the blessings that have come down to us. We are impatient of any man who speaks lightly of the American flag.

During the Red Cross campaign in Nashville the working people gave most cheerfully. That was true all over the country. The workingman gave more freely in proportion to his ability. In one of the shops in Nashville one of our workers one day was talking with a man where every man but one had given something. This one man declined. When asked for the reason he said, "Why should I give? What do I care for America? What do I care for the flag? What has it ever done for me?" The proprietor of the factory said, "George, come with me into the office." When they had reached the office, he said to the bookkeeper, "How much do we owe this man?" The bookkeeper told him, and he at once paid the workman. Then he said, "You get out of here. A man who talks about his country and flag the way you do is a dangerous man to have around anywhere."

Well, we feel sorry for the poor fool, but he got what he deserved. We are learning to love our country more in these days, and "our country" now is not a mere phrase. It is something worth living and worth dying for. If we get nothing more out of this war than this, then it will be a compensation for all that it costs us.

## THE LARGER MEANING OF PATRIOTISM

Now what is patriotism? Well, it is being true to the flag. It is being loyal to the emblem of a nation's honor, not merely because of what the piece of bunting is in itself, or because of its associations although that is enough to make us respect it. There is something behind the flag, and patriotism means being true to that. The flag



stands for the thing that has taken us into this war.

What is that something? Precisely what was the primal issue? Well, it was the freedom of the seas. We were unwilling to surrender that at the behest of sea raiders and pirates. This freedom was something that we had been contending for for a long time. Then there was the destruction of property. Both Great Britain and Germany were guilty there, and as far as property losses were concerned we were willing to wait for an adjustment. Money can pay for the property, but no amount of money can pay for human life. And when the first American lives were lost in this campaign of Teuton piracy the die was cast. Now the issue has widened and deepened. We are fighting for the right of people to govern themselves. We are fighting for the right to live at peace with other nations. We are fighting to be free. That is what we have ever fought for. It was the issue in the Revolutionary War. We said, "Taxation without representation is tyranny." It was the issue in the war between the States. It was the issue of local self-government on the one hand, and the issue of emancipation on the other, a State issue and an individual issue. Thoughtful people will agree that both these issues won in that great conflict. It was the issue in the Spanish-American War, when we decided that a little oppressed country should have the right to govern itself. It was the issue at Bunker Hill and at King Mountain, when the sons of the North and the sons of the South fought in the war that made this Nation one.

#### WHY ARE WE FIGHTING?

While the issue has thus widened out, it has also narrowed down, and we are fighting today because of unspeakable German horrors. We are fighting because of outraged Belgium. We are fighting because of the murder of Edith Cavell. We are fighting the nation that sank the *Lusitania* and then struck a medal for it. We are fighting the nation that poisons Red Cross bandages, that murders women and helpless little school children and calls it war, that stops at nothing to accomplish its end, that would, if it could, destroy freedom and slay mercy out of the earth. We are fighting and saying that it shall not rule this earth so long as there is a dollar of American money or an ounce of American manhood left.

That is patriotism. That is the thing that has taken us into this war. Our contention for the freedom of the seas, our contention for the right of free people to govern themselves, our protest against unspeakable German

frightfulness—that is what our flag stands for today.

#### "BEING TRUE TO THE FLAG"

Patriotism is being true to the flag, but that is not all. Patriotism means standing for the ideal nation. Patriotism means being true to that for which America stands, not only in times of war, but in times of peace also, that for which America stands not only with her armies and navies but with her churches and her homes. Now I believe it can be summed up in a single word. It is humanity. Mr. Wilson, in one of his addresses said: "We are not asking anything for ourselves that we do not ask for humanity." This is a war for humanity because there is something bigger than nationalism. This war denies that any

one blood for to dwell on the face of the earth," and we must not cease to pray and long for the day of reconciliation.

It seems to me that God has in a providential way fitted America for the mission of leading in this campaign toward racial unity and human brotherhood, because here in America all nationalities have mingled their blood in the making of our people.

#### AMERICA MUST LEAD

That thing has been going on in the United States and in Canada for 200 years or more, so that today when we hear the call in our blood it is not the call of the white man, the red man, or the yellow man, Anglo-Saxon, Teuton, or Serb. It is the call of humanity. America has been fitted in a

## My Country

By Robert Whittaker

*MY country is the world; I count  
No son of man my foe,  
Whether the warm life-current mount  
And mantle brows like snow  
Or red or yellow, brown or black,  
The face that into mine looks back.*

*My native land is Mother Earth,  
And all men are my kin,  
Whether of rude or gentle birth,  
However steeped in sin;  
Or rich, or poor, or great, or small,  
I count them brothers, one and all.*

*My birthplace is no spot apart,  
I claim no town nor State;  
Love hath a shrine in every heart,  
And wheresoe'er men mate  
To do the right and say the truth,  
Love evermore renews her youth.*

*My flag is the star-spangled sky,  
Woven without a seam,  
Where dawn and sunset colors lie,*

*Fair as an angel's dream;  
The flag that still, unstained, untorn,  
Floats over all of mortal born.*

*My party is all human-kind,  
My platform brotherhood;  
I count all men of honest mind  
Who work for human good,  
And for the hope that gleams afar,  
My Comrades in this holy war.*

*My heroes are the great and good  
Of every age and clime,  
Too often mocked, misunderstood,  
And murdered in their time  
But spite of ignorance and hate  
Known and exalted soon or late.*

*My country is the world; I scorn  
No lesser love than mine,  
But calmly wait that happy morn  
When all shall own this sign,  
And love of country as of clan,  
Shall yield to world-wide love of man.*

nation has a right to exploit a weaker nation. It denies that any nation, however driven by lust for power or by necessity for self-preservation, has a right to trample upon the rights of the smaller nation. These rights are sacred because they are human, for humanity is sacred.

This is the great American ideal. This is the thing for which our Nation has stood in its eras of peace, in its chapters of diplomacy, in its efforts to promote international courts and to preserve the integrity of international law. And it is the thing that we must not forget in our time of war, in the time of our anger against the Cain nation of the world, for the Cain nation will have the mark on its forehead. For generations it will be branded because of these frightful things, but even then we must not forget that "God hath made all men of

peculiar way by God to lead in this great creed of internationalism. So patriotism means in this war not only a victory over Germany, but in a deeper and truer sense a victory for Germany, too, when she shall have come to herself, when Germany shall have risen up in shame and horror before the spectacle of her own frightfulness, when she shall have passed through the furnace and have been purged of her dross, when she shall have learned that deism is not Christianity, and that the creed of the Mohammed is not the beatitudes of the gentle Christ, when she shall have gone back and listened to the voice of Martin Luther, when she shall have discovered not blessed are the mighty blessed are the frightful, blessed are the merciless, but, "Blessed are the meek, for they shall inherit the earth."

That is patriotism that we exalt



We must not forget this in these days of strife. We shall need this when the war is over, when we essay the task of building society. We need it now. We must listen to him as never before who said, "A new commandment I give unto you, that ye love one another, as I have loved you."

## KEEP FLAG AND CROSS TOGETHER

There are two great passions in a nation. One is patriotism and one is religion. And if I have interpreted patriotism aright, these are only two phases of the same passion, because patriotism of this kind and religion are both working for a world domi-

nated by good-will. We must keep the flag and the cross close together, for they are both working for the same end. They are working for the kind of victory Jesus Christ wants and expects, when men everywhere shall recognize that they are brothers and that God's way and God's will are best.

# 'Other Foundation Can No Man Lay'

W. R. Nicoll in the British Weekly

OTHER foundation can no man lay than that is laid, which is Jesus Christ." As the hymn has it,

"Christ is made the sure foundation,  
And the precious corner stone,  
Holy Zion's help forever,  
And her confidence alone."

These are words to be heeded in this our day. Even Christian people tend to build on foundations which are not proof against the foe. There is but one foundation on which faith and hope can securely build.

## GOD AND THE WAR

By many of us faith in God is made to rest on what seems to be the visible evidence of the Divine good will. We hear continually that it is impossible to believe in a God who permits this war. Men say that if there is a God at all he is hindered in his power and cannot control the wild courses of his creatures. Building on Jesus Christ—his life, his death, his trial—we understand by faith that the Dark Love which ordains our lot is wise, and sometimes gleams of light fall upon the road. There is also the inward peace which the world cannot give and cannot take away.

Surely, for instance, we can see that if to this nation God had accorded an unbroken course of victory its life in the spirit would have been threatened and perhaps destroyed. But we cannot with our dim light see far into the mystery of things, and there is much that happens to try our faith. It is by faith in Jesus Christ that we maintain ourselves. We consider the Apostle and High Priest of our profession, who is Christ Jesus. We track his steps, his demeanor under trial, and we remember that he also lived by the faith of his Father.

## IS THERE A HEART AT THE WORLD'S CENTER?

Again, there are multitudes whose own personal and individual experience is so harsh and sharp that their faith seems to weaken under it. Sons die after son, and when the bereaved

place their trust in any but the one Foundation they are tempted to think that there is no Heart at the heart of things. Moods of feeling come and go even in the bravest, and God has respect to the afflictions of his children. In hours of comparative clearness we seem to join hands with our dead across the slender brook, but often it seems as if the stream has broadened till those on the other side are out of our utmost reach.

Those who are tried in this manner must remember that God gives no promise to his believers of exemption from trial. Said an old saint to a man who had come out on the Christian side, "I believe you are a true Christian now, and that you will never have a prosperous day in business again." But we fall back on greater examples: Our Lord's promise to St. Paul was, "I will show him how great things he must suffer for My Name's sake." Not his preaching of the evangel, not the living words that came from his pen, but the agonies for which he was reserved was the Divine revelation. And we know how it was made good in the laborings and the sufferings which followed.

## GOD THE ARCHITECT OF LIFE

God is shaping the marble. He strikes, as with the sculptor's mallet, upon its face with his Yeas and Nays. It is through much tribulation that the statue comes out fair and glorious. So we are promised as individuals and as nations a victory of righteousness and truth, working out, often in ways that we cannot understand, very faintly, very obscurely.

This is not to say that we are left without witnesses. There is, we verily believe, a progress which, even in times like ours, we can trust. The world is not abandoned by him who created it and gave his Son to die for it. Carlyle in advanced years wrote on the early kings of Norway in a tone perceptibly less savage, less dark, than many of his earlier productions. "The noble Olaf," he says, "sank dead, and forever quitted this dog-hole of a world—little worthy of such men as

Olaf, one sometimes thinks. But that, too, is a mistake, and even an important one should we persist in it." The world is not a dog-hole. The present is calamitous, but it is full of hope. We can look back to darker times as we can look forward to brighter times.

## THE ONLY GROUND FOR FAITH

Carlyle tells us that under Ethelred the Unready "England excelled in anarchic stupidity, murderous devastation, utter misery, platitude and sluggish contemptibility, all the countries one has read of." The misery of the common people in Norway, driven to revolt by the atrocities of their superiors, was at one time so great that "somewhere in the Dovrefjeld there was serious counsel held among them whether they should not all as one man leap down into the frozen gulfs and precipices or at once massacre one another wholly and so finish."

Yes, there have been times even more desperate than these. We may cherish great hopes from a chastened nation, a chastened world. But we must not build our faith on any such hope. We must build our faith upon Christ alone.

## FAITH NOT IN INDIVIDUALS

There are those whose faith largely depends on individuals. On this subject George Eliot wrote with a very earnest conviction. She inculcated the sense of a responsibility. She reminded us that there are those who trust us, and trust us even to the grave. If we fail them they lose faith. They say, If you are not good then none is good. It is well to be reminded of this. No doubt George Eliot is right in saying that the fact gives vitriolic intensity to remorse. Dr. Dale tells of one of his people who used to say in prayer for him, "Many lean on him, may he lean on Thee." We repeat that it is most just that everyone making a profession of Christianity should earnestly remember the evil and the misery and the shipwreck of souls that may follow his surrender to temptation. Did not our Lord himself say,



"For their sakes I consecrate Myself that they also may be consecrated in truth"?

"THE OVERCOMER OF THE WORLD"

But, after all, we have no right to build upon any human being. No saint, no apostle, is the foundation of our faith. "Death only binds us fast to the bright shore of love." It may seem as if all had forsaken Christ, but that simply binds us to follow him more fully. He never failed. The prince of this world came and had nothing in him. He has never played the least of his flock false and he never will. Our faith rests securely on the Overcomer of the world. But it does not rest securely on any of his followers.

Once more, the foundation of our faith is not in doctrines but in Christ Himself. If we are not utterly misinformed, the soldiers will come back from the field more impatient than ever of useless divisions. We hope and believe that they will also come with a firmer conviction of the excellence and the all-sufficiency of Jesus Christ. The essence and strength of a true religion is Christ Himself. We must know Christ as friend knows friend, as brother knows brother, as sinner knows Savior.

DOCTRINES NOT A TRUE FOUNDATION

This comes from the personal and spiritual side of the nature. Men who differ widely on the theological questions have the same faith breathing in their prayers, the same love glowing

in their hearts. The same life is stirring within them, and in the presence of terrific experiences they know it. We do not despair of a measure of intellectual unity among professional Christians, but it may be long before it is attained. Much study, much prayer, much labor, much suffering, may go before. But it is not in the intellect that the secret of unity lies. It is in the simple and direct knowledge of Christ Himself, and other foundation can no man lay than that is laid, even Jesus Christ.

Two worlds we need, and two worlds are ours. In the blackness of the night the dawn may seem dim, mysterious, far off. But the heart's deepest yearning will be fulfilled in Christ, and because we know this we are able to stand up and live.

# The Tug Upwards in Changing China

By W. Remfry Hunt

WE have, too, smiles awhiles in our work here in China. One old lady who is a poor but earnest disciple in one of the Chinese villages showed us a new gleam in exegesis. She was explaining the call of Peter and John as disciples. This was her version. It was exactly true to native ideas: "Jesus saw these poor hard-working fishermen casting their nets, and finding nothing, and a bit hard to get a living. He then said to them, Hia Yah! having a hard time, there, aye? Come on, pull out of that job and follow me and in the church you'll find it a bit easier, and the receipts more regular."

LIGHT ON "THE LOST COIN"

It is intensely interesting to get their views of scripture stories. Explaining the parable of the lost coin, an old member said to her friends: "You see, respected people, the reason why the woman called in her neighbors and friends was not only to rejoice with them, but that she might look them all in the face, and say openly to them: 'Why, it wasn't you, and it wasn't you that stole it; it was simply mislaid.'" Wouldn't our brilliant preachers in our modern pulpits get illustrations for their waiting audiences each morning should they seek the vivid originality which is discovered in these unique places?

We have carried the usual work at the Central Christian Church in Chochow and have made the complete round of the twelve churches. We have baptised seven. The organization of the country churches

goes on apace. They now meet their own deacons and officers once a month, report on finances, church work and classes. The old property at Kwan-wei district was redeemed of its mortgage and the proceeds pays the teacher's salary this year in the school. Churches have been redecorated and repaired on local funds. We aim to develop self reliance and native growth.

There are now four schools running in the Chuchow country districts. Two of these are helped by our own funds. The teachers teach and drill the boys. China demands military drill. These schools are the best evangelizing agencies. They carry bits of surprise illumination in science, geography, history and religion into their homes, and things happen.

INSTRUCTING THE LITERATI

Under mutual arrangement with the neighbor missionaries of the Presbyterian mission at Hwaiyuen, a visit was made there by Mrs. Hunt, Mary and myself. We were busy. I lectured to the leading literati of that rich city on "The Foundations of National Greatness." Then I preached at their Central Church on Lord's Day. I spoke three times specially to the well-equipped girls' and boys' schools and did much personal work among the students. These visits are returned. It does us each mutual good. I learned much by my visit to these friends. They are all supported by one rich influential church in New York.

We have been busy this month

securing bids on the repairs and alterations on our old bungalow residence. It is very discouraging, as the prices are absolutely prohibitive. War rates are proclaimed even by the hot potato seller on the streets. It is a situation.

My inadequate book-room is filled with zealous inquirers, as many as crowd into ten thousand dollar equipments; we do the best we can with what we have and rejoice. Equipment is imperative but he's a fool who waits for it when there is a man to talk with and a log to sit on. But we look for our new reading rooms with joy.

ILLUMINATING THE DARK LANDS

These little communities that are growing up in the districts all about us are little illuminants in the dark dome of heathenism. Sometime people haven't liked the word "heathen"; but just let them come out into these lands and stay overnight and see if any other word strikes them as being fitter. All over the land there are spasmodic efforts at reform. We had a reform club in our own city. It consisted of the city elders, the merchant, some of the students, and many of the most influential and progressive people in the town. But it was distinctly heathen. They raised a sum of money to the tune of about thousand dollars for the express purpose of building a bridge which would benefit the people on all sides of the city. It was in the hands of these would-be social reformers. When the time came for the bridge to be built, about half the



raised funds went into that bridge. The rest went somewhere else, inside pockets. The citizens said, "The reformers do not reform; there must be something wrong with our ethics." It was the best

and loudest demonstration that could be given of the fruits of heathenism.

But with all these experiences, the churches stand out as a protest against paganism. Our really clean

and active little churches are out in the open, in wide expanses of country where there seems to be more moral health. The city centers are more virile and alive in the trenches of old-time wrongs.

# Christianizing Patriotism

By Shailer Mathews

In the Biblical World

PATRIOTISM has generally been regarded as a belligerent virtue. Men have been ready to fight for their country when they dodged taxes for its support. It has been easier to go to war than to go to meetings of reformers. Men have decorated the graves of dead soldiers while they were growing rich by underpaying soldiers' children.

But patriotism is outgrowing its past.

\* \* \*

Nations are less important than humanity, but only super-idealists can believe that patriotism is necessarily hostile to universal brotherhood. A man loves ultimate ideals unwisely when he refuses to take a first step in their direction. We shall not reach Utopia by a miraculous leap. We shall walk to it. Pictures of terminal stations are of small value to people who refuse to travel.

Whatever may be the world of a thousand years hence, the road to universal brotherhood lies through the establishment of an international morality.

In the present crisis we are patriots at war. But patriotism can be made co-operative as well as belligerent.

\* \* \*

Christian patriots can render many services to their country these days, but none is more important than the evangelization of patriotism. As we are learning to make denominations a basis for interdenominationalism, can we hold nations to be elements of internationalism. We must make patriotism a consecration of our country to service in the world. We must prevent war from deadening the sense of high mission with which we enter upon war.

We must make patriotism a devotion of our country to God, not a demand that God shall always do our country's bidding.

In time of war we must prepare for peace by instilling into loyalty to our nation a sense of the nation's responsibility for morality in foreign commerce.

Christians must help patriots to see that their nation has a right to exist only as it ministers to universal human weal.

\* \* \*

Morality grows by injecting higher ideals into existing conditions, customs, and institutions.

Sometimes these new ideals are destructive antitoxins. So it was when ideals of human brotherhood entered a world of slave-holders. Such we hope will be the case when they fully enter nations that wage war.

Sometimes they are transforming. So it was in the days when nationalities replaced feudal fiefs.

So it will be as a truly Christian public opinion fixes the relation of nations with each other.

Patriotism will then consist in loyalty to one's country as an agent in establishing international friendship within which human brotherhood can be safe.

\* \* \*

Democracy is one step toward this brotherhood.

Defense of democracy is another.

National co-operation in the defense of international law will be another.

For a world unsafe for democracy is a world unsafe for fraternity.



## Some Recent Books



THE ROAD TO UNDERSTANDING. By Eleanor H. Porter. A tale of the courtship and marriage of a poor girl and a wealthy young man, of their estrangement, and of the final happy ending brought about by their daughter. This story has the charm and human appeal characteristic of all the work of this writer. "Just David," her story published last year, is said to have had a sale already of 158,000. There is no taint of sensualism in the writings of Mrs. Porter—for that reason she is thrown in the discard by some critics as old-fashioned and uninteresting. It seems, however, that a good many "folks" like her. This book contains some exquisite illustrations by Mary G. Blumenschein. (Houghton Mifflin Company, Boston. \$1.40 net.)

\* \* \*

BALLADS THE WHOLE WORLD SINGS. This is a collection of more than seventy songs by famous classic and modern composers, including Chaminade, Franz, Grieg, Tosti, Cowen and others. The choice is well made and the collection is one certain to please. Other volumes in this valuable series are the following: "Piano Pieces the Whole World Plays," containing more than seventy popular piano compositions by Beethoven,

Mozart and the other classics, with a choice also of more modern writers, such as McDowell, Paderewski and Rubinstein; "Grand Opera at Home," which presents not only the favorite selections from the most famous of the operas, but also sketches of the plots of these works; "Dance Music the Whole World Plays," this being a collection of the best known popular waltzes, marches, etc., and also thirty or more of the best of the national dances. Each of these volumes sells at 75 cts., the publishers being D. Appleton & Company, New York.

\* \* \*

SUMMER. By Edith Wharton. This author has too much talent to throw it away on such efforts as this. She is a true artist, but what is the use painting, even with photographic truth, the life of sensualism! "Adam Bede" and "The Scarlet Letter" told of fallen women, but there is in both these stories an atmosphere of sunlight, in which the sin of the women is as darkness. In this story "Summer," however, you feel throughout the reading of the book that you are dwelling in malarial swamps. There's too much of sensuality in real life to make an effort to extend it into the life of the imagination. (D. Appleton Company, New York. \$1.50 net.)



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Missionaries Escape from Jerusalem

Fifty-seven missionaries, mostly Presbyterians and Congregationalists, have left Jerusalem and have reached this country by way of Switzerland and France. They tell of the siege of the city and of the strong fortifications which have been provided by the Germans. The British airmen have been bombarding the city but it will require a great effort to take it, as all past military history indicates. It is said that the misery of the common people in Palestine is beyond description.

## Opposes the New Prayers

The archbishops of England have issued a number of new prayers for use in war-time. Among these are prayers for the dead and for the forgiveness of their sins. The Bishop of Manchester, Dr. Knox, has forbidden his clergy to use these prayers. Meanwhile the dean in his own cathedral has refused obedience to the bishop's order and there has resulted a painful situation. It is said that bishops and deans have a difficult time getting on together.

## Declines the Bishopric

Dr. Mann, pastor Phillips Brooks' old church in Boston, was called this summer to serve as bishop of western New York. The laymen of the diocese arranged that he should make no sacrifice of salary in making the change. After several weeks of consideration he has courteously declined the call, and will remain with his city church. Dr. Mann spent his boyhood in the diocese which has called him as a bishop.

## Wesleyan-Anglican Union?

The Wesleyan Conference was recently held in London and at this conference the Bishop of London, the Bishop of Chelmsford and Dr. Caldecott, principal of King's College, appeared to speak on the possibility of a reunion of the Wesleyans with the Episcopalians. The Wesleyans seemed to indicate that they would accept a conditional reordination, but would desire their chapels to remain a separate society within the church. They would wish the requirement of confirmation to be waived for a time at least in their chapels until the union had time to ripen. The other free churches of

England are forming a union and the Wesleyans must decide either to go back to the church in which John Wesley lived and died or else join the new United Free church, for the possibility of denominational success of the old competitive order is over in England.

## Sunday School Program for Luther Day

October 31 is the anniversary of the posting of the Ninety-five theses on the church door at Wittenberg and on October 28 the Sunday schools of America will use a program prepared by the Lutherans and endorsed by the International Sunday School Association. The program is furnished at fifty-five cents per hundred copies.

## Episcopalians and Orthodox Friendly

The Russian Archbishop of the United States, Eudokim, has left for Russia to attend the great Council of that church in Moscow which is probably in session by this time. Before leaving he wrote a letter of appreciation to the Protestant Episcopal church and suggested union between the two bodies.

## Scholarships for Bible Students

In Atchison, Kansas, the high school gives credit for Bible study which is pursued under certain conditions. The First Presbyterian church of that city, in order to stimulate the young people to take up the Bible courses, offers a scholarship in a Presbyterian college to the young person who makes the highest grade in the Bible courses the coming year.

## An Early Portrait of Christ

The American Journal of Archaeology reports the finding of a chalice in a well in Antioch which is supposed to date back to the second Christian century. On the chalice are portraits of Christ and the ten apostles. These are said to have such individuality that it is thought they were made either from memory or from some existing portrait. A curious feature is that only ten apostles are shown.

## Congregational National Council

The National Council of the Congregational churches will meet in First Congregational church, Columbus, O., Oct. 10-17. Dr. Carl S. Pat-

ton is pastor of this church. There will be sectional meetings at which the following topics will be considered: Pilgrim Utterances in Their Present Day Application; The Churches and the Colleges; Constructive Forces in Current Theological Thought; The Effectively Organized Church; Factors in the Creation of a Congregationalism With a National Distribution, Outlook and Influence.

## Syrian Protestant College

The Syrian Protestant College at Beirut evidently keeps up its fine educational ministries to the young men of various races despite the hardships and limitations entailed by the war. A recent letter from Pres. Howard S. Bliss says that the enrollment this year has been 686, a much larger number than was expected. A high Turkish official in an address before the students not long ago voiced his confidence in the college as an institution which was rendering a large service to the Empire.

## Christian Literature for Jews

Toleration is accomplishing in this country what centuries of persecution failed to do in Europe. There are many Jews who have ceased to be interested in racial exclusiveness and some of these are becoming Christians. There is in New York a Hebrew Publication Society which issues literature for Jews. It has recently printed a number of new tracts. B. A. M. Schapiro is the executive secretary.

## Aggressive in Home Missions

Rev. R. C. TenBroeck is the spokesman for a movement among the Episcopalians for a more aggressive home mission policy in the denomination. They propose to inaugurate street preaching, survey cities for sites for new missions and secure lots for their location. They wish to have cottages for ministers' use in summer and a hostelry for their entertainment in certain cities. They would establish a church library in many cities. In cities where there is no church, they would hold parlor meetings in which they would gather together the faithful. Some of the suggestions look toward providing outstanding social facilities for members of the church.



# Social Interpretations

By ALVA W. TAYLOR

## The Movies: the People's Playhouse

THE movies are the people's playhouse. To them millions repair daily with their nickels and dimes and receive their money's worth in entertainment. They are in their beginnings, and the producers are feeling their way to the public mind; it is the age of experiment, and there is much room for improvement. There are still a few "high brows" who never attend them, and much supercilious dignity wasted in speaking lightly of them, but what amuses millions in wholesome and innocent, not to say instructive ways, is worth more than patronage. The movies are bringing a world into focus before the eyes of the man of the street and country road and apartment house and city slum; they have attained much of both good and bad, but are potential for good beyond any form of public entertainment yet provided. To entertainment they will, in good time, add something of the function of the newspaper and the books of science, travel, history, morals and religion—for the eye gate is widest open and a moving account of facts put into their relations to things of both real and fanciful life is as vast an improvement over the less pliable and dramatic methods as the modern machine or means of conveying intelligence is over the old hand methods or the street bellman.

\* \* \*

### Making the Movies

The "movies" are wonderfully made. All the world is "made up" in California like the many-sided characters of the theater are "made up" in the dressing rooms. Things are far from what they seem on the movie screen, but the simulation is so perfected that the illusion is complete and knowledge of how it is done but adds to the charm of entertainment. *Making the Movies*, by Ernest A. Dench (177 pages, \$1.35. Macmillan's), is as fascinating as a story of fairy or genie land. It reveals all the tricks of the trade, and they display art and invention and a marvelous way of simulating the real. It is a story of castles and palaces and cities and streets in foreign lands and of deserts and seas and mines and mountains and earthquakes, all made in America's wonderland, part real because California supplies it and part made for the part by the artistry and fabulous expenditure of the producing concerns. Then there is the fabrication of illusions through

the witchery of the camera and the inventive genius of the director and an explanation of the mechanical means used in the acting and photographing process.

\* \* \*

### The Psychology of the Movies

What is the secret of the marvelous popularity of the movies? Sociology reveals the answer better than psychology, no doubt, but the latter science illuminates all human interests and activities. In *The Photoplay: A Psychological Study*, Prof. Hugo Munsterberg (232 pages, \$1.10. Appleton's) studies the movie under the heads of Depth and Movement, Attention, Memory and Imagination, and Emotions. He also relates the "Outer" and "Inner Development of the Moving Picture," and discusses at some length their aesthetics. He contends that the photoplay is an art within itself and is not to be judged by the canons of any other art; it should not, therefore, be an imitation of the regular stage, nor put under the canons of painting. He thinks it will in good time gather canons of its own and develop masters in its special art and technique. The psychological analysis reveals the real mystery of the photoplay's attractiveness; its grip of interest is not in its own mechanics, but in those of the human mind to which it ministers. The author's discussion of "Depth and Movement" is a little technical for the lay reader, but the other chapters are easily perused. The movie gathers characters of every sort, puts them into acts and sequences of every conceivable kind, draws the ages into a night, and puts the world onto the screen before your eyes. It challenges attention, draws upon memory and stimulates imagination with its extraordinary and rapid moving sequence of scene and detail of action; it is pictorially what the headlines are verbally. Like all art the appeal is to the emotions chiefly; the intellect is not ignored—indeed, through the photoplay it may be greatly informed—but the theater as a place of art makes its appeal primarily to the emotions. The movies are things of swift action and change of mood and scene and surprising things; they do not, nor should they, picture forth real life as we live it in our humdrum, for that is not art; art does not photograph the usual with fidelity in time and space—it selects its figures

and events and puts them against the background of the real of nature and life. The pantomime of the photoplay thus ministers to its art through leaving out something of the real, but by putting the action in the aura of it. Harvard's great psychologist appreciated the new found "people's play houses" and brought his fine science to its appreciation.

\* \* \*

### The Art of the Movies

Prof. Munsterberg believed the movies would develop an art and a canon of criticism of their own. In his *"Art of the Moving Picture"* (289 pages, \$1.25. Macmillan's) Vachel Lindsay, the brilliant young western poet of the common things of life, offers some criteria for this criticism. He divides all photoplays into three types—those of Action, those of Intimacy, and those of Splendor. Action pictures he calls Sculpture in Motion, Intimate pictures are Painting in Motion and Splendor pictures are Music in Motion. To the lay reader this seems whimsical; indeed the author's imagination seems often whimsical, and therein is one of its charms, but as a serious attempt to found canons for the new art it requires an artist to comprehend it. As a sort of guide or score book on the best films the section of the book embodying these canons is most valuable, for its appreciation is keen and discriminating and strikes the lay lover of art and morals both as sound and revealing; public committees interested in having the best brought to town could not do better than to read and catalog its commendations. In the second part of the treatise, where the author writes to the layman on the less esoteric things in relation to the photoplay, he is not only most readable, but furnishes material that should be bound into a small, popular booklet for a wide consumption. His essays on "The Orchestra, Conversation and the Censorship," "The Substitute for the Saloon," "The Prophet Wizard" and "The Acceptable Year of the Lord" are the best things ever written on the photoplay. In them is appreciation of the entertainment that is challenging the daily interest of millions, reaching to the slum and workingman's tenements, overcoming traditional religious inhibitions, furnishing substitute for the saloon and other vicious means of stimulus and developing a brand new art on earth that combines the genius of the old fine arts with that of the modern mechanic arts.



# The Sunday School

## "The Holy One of Israel"

A Review of the Quarter's Lessons\*

By CHARLES H. SWIFT

THE period of history covering this quarter reveals important developments, especially with regard to the religious conceptions of Judah's spiritual leaders. These were the days of national decline, when the Hebrews, as a nation, were almost constantly in military vassalage to some foreign despot. The Assyrian menace, which finally completed the downfall of the northern kingdom, the brief Egyptian lordship, and the Chaldean conquest which resulted in the captivity of Judah, were interpreted by the prophets from a religious viewpoint. They were statesmen, to be sure, such as Amos, Isaiah and Jeremiah, understanding full well social and political conditions as they related to the national weal and woe; but their spiritual vision was not dulled by any commercial or political pressure of the day. Their business was to interpret God to the people. This interpretation found expression in the explanation of national events and the future trend of history.

\* \* \*

Isaiah conceived of Jehovah as the "Holy One of Israel." The conditions of life were such among the Hebrews as to impress his sensitive soul with the sinfulness of injustice and idolatrous corruption. The formality of their religion seemed to have no moral or spiritual effect. Jehovah was a righteous God, demanding from his chosen people implicit fidelity to His ideals. Their failure in this regard called forth certain judgment in the form of Assyrian aggression and final captivity. The prophet's conception of such a judgment is that it is not merely for idle punishment, but for the higher purpose of redeeming His people. This would be accomplished by the awakening of their consciences and a "Remnant" should return to Jerusalem and re-establish the true religion.

Others shared in this same conception. Jehovah's character was righteous. He became a moral ruler

of the world and demanded from His people a like character. Amos cries out boldly for social righteousness which alone can stay the day of doom. "Hate the evil, and love the good, and establish judgment in the gate, and it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." His message reveals a divine severity which is toned most tenderly by the loving appeal which the messages of Hosea bring. He would have the people know Jehovah most intimately and respond to His strong, loving appeal for moral conduct. Their security as a people did not depend upon any foreign alliances which they might make, but upon right relationship with a righteous God who loves mercy and justice.

\* \* \*

It was true that the earlier conception of God was nationalistic. Jehovah continued to be the God of the Hebrews. They were His covenanted people and He would finally redeem them and establish them anew in and about Jerusalem. Later, however, the conception enlarged until Jehovah's moral demands became universal. Other nations would meet God in judgment. They, likewise, were to be held guilty of violating any moral obligation. Doom must come upon Philistia. Nineveh must fall. Moab and Ammon must pay the penalty. Even the mighty Chaldean kings must be weighed. This universal conception follows from the growing moral conception of Jehovah's rule.

This moral conception of God made a change in their conception of religious worship. Heretofore righteousness had become a matter of observing the various feast days and punctiliously performing all ritualistic requirements. This, however, became ineffective in creating a moral conscience and quickening the spiritual life. The prophets were keen to observe this. Amos condemns that sort of thing in no uncertain terms: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take

thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream." Says Micah: "He has showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Such a conception of God seemed to have given them the courage to attack sin in high places. They became bold in condemning the kings and the priests who became morally corrupt. They cried out against the princes and courtly class. The idle rich, living in luxurious ease, did not escape their invectives. All classes in all stations of life violating moral obligations became the object of this new social appeal. While God was pictured as severe in His judgment, still His goodness was always revealed in His passionate desire to redeem. He must become the "Holy One of Israel," to whom all are related and because of that relationship have moral and spiritual obligations which must be fulfilled. He must prevail over idolatry and have the sincere worship of kings and subjects, princes and peasants, priests and people. He must finally rule over His established kingdom of righteousness on earth. It was this conception which inspired the Messianic note among the prophets. It found its fuller expression in the revelations which the teachings of Christ brought concerning the character of God and concerning man's conduct to God and to his fellowmen because of a vital relationship. The "Holy One of Israel" becomes the universal Father.

BOY HOLIDAYS IN THE LOUISIANA WILDS. By Andrews Wilkinson. Mr. Wilkinson is said to be "An Uncle Remus of a New Kind." While it would be difficult to fit into the footprints of the inimitable Joel Chandler Harris, this new writer is pleasing in his representation of "Uncle Jason," who as a plantation story teller delights the hearts of the three lads on adventurous search in a big sugar plantation down on the Mississippi (Little, Brown & Company, Boston \$1.50 net.)

\* \* \*

MOTHER WEST WIND "WHEN STORIES. By Thornton W. Burgess. Those who have read these stories of Mr. Burgess in the children's pages of the newspapers will appreciate the suggestion of this book as a possible gift for boys and girls of 4 to 12. Burgess has few equals as a story-teller for the young. (Little, Brown Company, Boston. \$1 net.)

\*This article is based upon the International Uniform lesson for September 30, "The Goodness and Severity of God." Scripture, Dan. 9:3-19. This Sunday is the time of the quarterly review.



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# Disciples Table Talk

## Pennsylvania Minister Backs Hoover Food Campaign

C. C. Buckner of the Connellsville, Pa., church was among those called to Washington to attend a "Food school," presided over by H. C. Hoover, food administrator. As one result of this experience, Mr. Buckner is carrying through September a series of "Patriotic Evenings," at the church. He has associated with him his mother, Mrs. Mary P. Buckner, who is peculiarly qualified for this service. During a residence of three years in England before the war and three years of war-time, she has had ample opportunity to study in a practical way the subject of home economics. The addresses delivered by Mr. Buckner and his mother are based on the book of James, and the following topics are being considered: "Food an International Problem" and "Fundamentals of an Adequate Diet," by Mr. Buckner, and "The British Housewife and the Food Problem as Seen by an American" and "Food Values," by Mrs. Buckner.

## Graham Frank Gets Appreciation "Going and Coming"

It rarely happens that a minister going from one field to another receives such generous praise both in the town he leaves and in that to which he goes as has come to Graham Frank, who recently arrived at Dallas, Tex., by automobile from Liberty, Mo., to begin his new service as pastor at Central Church, Dallas. There have come to the office of THE CHRISTIAN CENTURY clippings in which Mr. Frank's fine qualities are praised both by the Liberty and the Dallas papers. But to Mr. Frank has come the additional pleasure and satisfaction of receiving the heartiest commendation from the man he succeeds at Dallas, Harry D. Smith, who has been called to college work. Here is Mr. Smith's eulogy pronounced upon the new Dallas leader and addressed to the Central congregation: "Robert Graham Frank is a figure which rises large in the recent history of the Disciples. He is an attractive and powerful preacher, a wise and helpful pastor and a leader of skill and force. He is widely and intimately related to enterprises, both State and National, of our people. You must see that the coming to our church of such a preacher, pastor and leader is an event which gives us a place of vantage in which and from which to work. If I were asked for specific suggestions for making the most of Mr. Frank's coming, I should suggest these quite obvious but invaluable methods. First, let him have the cheer and prestige of your faithful attendance from the beginning at all regular services. Second, signalize his coming to Dallas in such favorable and enthusiastic mention of it as will procure the interest in it of your own friends and the people of the city in general."

## Transylvania Opens With Large Matriculation

Although over 75 men of the former student body of Transylvania College enlisted for war service, the first four days of the session opening last week showed a matriculation of 95 per cent of the attendance of the same date last year. The Women's House was filled long before the date of opening and many women are being cared for in

boarding houses near the campus. Homer W. Carpenter, field secretary of the college, writes that "perhaps no other year has brought to the campus a group of students so well prepared for college work as that of the present session."

## Death of Mrs. Charles M. Sharpe.

The death is reported of Mrs. Charles M. Sharpe, wife of Dr. Sharpe, of the Disciples' Divinity House of Chicago. Mrs. Sharpe had been suffering for more than four years from progressive paralysis. Her death occurred on Friday, September 14. The CHRISTIAN CENTURY joins with the many friends of Dr. Sharpe in an expression of sympathy with him in his time of sorrow.

\* \* \*

—C. G. Kindred, of Englewood Church, Chicago, preached at Illinois Street Church, Canton, Ill., on September 9. Mr. Kindred was once pastor in this field.

—L. G. Batman began his ninth year as pastor at First Church, Youngstown, O., on September 9, preaching on the theme, "Do Your Bit," in the morning and in the evening on "The Christian's Attitude to the War." Mr. Batman came to Youngstown from Philadelphia. Under his leadership the membership of the congregation has been doubled. Only four of the pastors in Youngstown churches at the time Mr. Batman came are now in service there.

—The registration at Transylvania College this year represents thirty states and several foreign countries. There are a large number of graduate ministerial and missionary students in attendance. This in spite of the fact that less paid advertising has been done this year than usual!

—F. F. Grim, of the Lawrenceburg, Ky., church, has recently closed a two weeks' meeting with Union Christian Church, La Rue County, Ky., near the birthplace of Abraham Lincoln. There were 29 additions to the membership, 16 by confession of their faith. All of those baptised were boys or men, one man being 85 years of age.

—Jackson Boulevard Church, Chicago, made a great day of last Sunday, that being the occasion of the reopening of the newly decorated auditorium, with big rallies both at church and Sunday school services.

—The cornerstone of the Broadway Church, Lexington, Ky., was laid on the afternoon of September 12, Mark Collis, the pastor, delivering the address.

—P. J. Rice, of First Church, El Paso, Tex., has been elected to attend the Inter-Church Conference in Pittsburg as the representative of the churches of the city. Mr. Rice reports that the attendance at First Church at both church and Sunday school services through the summer has been at a higher average than ever before. There were fourteen additions to the congregation during August. During September a program of reorganization and rally is being carried out. Features of this series are Church Extension Day, Religious Ed-

ucation Day, Rally Day, Promotion Day, Community Day, and a School of Methods, conducted by Chas. W. Dean, of Denver, and Miss Hazel Lewis, of Cincinnati.

—September 14-17, the Danbury, Conn., church entertained the New England convention and also celebrated its 100th anniversary. M. M. Amunson, of Brooklyn, N. Y., delivered the historical address on the theme, "The History and Position of the Disciples of Christ."

—E. H. Clifford, of Lawrenceburg, Ind., church, has accepted a call to the Santa Clara Avenue work at Dayton, O.

—H. V. White, of Berkeley, Cal., visited the CENTURY office last week on his way to Harvard Divinity School, where he will enter for graduate study. Mr. White is a graduate of both the University of California and the Pacific School of Religion. At the latter school he was awarded the highest honors in his class.

—The complete program of the Kentucky state convention is late coming in, but we will take space to note that the following are some of the speakers on the program in addition to those mentioned in last week's issue: R. N. Simpson, president; G. W. Muckley, A. E. Cory, Clyde Darsie, D. M. Walker, H. J. Brazelton, A. F. Stahl, W. G. Eldred, Horace Kingsbury, J. J. Castleberry, J. W. Hagin, W. E. Ellis and R. T. Nooe. The convention is being held at Campbellsville this week.

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—Fred E. Hagin, missionary under the Foreign Society, has returned to this country on his furlough and is spending some time with his family at Eureka, Ill.

—John P. Sala, new state leader of New York Disciples, is making Buffalo his temporary headquarters as he enters upon his new service.

—H. B. Schultheis of Buffalo, N. Y., has been selected as the state Bible school superintendent in Ohio to succeed W. H. McLain. Mr. Schultheis is a graduate of Bethany, having been reared in the inspiring atmosphere of the Christian Temple at Baltimore, where Peter Ainslie ministers. Mr. Schultheis is a young man of fine promise. His experience and training and his native ability as a public speaker, together with the spirit of service with which he comes to this work promise to Ohio schools the same excellent guidance and help in the new state superintendent that they have had under former ministry in this department. Mr. McLain, former superintendent, is already in a very fruitful service as pastor at Niles, Ohio.

—The National Benevolent Association has just completed arrangements by which Mrs. F. M. Rogers will become its California representative. Mrs. Rogers will work in conjunction with her husband as secretary of the State Board and will make the State Board office her headquarters. She has been Secretary of the Massie Home ever since its organization.

—T. A. Bellingham of the Benton Harbor, Mich., work, occupied his pulpit the first Sunday of this month for the first time since his very serious encounter with an automobile eight weeks ago. Mr. Bellingham is about recovered from injuries received at that time.



—Charles S. Medbury of Des Moines was the chief speaker at a farewell meeting given to the soldier boys of the city and community.

—H. M. Stansifer of the Flemingsburg, Ky., church writes that the congregation there has been recently led in a meeting by A. W. Fortune of Lexington, Ky., with J. E. Sturgis as song leader. Mr. Stansifer writes: "The meeting resulted

in a goodly number of additions to the church and also made a distinct contribution to the community. Dr. Fortune's sermons were clear and convincing. We have confidence in the College of the Bible under such men." The church at Flemingsburg voted a substantial increase in its minister's salary during the recent meeting and already next year's budget has been subscribed.

—D. L. Milligan has gone from the pastorate at East Columbus, Ind., to Bismarck Avenue Church, Indianapolis.

—Edgar C. Lucas, recently resigned at Havana, Ill., for chaplaincy service, is now at the training camp at Rockford, Ill.

—F. H. Groom of the Mankato, Minn., church recently preached a sermon on "The Laboring Man and the Church," and the sermon was reproduced in full in the local paper. Mr. Groom closed with these words: "Our conclusion is, therefore, that the Church of Christ craves and

## The Illinois Convention at Taylorville

By O. F. Jordan

The state convention at Taylorville, Sept. 10-13, was one of the best held in years. The delegates were in the sessions instead of visiting on the streets and in the hotel lobbies. No unkind word was spoken to mar the spiritual tone of the occasion. A deeply reverent spirit prevailed. The addresses sounded no notes of reaction or suspicion. The plans of the convention all accepted the principle of progress and looked to the better day that is to be ushered in in Illinois discipleship.

The opening sessions were in charge of the C. W. B. M. and the attendance at these meetings was quite up to any held during the week. The missionaries, W. E. Gordon, Dr. and Mrs. Paul Wakefield and Mr. Hedges, graced the sessions of the society. Mr. Gordon spoke on Monday evening and his powerful appeal for India was one of the events of the convention.

At the business meeting of the C. W. B. M. the old officers were all re-elected. The Five Year aim both of the state and national societies was given considerable emphasis. The international aim is "6,000 societies, 200,000 members, \$800,000 annual income and 100,000 circulation for the Missionary Tidings."

The women of Illinois have accepted as their share of this burden 500 societies, 15,000 members and 7,500 "Missionary Tidings." The secretary, Miss Jennie Call, reports that during the past year there has been a gain in every department of the work. The contribution to the international treasury from all sources was about \$40,000.

\* \* \*

The sessions of the Illinois Christian Missionary Society were opened by the address of the president, Homer E. Sala of Peoria. Mr. Sala stated that he chose to interpret the spiritual issues of the hour rather than to confine himself to matters of church method. He plead for a greater spirit of consecration in the church to meet the great needs that have arisen out of the world war.

He was followed by H. H. Peters, the state secretary, who spoke at length concerning the new plan of state co-operation. The old district lines are abolished and the state is to be redistricted into six districts of which Cook county is one. In each district a district evangelist is to be appointed who will co-operate with the district convention in the care of all the churches, his function not being that of holding revival meetings so much as developing the churches in all the methods that mean power. When the vote was taken, no opposition appeared, though a few around the lobbies had spoken of the plan adversely. The state board will announce the new secretaries.

The convention raised \$1,000 with which to close up the matter of the book written by N. S. Haynes, "The History of Illinois Disciples," as 2,100 of the original 8,000 volumes remained unsold. Each donor to the fund will receive a copy of the History of Illinois Disciples

for each dollar given. Mr. Haynes received the money with a kindly letter in appreciation of his services. The convention raised the salary of the secretary, H. H. Peters, two hundred dollars and appointed a committee to raise a thousand dollars for J. Fred Jones, the former state secretary, as a love offering. He is to be guest of honor at the next convention.

The income of the society for the past year has been \$14,437.48 of which \$5,150.99 was given by the churches. This is much better than in recent years.

\* \* \*

The convention has taken serious account of the church publicity movement and will send to every church this coming year a tract on the subject. A publicity committee and a publicity manager for the next convention will be named. The General Convention was memorialized to consider the need of opening a publicity bureau which would care for Disciple publicity all the year round.

The convention adopted a strong war resolution. Dr. Chas. M. Sharpe thought the resolution brought in by the committee headed by President Pritchard rather mild and offered the following amendment which was passed with enthusiasm: "Whereas, since the formulation of the statement of the Federal Council, the nature of the world conflict and our relation to it have become more clearly defined; therefore, be it further resolved, that we unqualifiedly and whole-heartedly endorse President Woodrow Wilson's utterances, particularly that contained in his reply to the Pope's peace proposals, as thoroughly representing the judgment and conscience of the American church, as well as the nation, and that the ministers and the laymen of the church pledge to our great souled president our unflinching support in the task of making the world safe for a civilization which can be democratic only as it is Christian."

Space fails us to speak of the great addresses which were presented, though it would be ungracious not to mention the great service rendered by Professor Bower of Transylvania University and John E. Pounds of Hiram, Ohio. The latter gave an address on the making of wills which was unrivaled in its combination of religious spirit and human interest.

Fine young men are taking churches in Illinois and few graybeards are to be seen. The latter is a matter of regret, for it is to be confessed sadly that some of these have failed to keep up with the procession and have fallen by the wayside. Some were there, however, still young in heart and devoted to the kingdom.

The convention next year will go to Eureka and the following year to Chicago. The time will be set by the state board.

The Taylorville church and its pastor, Walter S. Rounds, made every effort to treat their guests with kindness and consideration and their hospitality contributed much to the joys of convention week.

## MILLIONS STARVING IN BIBLE LANDS



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must have the full sympathy and fellowship of all laboring men everywhere. We are all striving for the same end, and we believe that the coming years will make us in every sense one—in the new world democracy—where there is neither Jew nor Greek, bond nor free, male nor female, but we are all one in Christ Jesus."

—LeRoy M. Anderson, pastor at Newport, Ky., recently closed a short meeting at Robinson, Ky., where Anderson Owens, a Transylvania senior, ministers. Among the fine results of the effort was the reviving of the religious life of the community, the reorganization of the work of the Bible school, which is now graded, and the addition of five members to the congregation. Mr. Anderson reports that over twelve of his congregation at Newport have enlisted for war service, among them the Bible school superintendent, as civil engineer. It is cheering to learn that Transylvania opens

its session with a flattering outlook. Mr. Anderson writes that all space has been taken in the dormitories, several classes being already the largest in the history of the school. The brotherhood seems to have recently become aware of the merits of Transylvania!

—Secretary H. H. Peters of Illinois discipledom reports that he rededicated the building of the church at Tallula, Ill., on September 9, raising over the \$2,500 needed to complete payment of obligations incurred in the remodeling of the structure. The pastor, R. E. Stevenson, is appreciated in this community, and the congregation is planning to keep him for a long time. T. T. Holton, who was pastor of the church forty-six years ago, offered the dedicatory prayer at the recent service.

—William D. Ryan began his eighth year of service with Central Church,

## Convention Features

### Convention Chorus of 1,000 Voices

An interdenominational chorus of about 1,000 voices, with an orchestra of fifty pieces, will sing at the Kansas City Convention, October 24 to 31. This is the announcement of the Kansas City Christian Endeavor Union. Professor John R. Jones, musical director of the First Christian Church, who has wide experience in training large choruses both in this country and abroad, will train these voices. The chorus will sing selections from the great oratorios.

### A Missionary Pageant

It is also announced that there will be given during the convention a great missionary pageant, employing hundreds of people in the cast, on the convention platform. Miss Lucy King DeMoss, well and favorably known as the leader of young people's work for the Foreign Christian Missionary Society in the Cincinnati office, is in general charge of the pageant.

### Noon Theater Meetings

The Men's Department of the Bible School movement is arranging for noon meetings at a downtown theater with speakers prominently identified with our movement. It is announced that Burriss A. Jenkins will tell of his experiences at the front at these meetings, provided he is back from France by the time of the convention.

### Convention Exhibits

The Missionary Societies will have interesting and instructive exhibits in the Convention Hall, on the same level as the main floor of the hall. There is ample room for this purpose. The Publishing Houses will have their displays on the same floor. The Men and Millions Movement is expected to make use of the large entry to the hall for a combined missionary exhibit. These displays will be a very important part of the convention, and worthy of the attention of those in attendance.

### Reception and Entertainment

The reception and registration arrangements will be carried out both at the Union Station and at Convention Hall. Many of the hotels are within walking distance of Convention Hall. Kansas City is blessed with a multitude of small hotels, where comfortable accommodations may be had at very reasonable charges. Hundreds of homes will be thrown open to our people, and all who come may be sure of a place to sleep, regardless of the number who may attend the convention. The convention prognosticators say we will have 10,000 people from a distance at the convention. If this proves to be the case, the Kansas City convention will go down in history as one of the largest we have ever held.

E. E. ELLIOTT,  
In Charge of the Press.

## Education Contributions

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Youngstown, O., on last Sunday. Mr. Ryan is preaching a series of evening sermons on great modern books. On September 30 he will discuss Edgar DeWitt Jones' remarkable book, *Fairhope*, which has been called by some reviewers, "An American 'Beside the Bonnie Briar Bush.'" "God the Invisible King" will be the subject of Mr. Ryan's discussion at one of these special services.

\* \* \*

### NEW YORK CITY NOTES

All the churches of Greater New York have resumed their activities after the summer vacation. Pastors are back in their pulpits and are rapidly getting the machinery of church departments at work.

The Disciples Missionary Union begins its year with the installation of a new pastor at Ridgewood Heights, Brooklyn. Marvin O. Sansbury of Logan, Iowa, will minister to this church. The Ridgewood Heights Mission church is situated in the midst of a German population. For several years it has been working against great odds, but recently under the most excellent work of Mr. Kirby Page (now overseas in Y. M. C. A. service) is coming into its own. Mr. Sansbury is a worthy successor of Mr. Page, and was selected by him for this special field.

The Borough Park Christian Church, another one of our Mission churches, situated in Brooklyn, is suffering from removals of most valuable members and church leaders. C. M. Smail as pastor is resolutely planning a year's program and the church is responding.

Our Russian church, with John Johnson as leader, assisted by Constantine Jaroshevitch, is already entering into its fall activities. Open air meetings were held through the summer at Cherry street and at Seventh street and avenue A. In the latter place public gatherings numbering from 300 to 1,000 heard the gospel preached four days in a week.

Our work among the immigrants on the lower East side has reached its full strength with its present equipment. With a suitable Community Building, and a Superintendent of Immigrant Work living in the building, our present Russian work would be tripled in the next two years and a similar work begun among three or four other nationalities in the vicinity.

The Disciples of New York City feel that the work of the Metropolitan District is not their own alone, but is that of the entire Brotherhood at large, for we are dependent upon the aid of our churches through the American Christian Missionary Society.

M. M. Amunson, Sec.,  
Disciples Miss. Union,  
388 St. John's Place,  
Brooklyn, N. Y.

\* \* \*

### CHURCH EXTENSION BOOKS CLOSE SEPT. 29 AT NOON

It is very important for the churches, their pastors and treasurers to note that the Church Extension books close at noon on September 29, since September 30 is on Sunday. Offerings to be included in the Annual Report ought to be sent after the fourth Sunday of September, as early in the week as possible. Letters should be timed so as to be sure to reach Kansas City, Mo., by Saturday, the 29th.

It is hoped that the churches will take a special interest in the Church Extension offering this year, because we hope to roll up \$50,000 for a Community

Church Building for work among immigrants. Remember that the slogan this year is, "Exceed Your Apportionment."

In the August and September Board meetings the following churches were promised help in building: Fargo, N. D., \$4,000; Page, Neb., \$500; Fort Benton, Mont., \$4,000; Soldier Grove, Wis., \$1,500; Chaffee, Mo., \$750; St. Louis, Mo., Hammett Place, \$10,000 (the Hammett Place church is the church attended by the children of the home of the National Benevolent Association); Binghamton, Tenn., \$1,000; Pueblo, Colo., Broadway church, \$3,000; Cambridge, Ohio, First church, \$7,500; Guthrie Center, Ia., \$6,000; Bald Knob, Ark., \$800; Miami, Fla., \$7,000; McAllen, Tex., \$500; Ft. Cobb, Okla., \$1,250; Fountaintown, Ind., \$1,500; Plainville, Kans., \$4,250; Beckley, W. Va., \$6,000; Milton, Ore., \$7,500; Dallas, Tex., South Dallas church, \$10,000; Norwood, Manitoba, \$4,000; Elkhart, Kans., \$400; Kansas City, Kans., Third (Colored) church, \$750.

These loans were granted in faith, believing that the churches would make a great offering during September.

Send all remittances to

G. W. MUCKLEY, Cor. Sec.,  
603 New England Building,  
Kansas City, Mo.

\* \* \*

### FROM THE HEART OF ALASKA

"I am sorry to report very slow progress on my trip. The lower river boat went on a bar and then had to be repaired so I was held in anchorage twelve days. I got the Disciples there, twenty-seven in all, located and organized. Then I came this far and the little up-river boat has been carrying powder and would accept no passengers. I have simply been stood off from one day to the next for ten days. I could have walked to Indian in three days, but daily expected transportation. The powder is about all gone so surely I'll get off tomorrow. I have heard many conflicting reports about the trails further in, but think I can get through. There are a large number of prospectors in Broad Pass.

"I held a good service here Sunday night in a pool room, with an attendance of thirty-five, which is half the population. The weather is very rainy and the mosquitos beyond description in numbers and ferocity. I hope to reach Fairbanks before September 1. I will report fully on trip at its conclusion.

"HARRY C. MUNRO.

"Talkeetna, Alaska."

\* \*

We eagerly await the further reports from Mr. Munro on his trip through the heart of Alaska—the first such trip ever made by a missionary of the cross.

We also eagerly await the offerings from the Bible schools to the American Christian Missionary Society, which supports Harry Munro in Alaska and all our other missionaries in the home land.

ROBT. M. HOPKINS,  
Bible School Secretary, American Christian Missionary Society.

\* \* \*

### THE FINAL YEAR OF THE MEN AND MILLIONS MOVEMENT

According to the decision reached last January the field work of the Men and Millions Movement is to be completed by the first of June, 1918.

In preparation for the fall campaign, which is now opened in Nebraska, representatives of the organizations participating in the movement met in St.

Louis Friday, September 7. It was the most representative meeting that has yet been held. Twenty-seven of the thirty-four organizations and institutions which are engaged in the movement had one or more of their officers to speak for them in the meeting. Most of the national societies were represented by from two to five persons each. Only the smallest and most distant colleges failed to answer to the roll call; but even so, the representation reached from the Atlantic to the Pacific.

Every person present felt the importance of putting every possible ounce of energy and every unit of complete co-operation into the final year's campaign. As heretofore, every action of the executive committee was unanimous.

Two campaigns are being undertaken before the National Convention. For three weeks the team will be in Nebraska and then for two weeks in Michigan. Final arrangements were made for the movement's part in the Kansas City Convention. The program will be a worthy culmination of the wonderful series that began in Toronto.

MEN AND MILLIONS MOVEMENT,  
222 West Fourth St., Cincinnati, Ohio.

\* \* \*

### TO DISCUSS BILLY SUNDAY CHICAGO CAMPAIGN

The regular Union Ministers' Meeting of Chicago, to be held under the auspices of the Chicago Church Federation Council, will meet Monday, September 24th, in the First M. E. Church at 10:30. The meeting will be devoted to a discussion of the coming Billy Sunday Campaign. Dr. James L. Walker and Dr. Howard Agnew Johnston will deliver the principal addresses. Everybody is welcome.

W. B. MILLARD,  
Executive Secretary.

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# THE CHRISTIAN CENTURY

Vol. XXXIV

September 27, 1917

Number 39

## "Things That Cannot Be Shaken"

By Joseph Fort Newton

CHICAGO



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IN THE INTEREST OF THE KINGDOM OF GOD

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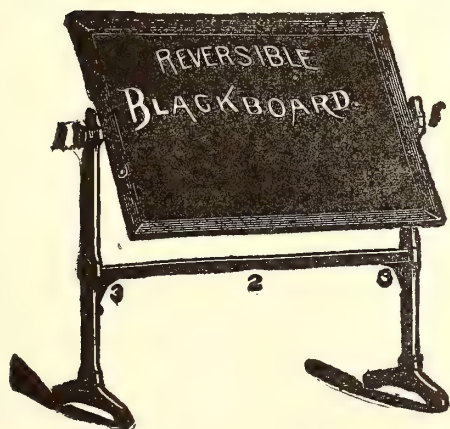
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## TESTIMONY OF THE CHINESE AMBASSADOR TO WASHINGTON

"I have outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose.

"Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with the people as members of the local community. Neither hardships nor difficulties deter them.

"In the last half century troubles sometimes arose between them and the local people; but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and the people from other lands. For this reason they have manifested their readiness to receive and welcome them with open arms.

"Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries. As religious teachers they have made the Christian faith known to the millions of China who had not heard its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

When such a man's diplomatic reserve allows him to volunteer such testimony, we ought to be moved to our utmost efforts to complete the Men and Millions Movement and double our work in China.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## What Is Religion Trying to Do?

THE WAR AIMS OF CHRISTIANITY HAVE OFTEN BEEN CONFUSED.

It took the nations of the world sometime to define the objectives of the world war. England resented the invasion of Belgium, the brave little land which had the densest population of all the countries of Europe and which, nevertheless, had not coveted the territory of any of the surrounding nations. America was moved at first by the consideration that if she did not participate in the world war, some belligerent nation might attack her. Gradually some big universal conceptions of the meaning of the war have been formulated and these have been given expression by President Wilson. We now believe that the war is being waged in behalf of the right of nations to live under democracy unmolested by strong militaristic nations.

How often has the absorbing interest of the Christianity of a period, its deepest enthusiasm, been directed toward some end which later appears of subordinate importance! There have been times when the church was chiefly concerned with getting ready for the end of the world, as some people profess still to be. This interest has given cover for neglecting missions or social service and the whole body of Christian duties. Yet most of us today are certain that getting ready for the end of the world is no serious part of our present duty.

★ ★

During the middle ages some people believed that the great task was to rescue the tomb of our Lord from the infidels. Just now the British army is besieging Jerusalem and airmen circle about the city, studying methods of taking it. This astonishing fact has aroused but little interest in our world. We are no longer Crusaders. We do not think the possession of holy places to be the chief desideratum of our religion.

Some have thought that the creation of a strong ecclesiastical organization is the chief thing in religion. The Pope of Rome has accumulated in his hands functions which make him something like the theocratic king of ancient Israel. The temporal power of that church has hindered its spiritual development, and its representatives in the courts of the nations have made it feared but not loved in many quarters of the world. Protestants, also, in some periods of their history, have allowed the church to eclipse Jesus Christ.

Some have thought the creation of a correct doctrinal system to be the great task of Christianity. An oriental communion calls itself the Orthodox church. This name is the monument of an age which considered the intellectual formulations of religion as of paramount importance. We do not despise the intellectual phases of Christianity when we assert that they are not interests which command our deepest loyalty.

No one who listened to Jesus could doubt for a

moment what cause it was to which he had dedicated his life. He talked of it all the time, and this cause aroused his audiences to the greatest enthusiasm. He had come to establish the Kingdom of God. He asserted that this kingdom would grow in the world like a grain of mustard seed or like the yeast in the woman's meal. It is of such importance that a man might well give up all for it, just as the man of old sold all to buy the goodly pearl.

The constitution of the kingdom which Christ proclaimed was the Golden Rule. Not negative but positive in its quality, it was the key with which to unlock the ethical and social problems of the world. Living as a symbol of this principle of life, Jesus urged in season the kindliness of Christian fraternity.

Under his kingdom, human life took on a new value. It was not to be as cheap as, alas! it has been upon battle fields and in our modern industrial life; but it was to be considered sacred and beautiful, as being the creation of the Father. This regard for life does not stop at loving red men and yellow men and black men. It does not discriminate against the ignorant or even the wicked. Every human life is a challenge to our religious interest.

Paul would never have hesitated if he had been asked the dominant note in his ministry. He looked at religion in a more individualistic way than Jesus. The Kingdom man was to be studied and his personal needs met.

Paul said more than any other New Testament writer about the hideousness of sin. He catalogued sin. He analyzed it. He denounced it and hated it. His own life was lived in an atmosphere of struggle. He stood by the side of every sinner with sympathy and a desire to help.

His remedy for sin was faith in Christ. The gospel he preached was reconciliation to God through Christ. Thus the moral struggles of men who lived in an evil age were given a new significance by religion.

★ ★

Religion in our time has again begun to catch the universal note. We dream of a universal religion. A united church doing its work in the United States of the World would serve as a guarantee of peace and good-will among men. Once the kingdom of Christ is extended into the world, there will come a solution to our gravest problems.

Great religious leaders today are seeking to relate religion helpfully to all the other big life interests. It is a sorry thing to find religion hostile to anything which builds up life. The medieval scholars called theology the queen of the sciences. The modern Christian calls religion the queen of the great life interests.



# EDITORIAL

## THE BREAD OF SEVEN MILLION MEN

THE requests of our government now have a new authority, and when we are called upon to save food there is every reason for responding. We are told to use less wheat, sugar, fats and meats. Especially is there need of using every kind of grain in the most economical manner.

It is time for us to speak up, however, when we are asked to reduce the amount of bread given to the children, while the bread of seven million men goes down the throats of the "boozers" of America in the beer they drink. The distilleries have been closed, but the breweries are still running full blast and their waste of food supplies in the production of beer is a waste that should be stopped at once.

There is nothing to be said in support of this waste. The government evidently felt that public sentiment would not yet support the drastic application of the rules for the conservation of food supplies. The children have no votes, but the saloon bums have. Supported, however, by vigorous speech on the part of church people, the administration leaders will dare to go right on and do the thing which they already know is, from every point of view, good public policy.

Not only is beer a waste of perfectly good grain, representing as it does grain sufficient to nourish seven million fighting men, but the stuff now made from the grain breaks down public morale. As an efficiency measure it would be better to drop the grain in the center of the Atlantic, for if there were no beer the working efficiency in the mines and factories would be greatly increased. Strikes and disturbances arise from heated conversation among half-drunken men in the beer saloons. In the greatest emergency America has ever faced, we must go to our tasks at our best, with no handicaps like the alcohol habit.

## HILLIS AND BARBARISM

NO pulpit has in recent years drawn the attention of the world to it as has that of the Rev. Newell Dwight Hillis of New York. He spoke a few days ago on the barbarism of the war policies of the Germans and he will continue this evidence in his sermons for several weeks.

Mr. Hillis was sent by the American Bankers' Association to visit the section of France which has been evacuated by the Germans the past year. He was permitted to carry a camera. He has brought back pictures and the diaries of German prisoners. Mr. Hillis places in his church the photographic and documentary evidence for each sermon and it is inspected by the congregation at the close of the service.

He has a picture of a baby nailed up by the side of a calf skin near which some facetious German soldier has written the German word, "Zwei," two. The stories of women killed by brutal lust, of children mangled and killed, and of every other sort of frightfulness is a terrible one.

Most of us, during the past year, have sought to explain reports of this sort as being of relatively infrequent occurrence, but it becomes increasingly clear that the military policy of the present government of Germany is to frighten the world into submission by

deeds worse than the hellish fury of Red Indians ever perpetrated in the early days of America's history.

We must wait for Mr. Hillis' full story. His pictures and documents must be submitted to every kind of criticism possible. If he has established his case, and few who know Dr. Hillis would think for a moment that he would undertake this task without succeeding, then America will find a new motive in her present war.

Meanwhile, there is dead silence among the German theologians and philosophers, who wrote us so many letters at the beginning of the war. Unless they repudiate the barbarous program of their nation, they can have but little influence on our attitude toward world problems.

## CHURCH EXTENSION TO THE FRONT

SO many of our missionary and benevolent organizations have made fine records this year that we would like to see the Church Extension society share in the feast of good things. This society has been allotted a most unfortunate place on the calendar for the presentation of the Church Extension cause comes in the early autumn before the work of the church is fully organized.

There is every reason to give this society cordial support. It has been admirably managed so that its funds have not only been safeguarded from loss, but they have been used with the greatest degree of efficiency in bringing to pass the results that the society is pledged to secure. The more money that goes to church extension, the more surely will the Disciples be builded permanently into the religious life of America.

The chief objective of this year's work is not to be lost sight of. We are seeking to build a mission house for immigrants in some big city. This will initiate a type of enterprise in which the Disciples must be interested for many a year to come. These immigrants, under present conditions, are not able to house their own religious work. We must rally to their help and the Church Extension society is the organization to which has been given the task of building the mission houses. With a good many churches on the budget system, the present obligation is mostly a matter of sending in money that is already in hand. Many church officials are very careless about this and there are often small sums lying in local banks which could be set to doing Christian work at once and earning interest for the kingdom.

In other cases where the congregation takes the special offering, churches must act quickly and get their money to Kansas City before the month closes. It would be a shame to go to the convention this fall without a fine report from the Church Extension society.

## WAR CHARITIES

IT is not strange that the war has produced a great crop of war charities. The American people feel that they ought to help in every way possible. It is just such a situation as this, however, which gives rise to many misdirected efforts and to some which are positively fraudulent.

A secular editor recently made an address on the war charities which he had studied. He claimed to have



found ninety-seven organizations with offices in New York, which purposed to cover the country with propaganda. These organizations were studied as to efficiency and honesty. Ten satisfied this editor that they were both honest and efficient. Twenty-seven others were probably honest but badly managed, for they paid as high as forty and fifty per cent to collectors for securing funds for their work. About sixty were regarded as positively fraudulent, their funds serving no other purpose than keeping alive a group of parasites who make a profession of studying the public sympathies.

This editor paid a high tribute to the Young Men's Christian Association. He believed heartily that no organization doing work has spent its money more carefully, nor has any secured better results in less time. These facts concerning the Young Men's Christian Association will not be forgotten after the war is over. This wonderful organization has brought pride to us all by the splendid way in which it has risen to the need. There will be more money for the Association, when it has other big jobs to do.

Meanwhile, ministers will do well to be on their guard against unauthorized charities. Some organizations may be honest and have a good work to do, but the war department has perhaps already arranged to do this work through government agencies. In any case, our money will all be needed for the necessary tasks, and the church can serve a real function by giving its public a "white list" of approved organizations which can be trusted to spend their money wisely and honestly.

### SURVIVAL OF THE FITTEST AMONG PREACHERS

IN the recent convention, held in this city, of the International Lyceum Association, a speaker asked that the law of the survival of the fittest be allowed to operate freely among lecturers, eliminating the poorest and bringing the best to the appreciation and power which they deserve. He charged that under present conditions there is a survival of the mediocre, the bureaus hiring those who can barely "get by" in order that they make as much money out of them as possible.

It would be interesting to inquire whether among the ministers of the church there is a survival of the fittest or a survival of the mediocre. There is, of course, a sort of economic advantage for the mediocre man in that he is willing to work for a smaller salary; but there is a far greater advantage: he is much more plastic in the hands of designing people who might wish to mould his opinions to suit their own.

Even the ministry leaks at the bottom, and men who started out to preach may wind up in hand labor. But there is also a leakage at the top and we have only to call the roll of capable Disciple ministers who have gone to other communions and to other callings to see how bad this leakage is.

The artificial influences which have modified with ministers the operation of the principle of the survival of the fittest have been newspaper interference and official meddling in parish problems. We have had men leave us because they took altogether too seriously the rabid pronouncements of a certain kind of religious newspaper. We could tell the story of secretaries who black-listed men for independence of thought, and without trial or hearing these men were sent on their way with no further work in the ministry.

Our ministers should be allowed the opportunity to put their ideas to work in a parish. If they fail here, the decision of the people should be final. But if they succeed, their success should not be minimized or nullified by outside influences.

### MENACE TO THE CHILD LABOR LAW

MISS JANE ADDAMS prophesied at the beginning of the present conflict that war conditions would be made an excuse by predatory interests for attacking the laws which have hitherto safeguarded women and children. The Child Labor Law passed by our Federal government has been declared unconstitutional in the federal court of Judge Boyd. The case will now be carried up to the Supreme Court of the United States. There it will be watched with the keenest interest by all friends of the home and a better social order. It may be that the fight will have to be waged all over again.

England relaxed some of her care of her child life at the beginning of the European war. She now sees that this was a mistake. The nation must survive not only for the next three years, but for the next three hundred. Competition after the war may settle more things than the present war of trenches and big guns. In the struggle for survival, children are the guarantee of the future.

The predatory interests have timed their attack on the Child Labor Law with fine precision. With the country resounding to the call for economy and increased efficiency in industry, with our men marching away to war leaving their positions open, it is easy to see that greedy interests should regard this as the nick of time in which to further their special plans.

The churches, through the Federal Council of the Churches of Christ in America, have long since declared strongly in behalf of the childhood of our country. We thought we were through with this task, but now we see clearly that we are not. From every pulpit there must sound forth a demand for new and more adequate legislation if the Supreme Court rules that the present bill has not been drawn in such a way as to stand the test.

### THE NEW AND THE "NEWS"

IT is charged by one prominent man that the newspapers have a great desire to print the news, but no desire worth mentioning to print the new. The events which are called news are often arbitrarily chosen and the work of the newspaper office, like that of many another calling, tends to fall into grooves.

One metropolitan daily puts the divorce news on the front page of the second sheet, which many a selfish man hands his wife at the breakfast table. There is no news on the page. The names are different nearly every day, but the story is the same. Meanwhile, some new movement of human uplift makes its humble beginnings, and until it has enrolled the crowd and accumulated a bank account, no reporting instinct finds it.

The same thing has happened to the religious press in even larger measure. Disciple newspapers once regarded "news" as having to do exclusively with accessions to the churches. Only in recent years has a more human method of assessing news value come to prevail in the papers. We see now that new methods of work, fresh and timely utterances by ministers, distinguished services by laymen are news and are often new as well.



Perhaps the biblical writer who said there is nothing new under the sun could defend his statement even in our day of scientific marvels. There is nothing which is entirely out of relation to the past. One new idea is formed by a combination of the features of several old ones. One new idea is begotten by the chance combination of two ideas already well-known.

The ability to discern true news is almost prophetic in its quality. The truly great editor has caught the curve of development in his age. The steps involved in progress are not surprising to him. Each new telegram fits into the philosophy by which he explains his age. Only the man with a point of view will ever discover much real news, for one must first find the new.

### REFORMERS OUT OF A JOB

THE other day the English Anti-Opium Society, which has lived for about a half century, disbanded. It was out of a job. When England forced opium on China, this society was formed. It has lived to see an evil come to its worst and then pass out of existence. The death of this society makes us look forward joyfully to the death of still other organizations.

For instance, what a glad day it will be when we hold the funeral of the Anti-Saloon League! Just now we need it more than ever, but when this society can earn its right to a restful old age and then having made its last will and testament can pass into history, we shall have a funeral service in which the Christian note of victory will be heartily sounded.

We once heard a whiskey-soaked partisan of evil remark that if prohibition did come, there would be at least the comfort that the "cranks" would be out of a job. This was a very short-sighted observation, however, for so long as the world shall stand, there will be work to do in fighting evil and in making the world ready for the highest and best human society. The struggles of the reformers did not end when slavery was abolished. They will not end when the saloon is no more. We may not now see what great task will next enlist the conscience of the church universal, but that task will soon enough appear. The reformers will have a job until the millennium—or whatever may correspond to that term—is fully come.

### MILITARY WEDDINGS

MINISTERS are being confronted with many strange, new questions these days and among the questions is that asked by young soldiers going to war, Shall I marry before I go?

In some cases the young men have met girls since going into camp. The engagement has arisen out of a street flirtation. Fancy, rather than love, has guided the choice. Military weddings resulting in this way are apt to leave a harvest of sorrow behind. The young people are heedless of the responsibilities involved in making the beginnings of a home. In many cases children will be born with no support and the young mother will become helpless under her new burden.

There are other cases, however, in which the thoughtful minister would advise and commend marriage. Many young couples have gone through the period of their engagement and there is no longer any doubt as to the leadings of their hearts. They did not marry last spring, because of the absurd agitation about "slackers" going to the wedding altar. In many cases

the young people are prepared for all the responsibilities of marriage. It is better for them to marry now. Some of these men will never come back. A woman who has given her heart's love to a man would rather be a widow than a spinster.

No situation has ever shown us so clearly the individual and the social elements in marriage. The fiction writers have persisted in a campaign of presenting marriage as entirely an individual affair. The war reveals the social consequences of marriage and the clear right of the community to be taken into account.

The minister is called upon to furnish the witness of the community conscience. It is a heavy responsibility and will call for much tact and wisdom.

### SUSPICION

WE have a play which shows us the evil of jealousy. Shakespeare's "Othello" has forever characterized that evil spirit which has wrecked so many homes. We need a great literary product which will forever warn men of the evil of suspicion.

Thomas Paine said a good many things that we can not agree with, but when he characterized suspicion, he spoke truly. He said, "Suspicion and persecution are weeds of the same dunghill, and flourish best together." In church circles, the narrow mind which has sown the seeds of suspicion broadcast has also been the first to apply the fagot of ecclesiastical displeasure.

The suspicious man encourages the heresy or dishonesty which he would fight against. Seneca said, "Many men provoke others to overreach them by excessive suspicion; their extraordinary distrust in some sort justifies the deceit."

Suspicion is always the death of fellowship, for there can be no friendship without trust. Our local churches are often harried and discouraged by the gloomy pessimist who goes around warning his brethren against some one. We grow weary at last of the false alarms which are sounded by the people who have no faith in their fellow men.

The man who believes that God made man in his own image and after His own likeness will not forever believe the worst of his fellow man. God has not utterly failed in His creative work in man any more than he has failed in his world. It is possible for us to recognize faults and frailties and error without adopting the bitter hypothesis that man has no goodness or truth in him. The fellowship of the church of Christ will be sweeter when we believe more fully in the efficacy of the work of grace in the human heart.

### Through the Night

I heard a bird flood all the night  
With strains of rapture and delight;  
The leaves leaned low to listen, and  
The sleepy trees could understand.

Many the birds—and folks by day,  
Sing when the golden world is gay;  
But, O my heart, the men of might,  
Who bravely sing through sorrow's night!

—Robert Loveman



# Things That Cannot Be Shaken

By Joseph Fort Newton

UNFORTUNATELY we do not know the name of the author of this Epistle, but his pages reveal a noble and refined spirit—one of the most winsome of all the writers who made record of the New Covenant. It was probably upon the very eve of the year seventy that he wrote, and that was a trying time for Hebrew Christians. The Roman armies were on the march, and the Temple at Jerusalem, sacred symbol of the Presence of God, was about to fall forever. Tomorrow it would lie in ruins. No wonder they were sorely troubled, as if the very walls of the world were being shaken down, filling them with dismay. Even the physical tension was terrible, to say nothing of the mental anguish, and it had begun to tell not only upon their nerves but upon their faith.

"HOLD FAST"

Hence this noble and wise letter, the object of which was to restore their failing faith, and to interpret to them the calamity which, to their hearts, was almost the ultimate disaster. Hence the ringing words, repeated again and again, "Hold fast!" as if he were calling out to men in a storm or clinging to a raft in heavy waters. It was a time for faith, not for terror. What he does is to point out the Law of Tempest, which is as much a part of the Divine method as the Law of Growth, and as useful.

As it was amidst earthquake and fire, blasting the peaks of Sinai, that the faith of their fathers was revealed, so the same God is now speaking in conflagration and overturnings. Alas, it was easier for the Hebrews of old, as it is for many of us today, to believe in the great I WAS than in the great I AM. For them the final earthquake had come and nothing seemed left of what was once so fair and holy and full of beauty.

GOD IS AT WORK

Nor did the writer stop with mere exhortation. He gave four reasons for his statement which are as valid, and as much needed, today as they were in those troubled days of old. First, God is in it all, behind it, above it, working out His awful will. If the old order is breaking up, passing away in catastrophe, and leaving only a wreck behind, it is God who is doing it. Behind the visible and obvious causes of the upheaval, the writer saw God. Secondly, it is no haphazard destruction, but a shaking down of old outworn encumbrances, and a making ready for a new and

*"Yet once more, signifieth the removing of those things that are shaken as of things that have been made, that those things which cannot be shaken may remain."—Heb. 12:27.*

better building. What was it that was falling down? Not the stable works of God, not the necessary things of life and faith, but the things that had been manufactured—frail constructions erected by man, not the enduring Temple of God.

If the old faith was passing, it was only its form that was fading, not its substance. Was it not the more firmly established, if the fallen scaffolding disclosed the eternal foundation on which it rested? Creeds pass, but only that the ancient, high, heroic faith of humanity may reveal its grace and power!

KINGDOM OF GOD BEING REVEALED

But that is not all. The writer tells us, as a third reason, that this shaking is not meant simply to remove what is no longer useful, but to reveal the eternal things that cannot be shaken. There are some things that cannot be shaken. No catastrophe, no tragedy, no terror can touch them. Every shaking only fixes them the more firmly, as the storm compels the tree to take deeper root, reaching down until it grapples the rock. And finally, if we have eyes to see, the shaking means that we receive "a kingdom that cannot be moved," in which alone we may find rest of soul amid the uncertainties that prevail. It is the Kingdom of God, and it consists not in outward rite and symbol, not in eating and drinking, but in love, liberty, righteousness, and truth.

Once we are citizens of that kingdom, we need not fear if the "things that have been made" perish and pass away. Read in such a setting, the words of Jesus "Seek first the Kingdom of God," have a new emphasis and eloquence. Across the ages they call us who live in strange and troubled times, not to give way to panic in the midst of upheaval, but to lay hold of the things that abide.

A LESSON FROM THE PURITANS

Such a letter is needed today, and its interpretation of the law of tempest applies to the catastrophe which be-shadows us. No one will deny that we live in a time when the old order is profoundly upset, and confusion reigns. Not only have ideals been

shattered, but what Burke called "the great primeval contract of society" has been violated, sending a shudder through the world. At such a time, when so much is shaken and swept away, it is only the part of wisdom to take thought of such realities as remain unshaken—unseen, it may be, and yet, in the welter of chaos, still keeping their appointed orbits.

The shock and challenge of it recalls a historic day in the early history of New England, when the Provincial Assembly was in session, discussing a vital issue of state. Suddenly, at midday, owing to an eclipse, darkness began to fall, until one man could hardly see another across the room. Even the hearts of those stout old Puritans stood still with fear and amazement. At last one cried out in alarm: "It is the Day of Judgment: the end has come!" Then one of the elders stood up in his place and said: "Whether it be the Judgment Day or no, I know not, but this I know: it is God's will that we save our country, and we shall be judged accordingly. I move that the candles be lit and that we go on with our business."

"UNDER A DARK SHADOW"

Surely this lesson is for us, groping as we are under a dark shadow which fell suddenly over the bright city of man. Like the brave old Puritans, who were not to be terrified even by the Judgment Day, it is for us today to light the candles of faith and hope, of reason and goodwill, and go on with our business. What though many conventions, encumbrances and elaborations have been shaken down never to rise again; let them lie. Their falling only discloses those better things which not even the war with its efficiencies, atrocities, and exhaustions can destroy. Again we are thrown back upon things fundamental, the Divine things, the deeply human things, and upon these we must rest, upon these we must build.

The "things that cannot be shaken"—how men are looking for them, groping after them, if haply they may find them amid the ruins whereof those shattered cathedrals are the mournful symbols set against the sky. What are some of the things that remain unshaken, steadfast, unmoved even by earthquake and holocaust, upon which we may lay the foundations of a new order?

THE ABIDING

First of all, whatever befall, God remains our refuge and our redemption, yea, "though the earth be removed, and though the mountains be



carried into the midst of the sea." As for man, he is of the present only, and a brief tomorrow; but God abides. Not the God of our clumsy creeds, not the God of our hair-splitting subtleties, but the real God of things as they are, whose designs are vaster than we can dream and whose love is deeper than we can fathom.

He it is who is shaking down our little systems, as of old He shook down the empires of Egypt, Assyria, Rome, and the rest. Will our modern empires pass in like manner? Yes, unless they rest upon the sure foundations of righteousness and justice. The American Republic would have vanished had it not been cleansed of the sin of slavery. The trouble is that we have been trying to build a humane society upon an inhuman basis. It cannot be done. God will shake it down, and He will go on shaking down nations and churches until men learn to build not upon the sand, but upon the rock. Those who leave the "imponderables" out of account come sooner or later to know the law of rise and fall, and how austere is the will of God.

#### CHRIST IS WITH US HERE

Who is behind these vast movements, and underneath these overturnings? It is the God who was in Christ, "the same yesterday, today, and for ever." Deny it who may or will, the Eternal Christ is still with us here, a living Presence even in these days when Mars seems supreme. At once our Captain and Comrade, He is fighting us while fighting with us—the keen edge of His sword felt in our innermost hearts—the enemy of all that is evil within us and the ally of all that is good.

And around Him, as He predicted, is gathered a strange, sad, weary, broken-hearted company of those whom life has defeated; those who have learned the failure of success, those who have culture without faith and knowledge without hope—the sick of soul, the palsied of will, the demon-haunted—seeking, as of old, that healing touch, that forgiving whisper, that revealing word, that hand stretched out in the darkness, which make them know that they may still hope, for the impossible is true! Thus evermore, in myriad ways, the promise is fulfilled: "Lo! I am with you alway, even unto the end of the world."

#### MIRACLES OF COURAGE TODAY

Let us also count among the things unshaken the splendor of human courage, and the discovery of hitherto unguessed resources of the soul, revealed by the war. Today men and women do and bear and suffer daily what they once held to be impossible, and that, too, with a kind of exultation of spirit. On the earth, in the air,

on the sea, on the cots and in the corridors of a hundred hospitals, in humble homes, everywhere one sees an incredible courage, a willing sacrifice unto the uttermost, such as has never been surpassed in human annals. It is neither French nor German, British nor American, but simply and divinely human.

It shows that, no matter how much there may be to divide and embitter, in the great qualities our race is akin, and upon that kinship of humanity we must build in days to be. Even the armies now swaying to and fro in

the old; the dawning of a day when darkness shall give way to light, wrong to rectitude, and hate to good will. Even before any frontier had been crossed, almost before the first shot had been fired, the finest minds of all lands began to lay plans looking to a day when such a tragedy cannot be. It is indeed wonderful—this hope, this conviction, this dream of humanity still unshaken, a pillar of cloud by day, a pillar of fire by night. These are some of the things that remain amid the upheavals and overturnings of our time, and of all times, and they

## The Night of Sorrow

By Thomas Curtis Clark

THE stars have vanished from the midnight sky;  
A death-like hush enfolds the earth and sea;  
And on the wind tonight I hear the cry  
That echoed once from cruel Calvary.

In countless towns they crucify the Lord,  
The Prince of Life devote to death and shame;  
They scorn His rod of love and raise the sword,  
And scourge the Christian lands with "Christian" flame.

The swollen waves are red with human blood;  
The sod is reeking with the nations' tears;  
The world is steeped in sorrow, for a flood  
Of wrath and woe has fallen on our years.

Thou Christ of God, we kneel before Thy cross;  
Our path is dark—Thou art the only Way.  
Oh, grant us strength to bear this grief and loss  
And lead us forth again into the day.

The world that turned from Thee must seek again  
Thy love, Thy mercy, and Thy wondrous peace;  
The hosts that tread the wilderness of pain  
Must hail Thee Shepherd ere their woes shall cease.

O great Physician, Thou alone canst heal;  
O mighty Saviour, only Thou canst save;  
Forgive our sin, turn not from our appeal:  
Reach forth Thy hand and lift us from the grave.

the grip of death have more in common than to divide, and the things that are common are deepest and divinest. Such courage, such sacrifice, such comradeship as now displayed, if turned to the service of peace, will send us forth "star-led to build the world again."

#### GOD REIGNS!

Nor must we forget the undefeatable hope of humanity. At a time when all the facts seem to favor despair, and pessimism is most easily justified, there rises up an unconquerable hope of a better world to replace

are tokens of a kingdom that cannot be moved.

God reigns!  
His is the day,  
And the night of hate  
And the storm of wrath  
Shall pass away.

Love reigns!  
Hers are the years,  
And the age of peace  
And of kindness  
Shall banish fears.

Truth reigns!  
God is on high,  
And the pride of kings  
And the lust of things  
Are doomed to die.



# "Somewhere in France"

## A Letter From Kirby Page

NOTE: Readers of *The Christian Century* will be interested in this letter of vivid description of conditions at the front in France. Mr. Page is a Drake University man. He was called several months ago to accompany Sherwood Eddy through the war countries in Christian Association work. The letter was first printed in *The Christian News*, of Des Moines.

WE have just been crossing the battlefields of the Marne, on our way up to the camps where the American troops are stationed, just behind the lines. We have covered more than a hundred miles of territory that was formerly behind the German lines, and passed within fifteen miles of the famous cathedral of shell-fire fame, and within thirty miles of one of the best known forts in France, where the Germans lost a half million men in unsuccessful assaults. We have gone through towns and villages that were bombarded earlier in the war, and at one time we were within twelve miles of the present German lines, easily within range of their monster guns.

### AMONG THE "SAMMIES"

Upon alighting at our destination, we were readily distinguished by the Y. M. C. A. secretaries, who were awaiting our arrival, by our American army uniforms, with the bronze initials, U. S.—Y. M. C. A., upon the collars. Here in this little French village a thousand "Sammies" are stationed, and the whole place is alive with the khaki uniform. Every available shed, stable or barn loft is filled with these wide-awake, generous, warm-hearted, bronzed boys of Mexican border fame.

One could not but be impressed with the moral dangers confronting these men in this far away land. In the first place, the very nature of the life they are living and the work they are doing is not conducive to the highest morality. Several hours each day are spent in bayonet and target practice, the handling of grenades and the throwing of bombs, experimenting with poison gas and liquid fire—all of which have one object, namely, proficiency in the art of destruction of the enemy. In addition to this, there is always a certain amount of drudgery and unpleasant work that must be done about the camp. Stables must be cleaned, streets swept, garbage cans removed, and various sanitary measures taken. By the end of the strenuous day every man is dog-tired, and anxious for any kind of diversion or amusement.

### POOR CHANCES FOR RECREATION

What are the available means of recreation? The French village offers three choices: The wine and liquor

house, the gambling resort, and the house of immorality. The soldier can take his choice of these. There are no moving pictures, no theatres, no social gathering places of refinement. The problem is intensified by the fact that the enlisted man in the American army draws from \$30 to \$90 a month, while the private in the French army gets 6 cents a day, or \$1.80 a month, in addition to the small allowance that goes to his family.

Does it take a vivid imagination to enable one to understand what will happen to these men during the long winter that is before them? Tired out with the routine and drudgery of the day, far away from all the steadying influences of home, with profanity, obscenity, drinking and immorality taken for granted, with plenty of money in their pockets, and with the subtle tempter or temptress ever present, is it any wonder that our boys are going down before the flood of temptation like chaff before the storm?

In the green pasture just outside the village is the large tent and athletic field of the Y. M. C. A., with its red triangle, symbolizing the three-fold work it is attempting to do among these soldiers. This is the only place in the village where the men can gather under refining influences and in a wholesome atmosphere.

### HOW THE MEN SPEND THEIR TIME

The association is seeking to minister to the whole man—body, mind and spirit, and one of the strongest of the city association secretaries of America is in charge. A pine board hut is erected near the tent and will be ready for occupancy within a few days. In the tent, toward evening, scores of men can be seen writing letters upon the paper provided by the association, others are reading the home papers or the books from the circulating library; groups of men are gathered about the folding billiard tables, while others are buying chocolate, cakes, etc., at the counter, and the ever-present phonograph is doing its bit.

Outside a baseball game is in progress, and from the vociferous rooters along the third base line comes the familiar cry, "Atta Boy," which we have not heard for a good many days. Still others are kicking a Spalding football around the lot. Just outside the tent is an improvised boxing ring

and a little black-haired chap is pounding the stuff out of his larger opponent, much to the amusement of the hundred spectators. Other small groups are lying around on the grass, taking life easy, after the toil of the day.

### SHERWOOD EDDY AT WORK

At 6:30 the regimental band appears on the scene for an hour's concert outside the tent. Following this, an officer gets upon a table and announces that Dr. Eddy will speak upon his experiences among the soldiers of the various armies. For fifteen minutes he tells about some of his many interesting experiences and gets the attention of the men. Then he talks for thirty minutes upon the moral problems of camp life and pleads for clean living, making a profound impression upon those present. After the meeting I had a most unusual talk with a chap from Des Moines. When he came to the meeting he was slightly under the influence of drink, but at the close he came up and asked me for a New Testament, saying that he was a Roman Catholic, but that he would like to have a Testament. This gave me an opportunity to talk with him, and we went off by ourselves and sat down on the grass.

I found out that he had two brothers who had graduated from Drake and that we knew a lot of people in common. For thirty minutes we talked earnestly upon the things that really count, and found that we agreed upon more of the fundamental points than we realized. He said that he believed that Jesus Christ is the Son of God and his personal Saviour, that he realized the sinfulness of his own life and his need of divine help in the midst of the temptations of that village, that he wanted to give up his sins and that he would ask God to help him. There upon that grass he uttered what he told me was the first audible prayer of the thirty-four years of his life, as the tears streamed down his cheeks. I shall not soon forget that prayer.

### A HEART-BREAKING THOUGHT

How it does make one's heart ache to think, on the one hand, of the terrific moral temptations that are pouring in upon our men; and, on the other, of all that they shall undergo during these next months in the way of physical suffering, agony and death,



in the muddy trenches and water-soaked dugouts, in the face of poison gas, liquid fire, bayonet steel, machine gun bullets and bits of shrapnel.

Just before I left London the other day, while riding upon a bus, a chap in the Australian uniform sidled up to me and said: "Say, partner, could you tell me where a fellow could get a little something to drink?" Upon my suggesting that he had better leave it alone, that it would surely get the better of him, he replied: "There you go, the same old story that my dad has been telling me all my life." And as he was in a talkative mood, he continued: "You see, my father is a Christian. He has made his pile and lives a secluded life. It's all right for him to be a Christian. But, say, you ought to see the things that I see every day. Do you know what they are teaching us down at the camp where I am stationed? The best way to put a bayonet through a German! The Bible says to love your enemies,

and my father can do that where he is, but down in the camp or out at the front it can't be done." The parson may be able to explain how you can love your enemy and at the same time run him through, but somehow this simple minded Australian soldier was not able to understand it. One cannot but wonder how many others there are with a like difficulty.

#### SOME PATHETIC SIGHTS

The other night I happened to be in a railway station when an ambulance train pulled in. The long platform was entirely covered with rows of stretchers, and scores of Red Cross doctors, nurses and stretcher bearers were on hand. In the station a glee club of Welsh soldiers were singing for the wounded as they passed by, between the long rows of women and young girls, who were tossing flowers on the cots of the sufferers. It was a pathetic sight to see these brave fellows raise them-

selves up and with a smile wave their appreciation to the crowds.

While we were at the station three separate drafts of men, with cheer and song, marched by to board the train bound for the front. No one knows how many of them will lie beneath the sod of the battlefield, or come back on stretchers, with legs or arms gone, with eyesight destroyed or lungs shattered by the poison gas. What a price we are paying in our efforts to achieve human freedom!

#### PLANS FOR THE FUTURE

Mr. Eddy has started on another long tour through the British camps, and I am to spend the next seven weeks in work with the American troops in the various camps. It is a wonderful privilege indeed. At the end of September we start for China, by way of the North Sea, Norway, Russia and the Trans-Siberian railway, where Mr. Eddy begins his long campaign on October 27th.

## Mothers in War Time

By Harry Lauder

*The only son of Harry Lauder, the Scotch comedian, was slain recently while fighting with the British in France. A touching tribute the actor paid his dead son was printed a few weeks ago. Following this tribute, Lauder wrote for the London papers, from which the following article is taken, his conception of what the heart of a soldier's mother endures:*

"**N**OBODY but a mother can understand what she gives up when she gives up her son. There's a tie between father and son which can never be broken, and the loss of my son leaves me with a sinking, broken, lonely feeling 'round the heart. For we were pals, my boy and I. But the mother's loss! From birth up the child is so near to her—from the time somebody tells her, "It's a boy!" to the time when she tells her husband with glad and fearful wonder, "He's a man now."

At first he's just a wee bundle in her arms. And how she has to care for him! Such a ceaseless watch and guard to keep away the thousand little ills that baby flesh is heir to. The wee babe is still part of her, and his faintest cry goes through her heart.

#### A MOTHER'S CARE

Oh! be sure that the mother of a dead soldier sees her son as he was in those old days. Be sure that in the lonely night watches in fancy she still holds him against her breast, rocking him gently to sleep and croon-

ing over him the old world songs her mother sang to her. He was a great, strapping fellow when he went to the war—six feet, maybe with broad shoulders. But to his mother he is always first and foremost that wee bundle in her arms.

Care for him! How a mother has to care! All the childish mishaps and the childish naughtiness fall upon her. 'Tis she must send him out to school with shining morning face and welcome him back to dinner black from head to foot from a roll in the mud with some companion. Oh! he'll vex her often enough (what lad worth his salt doesn't); but even her severest reproofs are but caresses. Care for him? Does she not still care for him night and day? Has she not planned and prepared for him since his birth? Is she not always dreaming of what her boy will become? Does not all that has been, and all that might have been flash before her eyes as she sits lonely before the fire and knows she will never see her boy again? Never again! Blot out those words. She knows she will see him again, not on

this earth, not with these poor eyes that have looked upon him so often and with such fond love.

Not here, dear, brave mothers, but somewhere else, where love is nevermore parted from true love, and mothers and fathers are nevermore parted from their sons.

#### THE MOTHER WAITS

This is her consolation, this is her strength. This gives her courage to face the world and her daily round of duties, though her heart seems empty and the purpose of life seems gone. Well, she will just bow her head and endure—and wait. Without that conviction the agony would be too much to be borne. God knows it is hard enough for a man to bear the loss. Yet the man goes out into the world; he takes up his work, and in the sights and sounds of every-day life he will not be constantly reminded of his loss. The mother stays at home—in the home where he once was. And every moment she is reminded of her boy. Every room is full of his presence.



# Christ's Coming and Democracy

By Charles Stelzle

And thou shalt find me;  
Cleave the wood,  
And there am I."

ALTHOUGH not recorded in the Bible, this is a quotation attributed to Jesus. Various interpretations have been put upon it, but whatever else it may mean, it indicates that the presence of Jesus is with the man who toils. This thought dignifies labor as nothing else can. Men have sometimes made the distinction between "secular" work and "religious" work.

## JESUS MADE NO DISTINCTIONS

Jesus never made such a distinction. To Him all work was sacred. Even

before He performed a miracle or had begun His career as a preacher, Jesus had this testimony from His Heavenly Father: "This is my beloved son, in Whom I am well pleased." Jesus had pleased God as a carpenter. His daily tasks were sacred tasks. The swinging of a hammer or the pushing of a saw in the doing of a job for a neighbor, was to Him as though it were done for God.

When it is remembered that Jesus was a carpenter at a time when the philosophers declared that a purchased slave was better than a hired one, and when, in accordance with this teaching of the philosophers, half the world lived behind prison bars, the

coming of Jesus into the home of a humble artisan and the living of His life for thirty years in the atmosphere of a workingman's home, becomes all the more significant.

He lifted labor out of the pit in which the so-called upper classes had placed it. He gave the workingman a place in human society which he had theretofore never enjoyed. The principles which he taught have since made the workingman the equal of every other man, no matter what his vocation in life may be. This is one of the chief benefits of the coming of Jesus into the world, and for this service the masses owe him a debt of gratitude.

# Why We Are at War

By George Hodges

Dean of the Episcopal Theological School, Cambridge, Mass.

[From "Religion in a World at War," Macmillan, 1917.]

WAR is the most horrible fact in the history of man, and this war is the most horrible of wars.

It is to be said, however, that we went into it with great reluctance. We waited till it seemed to some that we were patient beyond the bounds of patience. We endured insult and injury; plots were laid against our peace; our people were ruthlessly wrecked and drowned without mercy in the deep sea; we were daily made aware of conditions of warfare, at first incredible, then proved, in the sea and in the air and on land, wherein all the savagery of primitive barbarism was revived and outdone, and all the ideals of humanity defied.

## A BLOW AT NATION'S FOUNDATION

We perceived that this warfare, which spared neither woman nor child, and which destroyed everything—churches, libraries, mills, schools, peaceful villages, and even the land itself—was directed against those conditions of democracy and liberty on the basis of which this nation was founded.

It became plain to us that the fight of the world against Germany was our fight, and that we could not stay

out. We had hoped against hope that some appeal to reason might make the appeal to arms unnecessary. The situation is different from the foolish enthusiasm with which we hurried into the war with Spain. We had no such savage and wicked watchword as "Remember the Maine."

## WE WAR AS CHRISTIANS

In the face of all provocation we have entered the war slowly, advisedly, gravely, without hatred, for the securing of those principles of liberty and humanity which we believe to be essential to the well-being of the world, as a Christian people.

## The Devastator

You who proclaim yourself the Torch of God  
To set the world ablaze with flames of war,  
And scourge presumptuous nations, near and far,  
Who dare to doubt the anointing of your rod:  
You who have broken troth and plighted word;  
Who slew the innocents that clogged your way,  
And rushed to fire, and force, and bloody fray  
To swell your glory, and to glut your sword:  
Look on the devastation you have wrought,  
The ravished homes, the dead, the broken hearts,  
The want, the woe with which each hour is fraught:  
This hell on earth which your ambition starts.  
Dare you to scan what you have sacrificed,  
And still say, "Brother," to the gentle Christ?

—DONALD A. FRASER in the *Living Church*.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Local Federation Meeting in Pittsburgh

The problem of local federation of Christian forces throughout the country is to receive attention at the hands of experts in a meeting at Pittsburgh the first four days of October. National federation has now been worked into form and the Pittsburgh meeting will endeavor to do the same for local federation work. Mr. Fred B. Smith is the chairman of the commission on inter-church relations and Rev. Roy B. Guild is giving much time to it. Nine themes will be considered, community evangelism, world evangelism, social service, religious education, comity, religious publicity, international goodwill, wartime inter-church work and city church federations.

## Educational Statesman Resigns

For the past ten years Dr. Joseph Wilson Cochran has been the secretary of the Board of Education of the Presbyterian denomination. He resigned recently to become pastor of Woodward Avenue Presbyterian church, Detroit. Mr. Cochran found his board ten years ago chiefly concerned with assisting in the education of theological students. He inaugurated a policy of maintaining student pastors in the state universities. Many in his denomination were hostile to the state schools, but he has firmly established the new cooperation with most beneficial results both for the denomination and the university.

## Carries Y. M. C. A. to Russia

Rev. John L. Findlay, of Trinity Congregational church, Cleveland, Ohio, sailed recently from San Francisco for Russia, where he is to be in charge of organizing the Y. M. C. A. work behind the lines. Accompanying him are ten secretaries. Mr. Findlay will care for all the church work except preaching.

## Russian Church Congress in Session

Owing to bad communication, we are receiving little news yet of any great significance concerning the Russian Church Congress. This is the first time the Russian church has had such a meeting in two hundred years. As the bishops and archbishops consider the problems of the church in Moscow, great reforms are almost certain to

be inaugurated. It has been freely predicted that the church would become independent of the state for the first time since the days of Peter the Great. The church will own its own property, but will receive state aid in paying running expenses. The monasteries will receive better supervision. The clergy are to be given exemption from military service. The archbishop of Moscow has been elected Metropolitan, the highest position in the gift of his church.

## Mission Lectures in the Loop

Mission lectures are being given in the "loop" in Chicago the last week in September, under the auspices of the Interdenominational Committee of the Central West for Missions. The books used are those recommended for this year's study and the leader will be Mrs. D. B. Wells, who is a speaker and worker of international reputation. These lectures have become an annual feature of the missionary program of Chicago.

## Presbyterian Growth in Chicago

Chicago Presbyterians are rejoicing over a good growth in their churches the past year. The net increase has been 1,519, which is 4.3 per cent. of increase. The confessions of faith are twenty per cent. more numerous than a year ago. The only discouraging note in the report is a loss in Sunday school scholars. The decline in Sunday school interest is being reported in other quarters than among the Presbyterians. The Presbyterians of Chicago have 36,802 members. Their success in the city is due to a carefully worked out city mission program.

## American Catholics Loyal

The Knights of Columbus were in session at the time the Pope's peace proposals appeared. They not only failed to endorse the proposals of the Pope, but stated their political position in a way to clear up much misunderstanding. They said, "We owe allegiance to the President as Chief Executive of the United States, and regard him as supreme in all that concerns our civil and political life, just as we owe allegiance to the Pope as head of our church, and regard him as supreme in all that concerns our religion."

## Jesus Prophet, Not Founder

The Liberal Churchmen of the church of England have recently been in conference at Cambridge University and they have felt the need of a better definition of their position. Dr. Inge, dean of St. Paul's, seemed to be the chief spokesman of the movement. He declared that we should regard Jesus as his contemporaries regarded him, not as the founder of a new religion, but as the prophet of an old one. "Jesus made no provision for a Christian polity, but the church grew up out of historic conditions and grew up like other institutions," Dr. Inge declared. This statement challenges the whole conception of authority religion held by the Oxford Movement.

## Methodists Develop Military Plan

The Methodists are living up to their name and are developing most methodical ways of meeting their war duties. They have not only arranged to strengthen local churches near camps and cantonments, but they have arranged for a coaching team which will hold conferences in every local church that works near these groups of military men. They have provided for the circulation of Methodist newspapers in the camps and will do their part in circulating the New Testament. They have prepared a list of Christian books considered good for soldiers. Preachers who will help occasionally at military camps have been listed. The Methodist boys will never feel that they have been forsaken.

## Catholics Planning Their War Activities

The Knights of Columbus have raised there millions of dollars for work in the military camps similar to that being done by the Y. M. C. A. A secretary has already gone to France. The head of the movement is Mr. Francis Durbin of Lima, Ohio, who is calling for volunteer secretaries. He wants men who are "good mixers, broad minded, familiar with athletics, good public speakers, leaders of men, persons who have much initiative and executive ability, are total abstainers, and able to influence other men to become such. No mere good fellow will do." This list of qualifications describes a Y. M. C. A. secretary except that the Y. M. C. A. man would be required to be an earnest Christian.



# Social Interpretations

By ALVA W. TAYLOR

## The Workingman's Loaf

READ is said to be actually selling for less in England and France today than in the United States. This was always true in peace times. The four-pound English great loaf could be purchased for six pence or twelve cents, when we paid five cents per pound, and the writer has seen the cargo ships by the side of Cheshire and Lancashire mills with their holds filled in American ports; yet those mills and the near-by bakers made it into good bread (and there is none better made than the English loaf) for three-fifths what we paid by the side of the wheat fields where it was grown. New York is today paying eight cents a pound for bread and those of us who live out by the wheat fields are paying ten cents or just one-fourth more. The secret is, of course, in unregulated profits at the mill and bakery. The writer has a couple of miller acquaintances; one is in a small city of 13,000, the other in an inland town of 300; the first is reliably said to have made \$40,000 last year and the man in the inland village purchased a \$12,000 farm, which his neighbors say represented the year's profits. In an Oklahoma city a few weeks ago we were shown the two finest residences in the place, both built recently; in reply to the query as to the business of their owners the reply was "one is a miller and the other a banker, but he also owns a mill." The average small baker does not as a rule get rich, but like all small tradesmen, he is no doubt making more on the dollar's output now than ever before. With flour at \$11 per barrel the miller can pay the average government price of \$2 in the small town for wheat and clear a margin of \$1.45 per barrel. Allowing him the 75c the government agreed to for present cost of manufacture, he then has a net profit of 70c per barrel; but the average price of manufacture before the war was only 40c per barrel, and the miller considered 25c per barrel a good profit and was able to do business on 10c per barrel. Thus profits are at least trebled and then there must be no buying of wheat at lower grade than it mills—something which customarily happens. Mr. Hoover will not be able to give us a five-cent loaf out of \$2 wheat, but he ought to give two for 15c instead of a little over one.

## The Army That Springs To Arms Overnight

Mr. Bryan is much mocked because he said that if the country were threatened with attack an army of 1,000,000 men would spring to arms overnight. The country was not threatened with attack, yet 1,750,000 men have volunteered for the army and navy since war was declared. Of course, many were rejected upon physical examination, but the fact remains that there has been a magnificent outburst of patriotism and almost as many men volunteered their services in the first four months of war as did in like time in England after war began, and England was threatened with attack. Mr. Bryan may have been wrong in his judgment that these men could be trained and munitioned before the German navy could break past our naval and coast defences, but he was not wrong in his estimate of American patriotism; nor is the selective draft in a war-time emergency any argument for compulsory training in time of peace.

\* \* \*

## Why Wheat Only?

The farmers are asking why the price is fixed on wheat only. When Congress voted such powers and the price was fixed, all propositions to fix prices on other staple commodities with which the war must be won were voted down. Coal has since come under the same rule and sugar will soon be put there, we are assured, but oil and gasoline soar to twice what they were two years ago, and steel to three times, while powder and other actual war munitions cost the most extravagant sums. Steel wages have gone up 45 per cent, but steel profits have gone up 300 per cent and wages are much less in the total than profits. The Du Ponts made \$80,000,000 excess war profits last year directly out of the war and every excess dollar we pay them either comes out of our taxes or goes into a bond upon which we will pay interest for years to come. The government has reported that gasoline can be made for six cents per gallon, yet we pay twenty-five for it and the Rockefellers add further hundreds of millions to their capital and we are told the winning of the war may hinge on gasoline. From the German standpoint everything hinges upon shipping, and ship-making demands

steel, and steel goes up to treble the usual price with 300 per cent increase in profits, and Uncle Sam takes it out of the citizen's pocket or adds it to his bonded indebtedness—not, mind you, because it is necessary in order to get ships built, but because an unregulated monopoly price is imposed upon him when he builds ships to save civilization. We noted in a previous issue that England's life depends upon ships, and the shipping syndicate in Liverpool cleared 70 per cent profits last year. Here is the point: every man and class will make all he can and such an emergency as the present breaks down all control which the usual laws of trade and exchange exercise; thus, the government must do for steel and gasoline and powder just what it is doing for wheat and coal—it must step in to save the masses and the government itself from the overt profit-making coming through this breakdown of the ordinary laws of trade and exchange. Not the farmer alone, Uncle Samuel, but the other purveyors of the nation's necessities also.

\* \* \*

## The Bitterness of Industrial Warfare

The I. W. W.'s illustrate the extremity of industrial warfare that runs into anarchy and treason. Many social workers declare that the prosecution of the Mooney's in San Francisco illustrates the same bitter and lawless type of activity on the part of capital. Mrs. Mooney has been cleared of murder after a prosecution backed by unlimited money and frankly made the cause of a certain type of employers. Her husband is under sentence of death for the same crime, but will now get a new trial with prospects of revelations in regard to purchased and perjured testimony. The Colorado war of some months ago illustrated the same anarchy in courts as in the camps. Morrison, the labor leader, who was convicted though many miles from the scene of the murder, is again a free man with a clean bill. His conviction was railroaded by large amounts of money and a manipulation of the courts that was scathingly denounced later by the higher courts. Both the I. W. W. and this type of employer believe in the Prussian notion of intimidation by terrorism.



# The Sunday School

## Life's School of Experience

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE psalms selected for the text of the lesson give a vivid picture of the reflective soul coming out of exile. The writer shares the idea that the captivity was the result of national sin. Jehovah's chastisement was upon them, but His promised redemption is at hand. The soul is stirred to the very depth with contrasting feelings, reflecting the habit of thinking acquired while in exile. Now despair and distress of soul are pictured; now the sensitive life cries out for mercy in the dark days of Jehovah's wrath; now the darkness brightens and a tinge of light seems to give hope of a dawning deliverance; now the soul pours out its song of praise for Jehovah's forgiveness as revealed in the restoration. The nation's experience has been a school and the days of exile, while among strange people and customs, were days of severe punishment for not having learned their lesson before. However, this dark portion of history had a lasting effect in contributing to the glory of the race.

\* \* \*

The captivity seemed conducive to literary awakening. It seemed that the literary ability of the Babylonians impressed the sensitive mind of the Hebrew captives at the most responsive period. The Psalms of the exile, the Holiness Code and the historical compilations reflect a genuine literary excellence. The necessity of the times inspired the intellectually minded to set about compiling and editing the history of former days for the specific purpose of meeting the need of religious instruction. The people were now cut off from all temple worship. Yonder on the banks of the Chebar, they longed for the days when the city of Jerusalem was thronged with those who had come up to make holy day. Deprived of this privilege, their minds were turned to the sacred writings which they began to read more zealously and to collect as the sacred revelations of Jehovah.

Such literary activity gave rise to a special class of literati known later as the Scribes. The glory of the nation's past history created a new interest. The privation of temple worship cre-

ated new needs. Two schools sprang up under the pressure of the time. The Deuteronomic school, which applied itself to collecting the documents revealing Israel's early history, considered the captivity as a just punishment for the nation's sin. Thus the collection of documents which they compiled contains this peculiar note.

The Priestly Code compiled by the sacerdotal school comprises the many customs built about the sanctuary worship. Perhaps it was this interest in the preservation of priestly practices which gave rise to the synagogues at this period, for we learn that the people gathered together in various places where reading and prayer particularly were observed.

\* \* \*

The depressing days of captivity produced more than a literary interest in the great historical documents of the race. They were days of growing conviction in Jehovah as the one true and living God. It was true that the masses of the captives conformed to the heathen practices of the Babylonian people. They were so completely enslaved by the impure and licentious heathen worship as to become cynical toward their Jewish brethren. Their moral life was equally as bad for injustice, oppression and every form of moral perversion flourished. While such conditions were destructive to faith in the ultimate triumph of Jehovah, still the "Remnant" sought comfort and consolation in listening to the prophets who dared preach in the face of scorn and opposition the final return of the captives to Jerusalem. Monotheism triumphed over idolatry. The utter foolishness of worshiping lifeless gods was firmly impressed upon the minds and hearts of the deeply religious. They were sure of Jehovah's ability to deliver and were now anxious that he forgive them of their former sins

of idolatry which brought on this national curse.

With the stronger conception of Jehovah as the one true and living God came the deepening of the spiritual life which found expression in the preference for a spiritual worship. It was true that synagogues were established where formal prayers were made and where various rites such as circumcision, fasting and other rigid forms were practiced. It was also true that their souls longed for the restoration of the great worship at Jerusalem. Still the heart of the hopeful, inspired by the messages of Ezekiel, having seen the empty formal heathen worship, longed for a deeper spiritual relationship to God. The Psalms written at this time for the synagogue worship reveal this new tendency. The prophetic messages show the same tendency. The crushing and discouraging conditions of life and the utter folly of idolatry compelled the soul to cry out for God. Such disheartening experiences in these dark days of captivity were but the national sowing in tears preparatory to the great reaping of joy when they should be restored to their native land.

\* \* \*

Life's experiences sometimes prove very bitter. Sore oppression and keen misery often tempt us to become skeptical. Captivity in sin utterly destroys the higher moral and spiritual tendencies of the masses who become totally depraved. The lessons taught from life's school of experience should be a warning to all who may read. One generation should profit by the experience of the preceding. The accumulated experience of the human family is the vast storehouse of knowledge from which we get our material to make further progress. Suffice it that Israel went into captivity for the entire race. It is ours to profit by her experience and appropriate the lesson so bitterly learned. Said Franklin: "Experience keeps a dear school, but fools will learn in no other way." Religious progress, like all other progress, is made only as we accept the lessons taught by the experiences of past generations. Racial religious experiences coupled with individual religious experiences form life's school from which the soul gets its best instruction and inspiration.

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\*This article is based upon the International Uniform lesson for October 7, "Psalms of Deliverance." Scripture, Psa. 85 and 126.



# Disciples Table Talk

## Russell F. Thrapp Leaves Los Angeles, Cal.

After a pastorate of six years with First Church, Los Angeles, Cal., Russell F. Thrapp has accepted a call to First Church, Seattle, Wash., and will begin service there October 15. The Seattle leaders began correspondence with Mr. Thrapp early last March and sent a committee to him to urge him to accept this new work. The call is now accepted on condition that the Seattle congregation build a new church home to cost not less than \$75,000. Since Mr. Thrapp has labored at the Los Angeles church, there have been 1,200 persons added to the congregation, all at regular services. Last year this church was the leader in the state in its offerings to missions and benevolences. Mr. Thrapp came to California from Jacksonville, Ill., where he served as pastor for eleven years, and where he erected one of the finest church buildings in the brotherhood.

\* \* \*

## W. T. Moore Sees Good Results From Great War

Dr. W. T. Moore, aged 84 years, founder and editor of the Christian Commonwealth, London, for twenty-one years, and well-known wherever Disciples are in evidence, is everlastingly an optimist. From a very interesting series of prophecies concerning results of the war now being waged, we cull the following predictions as to "good results," which, according to Dr. Moore, will be three in number: "(1) The unloosing of purse strings. In America the increase of wealth was becoming alarming. This war will help us to understand that money is not the whole of life. The fall of King Mammon will indicate a great triumph for good. (2) King Alcohol will be dethroned. These two kings have been ruling the world. Both will receive their quietus in the present struggle. (3) The reign of Christ and the unity of his Saints will soon follow. Liberty for the whole people will come with the downfall of Babylon the Great, and that will come with the downfall of the Latin Kingdoms which will rise with the end of the present war and end with the coming of the man on the White Horse in the Book of Revelation, and on whose thigh is written King of Kings and Lord of Lords, and he shall reign forever and ever."

\* \* \*

## Burris A. Jenkins Interviewed by London Weekly

A feature interview with Burris A. Jenkins, now in the war countries, appears in the current issue of the Christian Commonwealth, London. Being asked by the special representative of the paper what influence the American churches have exerted during the war, he made this statement: "The churches, of course, have strongly insisted upon the moral aspect of the war, and have been a potent influence in educating the country. But perhaps their most characteristic work in the earlier stages of the struggle was the organization of relief for the suffering peoples of Europe. That work was much more extensive and far-reaching than you can have any conception of over here. It would not be an exaggeration to say that the administration of most of the relief work carried on in Belgium, Serbia,

France, Poland and Armenia has been done by Americans. The American churches initiated a nation-wide movement to raise funds for this relief work, appealing to the people through the churches and religious organizations to make personal sacrifices in gifts of money and materials for the purpose. The heart of the nation was touched by the terrible tales of suffering and destitution that came from Belgium, Serbia and Poland, and still more by the awful case of the Armenians and other victims of Turkish tyranny. This relief effort in itself makes a wonderful chapter in the history of American Christianity. It is without a parallel. Its effects are visible in the quickened spirituality of the churches. The war will deepen this and make religion a greater reality in the life of the nation."

\* \* \*

## Ohio Disciples Promote Two-Year Program

Believing that "a war-ridden world is demanding an energized church," and recognizing the fact that "bleeding nations are calling for spiritual help to save them from the wounds of body and soul," and insisting that "bewildered humanity needs Christ crowned King that order may come out of chaos, Ohio's Disciples at the recent Bellefontaine convention determined upon a two-year campaign of achievement, and appointed a committee to prepare the plans. This committee consisted of C. B. Reynolds, Chas. R. Oakley, E. W. Thornton, W. F. Rothenburger and J. H. Goldner. I. J. Cahill, who leads in the state work, sends in the report of the committee. We quote from it: "The framers of the program recognize that stern demands are to be made on the church in the coming days. Therefore they stress the importance of adequate leadership as the first requisite of the church that shall minister to the

world's present need. The program calls for regular meetings of church officers and for instruction in their duties. It also suggests diligence in training the young for service by means of Christian Endeavor societies, Teacher Training classes and organized Bible classes. It urges on the churches that 250 of our young men and women be encouraged to attend our own colleges to prepare for the ministry and other forms of Christian service. The Two-Year Program calls to definite achievement, evangelistic, educational and financial. In detail these achievements are twenty per cent gross increase in membership by May, 1919; one hundred Bible schools attaining the full ten points and three hundred attaining five points of the Standard of Efficiency; three hundred and fifty schools giving \$8,000 for American Missions by 1919; the formation of tithers' leagues in one hundred churches; the Every Member Canvass introduced into two hundred and fifty churches; fifty new churches giving a worthy offering to Ohio missions; enlarged offerings so that we may open on a worthy scale a new mission among immigrants in Ohio. A call is sounded for a will written or annuity gift to Ohio Missions and other benevolences for every one hundred members. A feature of the financial recommendations is that the stipend of every minister be increased that the servants of God with minds free from the distress of financial pressure may serve with utmost effectiveness."

\* \* \*

—W. D. Van Voorhis is beginning the ninth year of his ministry at Parkersburg, W. Va. W. S. Cook, of Pittsburgh, is assisting him this week in a series of rally meetings leading up to Decision Day. Mr. Van Voorhis will hold a like series for him the last week of October.

—Tolbert F. Weaver, of the Rosemont church, Dallas, Tex., has just dedicated the new building at Woodville, Tex., where G. N. Weaver is pastor. This is the best church edifice in the county, and will seat about 600 people. About \$1,600 was needed to take care of all indebtedness and when the appeal was



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made, \$2,084 was pledged. The Ladies' Aid did some heroic work in support of the financial campaign.

—L. E. Sellers, who is leading the temperance forces of the brotherhood, calls attention to the fact that World's Temperance Sunday is dated for November 4th. The American Temperance Board, of which Mr. Sellers is secretary, has issued a very attractive exercise for the churches entitled "Hail, Prohibition." The exercise is brief and easily prepared. Every minister should send to the board, at 821 Occidental Building, Indianapolis, asking for copies of the exercise.

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—First Church, Pasadena, Cal., observed Bible day on September 16th, Pioneer's day on last Sunday, and will hold a grand reception and home-coming on the 28th, with Rally day on September 30th. F. G. Tyrrell leads at Pasadena.

—Forty-two Drake men have been accepted for training in the second officers' training camp at Fort Snelling, Ia. This is equal to the combined total accepted from all the other schools of Iowa except that of the State University and Ames College.

—W. H. Book, Jr., of Columbus, Ind., is preaching for the church at Austin, Scott county, Ind.

—E. C. Boynton has resigned the work at Hyde Park Church, Austin, Tex. He has no plans for the future to date.

—Harry D. Smith, formerly of Central Church, Dallas, Tex., but who resigned to accept a professorship in Phillips University, Enid, Okla., has begun his new work. Mr. Smith's old church at Hopkinsville, Ky., was unsuccessful in its effort to again secure his services as pastor at the Kentucky city.

—President A. McLean, of the Foreign Society, sends a note from John Sergis, one of the Disciples brethren in Persia, a graduate of Drake University and a dentist by profession. He has been trying to earn a living for himself and family by the practice of dentistry, but for two months he has been quite ill, a breakdown in health from hard work, worry and the pressure of the times. The Turks and Russians have plundered the Christians of Persia, and Mr. Sergis says if the war lasts another year they will all perish unless aid comes to them. Some friends of the missionary forces here in America have sent help, and President McLean writes that the financial help of others would be greatly appreciated. Checks may be sent through Mr. McLean.

—G. I. Hoover, state evangelist for Eastern Indiana, writes from Indianapolis that he has just closed a meeting of two weeks with the Buena Vista Church which resulted in twenty-two additions to that congregation, seventeen by confession of faith.

—Henry Hagemeyer, of Plainview, Tex., has accepted the work at Winnsboro.

—President R. H. Crossfield, of Transylvania, writes thus of the new state Bible School secretary of Kentucky: "Horace Kingsbury is a man of alert mind, accurate training, high social qualities, and the spirit of service. The Bible schools of the state will rally around him as their leader and carry forward

the work so well established by Robert M. Hopkins, and more recently developed by Walter E. Frazer." Mr. Kingsbury is now closing a year of service at Danville, Ky. He was born in Sydney, New South Wales, Australia, thirty-six years ago.

—It is reported that Willard Mohorter, assistant editor of the *Christian-Evangelist*, of St. Louis, has entered the employ of the Standard Publishing Company, Cincinnati.

—The North Dallas (Tex.) Church, A. L. Clinkinbeard, pastor, arranged for a Rally week September 17-21. On Monday night, John G. Slayter of East Dallas Church preached; Tuesday night, Graham Frank of Central Church; Wednesday, W. W. Phares of South Dallas; Thursday, L. B. Haskins of Oak Cliff, and Friday, M. M. Davis of Ross Avenue.

—Every Endeavorer in Chicago and vicinity will be a better worker if he can attend the convention this fall of the Chicago Christian Endeavor Union. This is the opinion of the leaders of the movement which includes young people of nearly 800 societies. The "Liberty Convention" will be held in Moody Church, October 19th and 20th. There will be thirty conferences on particular methods of work with young people.

—A very valuable and attractive series of lectures is to be delivered at the College of Missions in Irvington, Ind., during the first five days of October, by H. Karl William Kumm. He is a fellow of the Royal Geographical Society of England, a doctor of philosophy of Freiburg University, and is honorary corresponding member of the Royal Scottish Geographical Society. The series of lectures is upon the subject, "Africa—Its Heroes and Heroines."

—D. Roy Mathews of North Shore Christian Church has been placed in charge of the courses of Old Testament Introduction, History of the Hebrews and Biblical Geography and Archaeology in Union Theological College, Chicago.

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is the way F. E. Davison, pastor at Spencer, Ind., describes Sunday, September 17th. The new basement was dedicated to the service of the Junior department of the Bible school and to social uses. C. W. Cauble of Indianapolis was present as dedicator, and secured nearly

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\$1,000, although only \$800 was needed. Mr. Davison is beginning his third year at Spencer. The congregation has voted to send him to the Kansas City convention.

—A. D. Veatch of Drake writes that "all preachers who have ever attended Drake University are reminded of the fact that a banquet will be held at the Kansas City convention similar to the one held at Des Moines last year. Notice of time and place will be given on placards at the convention hall."

\* \* \*

#### SEWARD CHURCH DESTROYED

Our hearts have been saddened in the office of the American Society by the receipt of the following cable from Harry Munro, Seward, Alaska:

"Seward swept by unprecedented flood. Many houses destroyed. Our building carried several blocks. It is heavily damaged, possibly a total loss. Danger to the entire town continues. Wife nervous and wishes to spend the winter in California."

It will be remembered that the church building at Seward served both as church and parsonage. Whether the Munro family were in the home at the time of the catastrophe is not clear from the message. Certainly no serious harm could have befallen them or Mr. Munro would have mentioned it. Undoubtedly they have lost most if not all their personal effects.

Thus our brave representative farthest north fights a hard battle in our behalf. While Mrs. Munro and the two little girls may return for the winter to California, there is no thought of his abandoning his post.

We must come to his rescue and to the help of the work in Alaska. Until his letters can reach us, we cannot go further into particulars, but we are sure that responsive hearts will remember the Munro family and the other stricken Sewardites at the throne of grace. They will also prepare those substantial remembrances without which the reorganization of the work would be impossible.

ROBERT M. HOPKINS,  
Bible School Secretary, A. C. M. S.

\* \* \*

#### THE LAST DAY

In accordance with its custom for many years, the Board of Ministerial Relief will keep its books open, after the Missionary year ends, September 30th, long enough to count all remittances mailed on that day. Of course, it is better to remit at once.

To meet the necessities of this sacred service without the \$6,000 of the 20 per cent proposition, which ended last year, is a bigger task than was the winning of the \$6,000. Everybody must help to the utmost and help at once.

BOARD OF MINISTERIAL RELIEF,  
W. R. Warren, Secretary.  
106 E. Market St., Indianapolis, Ind.

\* \* \*

#### PENSION PLAN FOR MINISTERS AT KANSAS CITY CONVENTION

Something akin to a sensation of some sort is due to be experienced by those attending at the time of the report of the Board of Ministerial Relief. For a long time it was the rule and not the exception for the minister who had been unable to save a competence to be turned out like an old horse, to die by the roadside, so to speak, or to be cared for by public charity. In 1895 at the Dallas convention of our people, and for the succeeding twenty-two years, a systematic effort has been made to keep those

who have given their lives to the ministry from such public charity. Progress was made from the beginning, and the receipts for this work, administered by the Board of Ministerial Relief have trebled in the past five years. Now I am coming to the sensation.

The Kansas City Convention is going to decide upon a pension plan for preachers who have grown old in the work. They say the plan is scientific and comprehensive. It will make such aid as has been extended in the past by the board unnecessary.

Briefly, the plan is this: At the age of 65 or 70 years, a preacher who has been in the service thirty years or more, an effort will be made to guarantee a pension of \$500 per annum during the remainder of life, and three-fifths of this amount to his widow. It also provides for proportionate amounts for earlier disability. The minister himself is to bear one-fifth of the cost of providing this pension, and the churches are to contribute an amount equal to six per cent of ministerial salaries to make up the other four-fifths, and continue the present Ministerial Relief System.

This will be about as clear to the lay mind as the explanation of an insurance solicitor, but Secretary Warren says it so plain a child can comprehend it, so there you are. Anyhow, the plan was presented at Des Moines, in 1916, and is to be given final consideration by the pension commission the day preceding the convention at Kansas City.

The preachers ought to be interested in this plan, and the churches doubtless will be much concerned about it. Just how it will figure out in dollars and cents remains to be demonstrated.

E. E. ELLIOTT.

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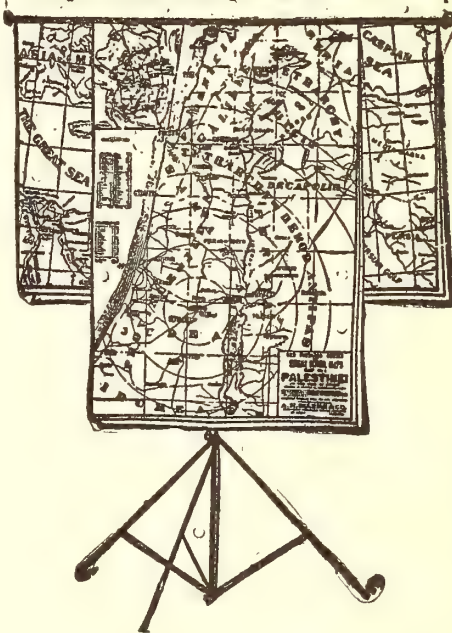
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## THE FOREIGN SOCIETY AND WAR CONDITIONS

The influence of the war has reached the remotest bounds of the missionary work carried on by the Foreign Society. Supplies for the hospitals in China, Tibet, India, Africa and the Philippines have increased in price from 100 to 3,000 per cent. Transport cost for missionaries and their supplies has gone up at least 40 per cent since the war began. Living expenses for the missionaries and native evangelists have increased in every land and have added to the burden of our

workers. Insurance on supplies that cross the seas is exceedingly high. The rate of exchange on money in lands like China, India and Tibet has become an increasing problem.

These additional burdens will cause the Foreign Society a new expenditure of at least \$25,000 for the current missionary year. In spite of the burdens in increased financial obligations, the work must not be halted one single step. Doors are wide open, emergencies are upon us, the non-Christian peoples are expectant and the obligations are greater in war times than when the world is at peace.

## The Challenge of the War to Foreign Missions

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counseling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeal to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

\* \* \*

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the west, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder.

China and Japan have held the balance

of power in Eastern Asia, constituting a new and significant relation to the western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

\* \* \*

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what eminent men in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between east and west. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

We, therefore, call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among all nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Counsel,

(Signed) JAMES L. BARTON,  
Chairman.

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Our missionaries are not planning to take any backward step but are laying out programs for immense advance. Expenditures for Red Cross and army relief must be generous to a fault but at the same time there must be absolutely no neglect of the great work of world-wide missions. These are days in which Christian people must have Christ directed poise in their support of the work. Any loyal American with human love in his soul can see the necessity of humanitarian giving incident to the war. It takes a real Christian to have the discrimination necessary to hold up the highest missionary ideals in times like these. We must be true to the letter to our boys at the front. To be less true to our Lord's world-wide program in this hour of stupendous missionary opportunities would be disloyal. Throughout our brotherhood let us be in devout prayer for divine leadership as we face the task of the missionaries at the front.

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## KANSAS CITY HOTEL ARRANGEMENTS

Our conventions are getting to be more and more "self-entertainment" affairs. Hotels are a chief consideration in choosing a convention city. Kansas City is wonderfully blessed with good hotels. Attendants at our Kansas City convention are assured of hotel accommodations suited to their tastes and pocketbooks. The headquarters of the various societies have been distributed among the hotels, as follows:

C. W. B. M. and the General Con-

vention officers will stay at the Muehlbach. This is Kansas City's best hotel. It is just around the corner from convention hall, and has 500 rooms, with usual cafes and dining arrangements. The Foreign Society and the Men and Millions Movement will stop at the Baltimore hotel, also adjacent to the hall. The American Society and the Board of Church Extension officers and friends will domicile at the Coates house, about four minutes away from the convention. The Board of Ministerial Relief and the National Benevolent Association will sleep at the Savoy hotel, also four min-

utes' walk from the hall. The Washington hotel will house the Christian Endeavor forces and the Association for the Promotion of Christian Unity. The Board of Education will have Hotel Kupper for the headquarters of its officers and friends. The Temperance Board will stop at Hotel Sherman, the only hotel in Kansas City without a bar in connection. All of these hotels are within walking distance of the hall. The prices vary according to accommodations furnished, and proximity to the convention. Some of the hotels demand high prices for their rooms. Others are very low in their charges. The committee having the matter of entertainment in charge found that no one or even two of the hotels could care for our convention officers, without difficulty, if at all. Therefore the distribution.

There are scores of hotels other than those listed as "Headquarters," just as favorably located, and fully as comfortable. The committee will have for distribution a leaflet giving a list of the hotels and their charges for rooms. It is suggested that instead of choosing your hotel, unless you are sufficiently well acquainted with Kansas City to be able to judge for yourself, that you simply ask the committee to place you in a hotel suited to your needs, and meeting your ideas as to price. If you desire to be in the same hotel with the officers of some society, indicate such wishes to the committee, and your wishes will be respected so far as available room at that particular hotel will permit. Failing to do so place you, the committee will do the very best for your comfort otherwise. There are hundreds of respectable rooming houses within six blocks of the convention, at charges ranging from 50 cents to \$1.25 per day. The city is well supplied with restaurants, lunch rooms, and is somewhat famed for "cafeterias," where wholesome food is obtainable at moderate cost. Many homes will be opened as usual at our conventions, but most of them will be away from the downtown section. Send your reservations to M. D. Stevenson, Chairman, 408 Sharpe Building.

E. E. ELLIOTT,  
In Charge of the Press.

## AT NORTH SHORE CHURCH, CHICAGO

The North Shore Christian Church, Wilson and Clifton avenues, Chicago, celebrated on Sept. 23 its first annual homecoming. An interesting program was carried through. The pastor, D. Roy Mathews, preached in the morning on the theme, "Forward." A fellowship meeting was held in the afternoon with addresses by visitors, and luncheon was served at 5:30. A Boy Scout exercise followed. In the evening a feature was a lecture on "Life in the Hawaiian Islands," by M. B. Terrill of Dallas, Tex. The pastor spoke on "The Significance of the Day."

The morning services resulted in seven additions to the church, making a total of fifty-five in the sixteen months of the pastorate of D. Roy Mathews at North Shore church.

Perhaps the most significant feature of the day was the fellowship service to which people came from all over Chicago, from Evanston and from Kenilworth. The note of fraternity sounded by the ministers who were able to be present was high and spiritual. There was not one discordant note.

Much of the success of the day is due to a "publicity committee," a group of nine men meeting weekly to take care

## A National Emergency Call

At the meeting of the Board of Trustees of the American Christian Missionary Society on September 11 a committee was authorized, to be known as the War Emergency Committee. This committee is to represent the Disciples of Christ in the prosecution of the work needful to be done by the churches, growing out of the present war situation. It will act in co-operation with other Christian forces wherever practicable, or independently where occasion requires. It is to solicit and to direct the expenditure of funds for such work; to use every available means for arousing our people to the critical needs of the hour and to serve them in meeting those needs.

The committee named consists of Messrs. E. M. Bowman of New York, Keith Vawter of Cedar Rapids, Iowa, Frederick D. Kershner of Cincinnati, A. W. Taylor of Columbia, Mo., Mrs. Anna R. Atwater of Indianapolis, and Frederick W. Burnham, ex-officio. Two of these—Brothers Bowman and Kershner—have been named by President North as members of the General War Commission of the Federal Council of Churches of Christ in America. Mr. Taylor is a member of the Social Service Commission of the Federal Council and Mr. Burnham is a member of its executive committee. Mr. Vawter is a member of an entertainment bureau for the cantonments under direction of the government.

This committee will hold its first meeting at Pittsburgh, Pa., in connection with the Inter-Church Congress to be held there October 1-4.

The board authorized a limited appropriation for the immediate use of this committee in getting its work under way.

Some of the activities of this committee will be:

1. To provide distinctively religious privileges for the soldier boys in the cantonments and training camps by reinforcing and supplementing the work of the adjacent churches, or by providing suitable temporary buildings, where the churches are inadequate, and by sending to them the ablest ministers available.
2. To provide volunteer chaplains in camps where no regular chaplains have been appointed and to equip these chaplains for their work.
3. To plan for the organization of the work in local churches for their own soldiers and sailors in service.
4. To gather and keep a card catalogue of all our men in the army and the navy, and to help churches and families to keep in touch with them.
5. To secure and forward to the boys who might otherwise be neglected the helpful ministries of the churches and Christian people so that none shall suffer neglect.

6. Perhaps to provide one or more ambulances for a hospital corps, in the name of the Disciples of Christ.

This is a most important step in connection with the present national crisis. Our people and our churches must assume a worthy share of the task now confronting the religious forces of the nation. Other religious bodies are working through their Home Mission Boards and in co-operation with the commissions of the Federal Council. The Methodists are raising a quarter of a million dollars to begin with. Our War Emergency Committee ought to be provided with at least one hundred thousand dollars. Our churches and our people are abundantly able to give this amount. A personal canvass should be made immediately in every congregation and the total amount subscribed telegraphed to the office of the American Christian Missionary Society. The committee will outline its plans immediately following the great Inter-Church Congress at Pittsburgh and must have the necessary funds to prosecute its work with vigor. This is urgent business and requires instant action. Let every minister, Sunday school superintendent, treasurer, Aid Society president, and every member of our churches take notice and act at once. Do not wait for somebody else. Secure a list of subscriptions from your neighbors and friends and turn it over to your pastor. Your sons are in the camps where we want to help them now. For literature and further advice address

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of the advertisement of the work. This church has now a building committee divided into sub-committees on location, finance, etc., and it is hoped to build at an early date.

\* \* \*

### SPECIAL NEWS FROM TEXAS CHRISTIAN UNIVERSITY

Wednesday, September 12th, the University Christian Church was organized in Brite College of the Bible at Texas Christian University with sixty charter members. Sunday, the 16th, eighty others united, one of them a young man. The Bible School was organized with 200 enrolled.

This new church for the present will

be housed in the Brite College of the Bible. With the hearty co-operation of all it is hoped that a suitable house of worship shall be erected within a year or two.

W. F. Jennings is the beloved pastor and H. L. Barber the efficient superintendent of the Bible School.

The seven Christian churches of Fort Worth united in a great mass meeting at the First Church at night, where Mr. Jennings delivered an appealing message as a fitting climax to a historical day for Texas Christian University.

S. W. HUTTON,

Southwestern Bible School Supt.  
Fort Worth, Texas.

## Kentucky's Convention at Campbellsville

With a congregation of less than 175 in a town of about 2,000 population, the Campbellsville church made a record for itself in its hospitable reception given the 350 delegates to the state convention of Kentucky Disciples, held in that town Sept. 17-20. W. G. Montgomery leads the church there. Clyde Darsie of Mt. Sterling church presided at the sessions. The convention sermon was given by E. W. Elliott of Glasgow, his theme being "The Permanence of Christ." The superintendents' conference was addressed by the new State Bible school superintendent, Horace Kingsbury.

\* \* \*

At the sessions of the Woman's Missionary Society, Mrs. John Gay of Versailles presided. Reports of the last eleven months, under the leadership of Mrs. Louise L. Campbell of Lexington, show a balance of \$1,340.83 in the treasury of the state society, with a total of \$1,340.83 expended in the state. There are about 175 auxiliary societies in Kentucky, with nearly 6,000 members. These members contributed to the national society for missionary work almost \$40,000. Missouri and Indiana only gave larger amounts. The Junior societies of Kentucky are the leaders of all the states in amount of offerings. The national society was represented on the program by Mrs. Josephine Stearns of Indianapolis. The five-year campaign of the national society aims at the following goals: \$800,000 in the annual offering and 200,000 members in 3,000 societies. W. E. Gordon of Mahoba, India, gave an address on the caste system in India; he stated that there are over 2,300 castes in that country. The officers of the Kentucky Christian Woman's Board of Missions for the next year will be the same as last with addition of Mrs. C. A. Thomas, Lexington, as second vice-president and Mrs. W. C. Stanley, Louisville, assistant state corresponding secretary.

\* \* \*

In the Tuesday night session the report was given that over \$4,000,000 had been raised in special fund by the Men and Millions Movement and the goal of \$6,300,000 would be reached by next summer. Over 6,000 young people have already pledged their lives to Christian service. Gifts of from \$50 to \$250 have already been refused, but pledges to the cause have gone beyond the \$500 amount to \$85,000 and to \$100,000 and up to \$1,000,000. Secretary R. H. Miller emphasized the fact that the business like method of the Men and Millions Movement was attracting the attention of church leaders of all communions and

was enabling the secretaries to get the ears and the help of the men of means.

In the Kentucky Christian Missionary session, President Robt. N. Simpson was in charge. Mr. Simpson is giving up a successful pastorate at Harrodsburg to take a pastorate in a needed field at Birmingham, Ala.

Kentucky this year, under the leadership of the secretary, H. W. Elliott, and the fifty-seven workers who gave the whole or a part of their time in state mission work, added to the mission churches 2,118 members. This society expended \$17,000 in mission work in the state during the year. Two special evangelists are located in the state, John H. Stambaugh in the extreme eastern and E. L. Miley in the western sections of the state.

\* \* \*

The convention endorsed the request to have the next state legislature pass the bill for the submission of state-wide prohibition to the voters of Kentucky.

Richmond, Ky., was selected as the place of the next meeting, with Jos. H. Hagin, Covington, the next president. The veteran secretary was re-elected to lead the state in its mission work.

R. H. Miller spoke on the Ministerial Pension System and again on the Men and Millions Movement. G. W. Muckley stated the claims of the Church Extension Society.

On the last day of the convention, the Kentucky Christian Bible School Association held its sessions. D. M. Walker, Shelbyville, gave the sermon on "The Glory of Christ." The president, Clyde Darsie, in his message magnified the teaching function of the church. The new state superintendent, Horace Kingsbury, stated that he would not discount the old methods which have accomplished so much good in leading boys into the ministry, but he would nevertheless stress an educational policy.

\* \* \*

J. S. Hilton, the secretary of the Orphans' Home, assisted by five little children, brought from the home, laid upon the hearts the duty of caring for the needy ones of the state of Kentucky. The necessity of training the persons who teach was included in the message on the New Standard Teacher Training Course given by A. F. Stahl, Maysville.

The joint banquet given by the Bible School Association and Transylvania College afforded another season of good fellowship. The convention closed with the evening session which had on its program such men as Prof. Geo. W. Brown and President R. H. Crossfield of the College of the Bible, and E. L. Powell of Louisville. The report of the

College of the Bible and of Transylvania College at Lexington showed that the past year was a successful one and the present outlook for a large attendance was good.

\* \* \*

In his address on "Liberty and Education," E. L. Powell spoke in defense of the professors of the College of the Bible, whose Biblical teachings have been questioned by the Christian Standard. He stated that these men as all others had the liberty to teach as they saw the teaching of the Scripture, provided the liberty taken by the men was limited only by complete faith in Christ. He challenged the "Standard" to question the faith any of these men had in Christ. Unless we as a people were to be governed by a creed or an ecclesiastical body, there was no other position we as a people could take. At the close J. B. Briney of Peewee Valley asked the privilege of speaking and in a good spirit asked Dr. Powell to meet him on this question in open forum. The First Christian Church building in Louisville was suggested. The challenge was accepted. Upon Mr. Briney's request, Geo. P. Rutledge of Cincinnati made a few remarks, stating his idea of the fallacy of the position taken in the address. In a five-minute restatement of his position, E. L. Powell closed the evening's session which then had lasted three hours.

The convention singing was of a high order, it being under the direction of A. L. Boatright of Paris.

Resolutions of regret because of the necessity of Walter E. Frazee having to give up his work in Kentucky, and recommendations and appreciations of his good work in the past, were made a matter of record in the convention.

\* \* \*

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# THE CHRISTIAN CENTURY

Vol. XXXIV

October 4, 1917

Number 40

## Christian Duties for War Times

A Message from the Federal Council  
of the Churches of Christ

CHICAGO



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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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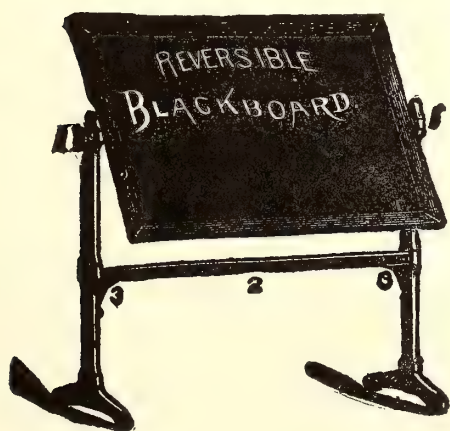
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So, in the Old People's Home of Jacksonville, Ill., the Havens Home for Aged, East Aurora, N. Y., the Juliette Fowler Home in Dallas, Texas, the Northwestern Home, Walla Walla, Wash., and the California Christian Home, Long Beach, Calif., the Disciples of Christ are carrying out most literally the Saviour's injunction, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

Thus we are obeying the commandment of the New Testament and fulfilling the promise of the Old to over a hundred aged saints, and so great is the need that in the single month of September, 1916, twenty-one applications were denied by the Jacksonville home.

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## MEN AND MILLIONS MOVEMENT

222 West Fourth Street, Cincinnati, Ohio



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## The Word of God

THE PEOPLE NEED GUIDANCE IN BIBLE STUDY.

There is a new interest in Bible reading. Every press in this country which prints Bibles is running day and night and still there is a great shortage in the supply of Bibles and New Testaments. Many will be reading the Bible for the first time. It will be of no avail unless with these copies of the Bible there goes the new appreciation of the Bible and not the old legalism which obscured its meaning.

The relation of the Bible to the "Word of God" is of the deepest importance. That the Bible nowhere describes itself by this or any other term must be clear to every man who knows the history of the Book. The divine library was not complete for several hundred years after the apostolic age, and until the canon was agreed upon. Martin Luther, as well as other Protestants, questioned the spiritual value of certain books. In these doubts they have been overruled.

There have been many Bibles, or collections. The Samaritans received only the Pentateuch as the Bible. The Jews of Jesus' day had three Bibles of varying degrees of authority; these are united in our present Old Testament. Since then Jews have added other books as possessing almost equal authority with the more ancient scriptures; these are not received by Christians.

No one except a Protestant has ever treated the Bible as a "level" book. Paul insisted that certain things he said were said entirely on his own responsibility. He sends for a coat which has been left behind; one would hardly think of putting the verse containing this request by the side of the Golden Rule as being equal in authority. It is such wooden theories of the great library of religion which have brought it into dispute.

A level Bible and a static view of religion gave Ingersoll his chance. In our day historical study of the Bible, with its new conception of inspiration and its principle of a Divine unfolding of religion through evolution, has answered the objections of those who are skeptically minded.

★ ★

Our new thought of God makes simpler our conception of revelation. The sovereign God of John Calvin was far distant from us. The task of getting His will interpreted to us was stupendous. The idea of an immanent God, working in and through human life, brings God so close to us that the problem of revelation is hardly a problem at all.

Not all of the Word of God is in the Bible. Paul found true and great things in heathen poets and philosophers, and these he incorporated in his Christian message. They did not become the word of God by his

putting them into his sermons. They were the word of God already, for God had not left himself without a witness among any people.

God's word has been found in nature. God called his world good. Every scientific "law" is the word of God. Every great principle at work in the universe is truly a revelation of His purpose.

God's word has been revealed in history. It was Amos who first saw this fact clearly. He declared that God cared about the iniquities of the surrounding nations. The barbarisms of warfare were held up for castigation. It is the point of view of the entire Old Testament that God is at work among all the nations of the world to bring His will to pass.

Thus literature and science and history are all alike full of the self-revelations of an immanent God who is not far from any one of us.

★ ★

But, asks some one, is not the Bible in some unique way the revelation of the Divine Will? To this, every informed religious person would give ready assent. This need not rest on old time views of a mechanical inspiration. It rests upon the surer basis of the religious experience of the race.

If the Bible is not the special revelation of God, where shall we turn to find the literature which shall take its place? The world is full of true and good books, but the heart of the race has turned back again and again to the great library which we call the Bible. The makers of the canon registered the judgment of their age and have received the confirmation of centuries of religious history. What they did has been done again and again by spirit-filled men and women. We know of no surer guarantee that we may look upon the Bible as containing the Word of God.

This "Word" comes to us through the personalities of human writers. If the Bible had been dictated, all the books would have a uniform style, and the four gospels would have a single phraseology in quoting the words of Jesus. Fortunately, we have a better book for our purpose than a dictated book. We have the writings of many men of varied experiences, who can help us to meet the special problems of our lives.

There are many things we may say of our Bible. It includes some of the greatest lyric poetry in the world. Job is the most heart-searching of dramas. Isaiah deserves a place by the side of Demosthenes. But these appreciations are after all only literary appreciations. The big thing to say is that no other book in all the world gives us such a knowledge of God. We search in vain in the sacred writings of other peoples, in the philosophical speculations, for such a satisfying and uplifting conception of the Divine Father as is set forth in our Holy Scriptures.



# EDITORIAL

## THE WAR AND WORLD MORALS

THE pacifist who still thinks that his abstract "peace" is of more value than civilization itself is now a sorry figure. Horrible as Europe now is, more horrible would be the moral degradation and spiritual deadness of a world which would fall to the level of the present Prussian government. Prophets long ago did not fear to denounce the sins of nations. The preacher who is afraid to do so now is not spiritually akin to Amos or Isaiah or Jesus Christ.

Fresh revelations are made daily of the lying duplicity of the German diplomats in every section of the world. There is no reason, for instance, why Paraguay, a thousand miles from an ocean port, should consider war with Germany. Nothing but moral indignation would lead a little country like her to involve herself in the disputes of the big nations of the world.

The peace that Germany now seeks is really a peace of conquest. Not only would there still be some measure of German influence in Belgium; the Germans have expressed themselves as unwilling to reimburse the Belgian people for the property destroyed. The big prize Germany wants is the hegemony over Poland, thus indirectly taking a big slice out of Russia. If Germany had her will with Russia, perhaps she would give up for the time her designs on Belgium, but this would justify the war party in Germany and leave the world in greater danger than before.

Civilization is something which has found but little expression in law. International right and justice must depend upon sentiment and conscience. Germany has struck at the heart of civilization and if her assassination is allowed to consummate itself, we shall live again in the dark ages.

We need not hate individual Germans to realize that moral and spiritual issues of the greatest significance hang in the balance. We shall soon be living in a world much safer and better or in a world where freedom and truth are dead.

## THE BEST SELLER

THERE is something like a "famine of the word of God" in our land. Every publisher who owns plates from which Bibles can be printed has them on the press running with two shifts of men. There is a demand this fall for several hundreds of thousands of copies more than can be supplied. The best seller pales into insignificance in view of these facts.

Of course the book is being circulated by many organizations. The Y. M. C. A. has testaments in all its camps and a pledge to lead the Christian life which goes with it. The International Sunday school Association was circulating testaments among the European soldiers before our country entered the war.

In spite of these facts, there is reason to believe that the Bible is coming into greater demand on the part of the individuals who compose our population. People read the Bible on the street cars in great cities and business men now pull testaments from their pockets who never carried one before.

This wide circulation of the Christian scriptures should be a challenge to the church. Christian leaders

will not be alert if they fail to take advantage of this time to push the interests of religious education.

There is not only the paramount duty of promoting the Sunday school as a place for Bible study, but there is also the need of organizing special groups for study. Some business men would like to consider the advanced problems of Bible study and could meet in the evening for such a purpose. Some women who have small children might have an afternoon meeting on a week day for such study.

The wider circulation of the Bible will not be an unmixed blessing if along with it go obscurantist methods of interpreting the book; for these are the mother of modern infidelity.

## THE FORMULATION OF A WAR MESSAGE

THE secretaries of the Y. M. C. A. "huts" are polite men, so they have not told very many people what they think of some of the preaching which is being done by the ministers in these places. There is a feeling, however, that many of the preachers have missed the point entirely.

There has been a wave of "Christian soldier" sermons in which the preacher has clearly shown his lack of ordinary military knowledge and the message came to naught. One preacher told the "jackies" in a naval station that they should always carry testaments in their hip pockets. Only their laughter revealed to him the fact that they do not have hip pockets!

Just now there is a wave of sex preaching. The secretaries are very much exercised over the unwisdom of the course many preachers are pursuing. They believe that the sermons, though delivered with the best of intent, are full of suggestions of evil. They believe this kind of teaching should be done in classes and by doctors who command the respect of the men as experts in hygiene.

There is also the rescue mission kind of a preacher who delivers a message adapted to Halsted street needs before these companies of men who represent the best homes in the land. They draw the net with all the emotional accompaniments of that kind of process, although the war department frowns on that kind of evangelistic method.

If all this unwisdom is being shown in the camps, it is clear that many churches are not getting the message they need for this hour. The preacher who will influence men at this wonderful time must have paid the price to think things through. If he has no "war books" in his library, if he has taken no pains to inform himself on the meaning of recent events, he cannot be of help.

This is an hour when men might be turned to God by the million. If the hour passes, we may go on into a spiritual deadness which shall last through this generation. The hour calls for a message.

## LET THE SOLDIERS READ

ONE of the significant war charities is a movement to provide the United States soldiers with suitable reading matter. The Y. M. C. A. has made a beginning with its periodicals and limited supply of



books but cheerfully confesses that it cannot care for this matter in an adequate way.

The War department of the United States has asked the American Library Association to equip and man the stations which will be needed to give the soldiers plenty of good books. They are now receiving the cast-off books from the homes, which have only a recreational value. They need vocational books which will give them the knowledge they will require to be successful after they leave the service.

The cities are coming up with fine contributions. New York has subscribed \$250,000, Philadelphia \$76,000, Minneapolis and St. Paul \$40,000 and Detroit \$35,000. Chicago proposes to raise \$100,000.

The best standard books will be bought with this money and a library branch will be established near each camp or cantonment which will have 20,000 to 30,000 volumes for the use of the men.

The ethical and spiritual value of this movement may readily be seen in the fact that there will now be some alternative to loafing around or going to some near-by city for a dangerous excursion. This being true, the church people of the land should lend every encouragement to the effort.

### "THE SOUL OF A BISHOP"

THE avidity with which the writings of H. G. Wells are being purchased since he began writing about religion testifies to the perennial interest which people have in religious matters. A conversation on the street car about religion and God will soon make people forget baseball to listen. H. G. Wells writing on science or socialism was known to some of us, but H. G. Wells writing on religion suddenly becomes known to everybody.

"The Soul of a Bishop" is the latest novel by the noted English writer. It develops the point of view of "God, the Invisible King" in fiction instead of sermon form. There is some weird psychology in the story of a bishop who gets insomnia on account of a divided mind, as the bishop sometimes talks liberal and sometimes conservative doctrine. A drug given him by a strange doctor makes him go off in a trance at two different times. The first time he finds God but afterwards lacks the courage to leave the church and live for Him. The second vision shows him God receding from him, and in response to this vision he preaches a shocking sermon to children at a confirmation service and then quits the church.

For awhile he considers founding a broad church of the universal religion supported by a rich woman's money, but he finds that plan impossible. His third vision of God comes without any aid from a drug and confirms him in the idea that the church is not needed.

As the bishop proceeds in his apostacy, he learns to talk the Wells lingo about two Gods, who correspond much to the old Gnostic formula of a good and an evil God. The reasons why the race long ago rejected this attitude toward the Divine Being do not occur to the bishop or to Mr. Wells.

The attitude of Mr. Wells toward the church reflects, of course, the prejudices of the group in which he has lived but is all out of joint with a religion which is so social in essence that even God is a kind of social posit. To deny a social religion the right of assemblage and free speech is to carry us backward thousands of

years instead of forward. It is hard to see why it is profitable for hardware men and plumbers and university professors to have fellowship and yet for the friends of God to hold aloof in lonely contemplation of the Divine.

It is a wonderful thing for a man like Mr. Wells to be interested in religion. We think he is coming along famously, for this time he says a good word for Jesus Christ that has the ring of genuineness in it. He is altogether too much afraid lest somebody consider him a convert.

### IMAGINATION AND SERVICE

"PUT overalls on your imagination," advises Herbert Kaufmann, a feature writer for newspapers.

There are few groups of people that can dream more gorgeous dreams than a church. The church, through its worship and its appeal for faith, makes a continual demand upon the spiritual imagination. We can see the great church building long before it is built, and the conversion of the whole world in our generation is not too big a theme for some missionary enthusiasts. What some of these people need is the advice which we have just quoted.

Inventors are men with strong imaginations. Nearly every town has a ne'er-do-well whose only dignity is that he is known as an inventor. He does not support his family and he has never been able to market his ideas or even to perfect them. He has imagination, but he has never coupled it with service.

It is not enough for a preacher to declare what he can do or is going to do. Before long, the congregation demands that these promises be liquidated in worthy achievements. The church that promises the community a new building, but does not go on with it, has lowered its standing. The Christian who subscribes heavily and does not pay, or volunteers for work he never performs, is a sorry figure.

Imagination has been called by some the noblest faculty of man. When it is not coupled with service of some sort, it is a poor will-o'-the-wisp.

Service, when it is not coupled with imagination, becomes as brutish as the work of slaves or pack horses. It is imagination and intelligence which give work its nobility and help it to reach some worthy goal.

### A GOOD INVESTMENT

UNDER present economic conditions it is still further from possibility for many of our ministers to attend the national convention. They will hear about the good things of this fellowship and sigh for them. They will gather what crumbs they can from our religious press. The real thing they could only secure by a week spent in contact with their brethren.

It is now being written into some church contracts that the church provide the minister each year with a trip to the national convention. The average Disciple church would likely find that this would not cost over thirty-five dollars, year in and year out. The amount is rather small for most churches. What the money will buy in increased efficiency ought to convince most churches that they can afford some extra generosity that the preacher may have this helpful experience.

The Disciples are a great people and a growing people. More than one young minister has come to



the opinion in his parish duties that the movement is hopelessly reactionary. He will be disillusionized by a single trip to one of our great conventions.

Many ministers need the stimulation of contact with successful men. There is emulation in religious work as well as everywhere else. The stories of big successes will send most men home determined to do more work and better work.

Methods are changing in church work all the time. It is impossible to chronicle more than a few of these changes in the religious press. A stroll around the streets of a convention town brings quite as many ideas as the program, though of a different sort.

But the convention itself is the thing. We all love a crowd, for in our instincts we are gregarious. Perhaps at home we have a faithful hundred who go to church. To sit with thousands and sing and celebrate together the Lord's Supper is an experience that will remain with us a long time.

The salary of a minister who does not make good is wasted. It might be that the extra thirty-five dollars of convention money would save all the salary money you spend. Try it, Mr. Deacon.

### MAKE THE MOST OF YOUR LIFE

THE supreme end of any human life is to make the most of itself. Any notion of sacrifice just for the sake of sacrifice is foreign to the gospel. All things good belong to the Christian. Simon Stylites on a pillar will never become the symbol of the true Christian life.

Our Lord has bequeathed to us his joy. The simple human pleasures of the world are no more wrong than is breathing or eating. Play and amusement have their place in every well-ordered life.

The Christian ideal calls for no crucifixion of our bodies, but for their development into the most efficient of organisms. When Paul contrasted flesh and spirit, he rebuked carnality, but taught at the same time the care of the body. Soul and body are not enemies, but partners in the work of life.

Neither is it demanded of any man that he repudiate his intellect in the name of faith. The faith which would crush reason is a false faith. We have the right to believe many things which we cannot prove. Everybody does this in other matters and we may in religion.

We have no right to believe anything which contradicts the witness of experience, or the legitimate results of careful reasoning.

The monastic ideal asks for a Christian life in which all is subordinated to a set of religious exercises. Jesus Christ was no monk, and Paul was a man of the world. The Christian for this day will find a harmonious adjustment for every fact of existence, in order that the spiritual ends of life may be fulfilled with the greater effectiveness.

Fresh thinking and a fresh vocabulary go together. They tell us we did not learn to think much until we learned to talk. When we learn to think more, we will learn to talk differently.

### MODESTY IN MODERNISM

ROGER Bacon wrote in Latin and one phrase recurs with astonishing frequency, "*Nos Modernes.*" He was accustomed to set the beliefs of "us moderns" against older points of views with a certain pride and aloofness. By his lack of modesty he must have weakened the case of the scientific method he advocated.

The modern man may be a pedant in his love for certain phrases. The Unpopular Review tells of the man who is always declaring of every effort, that it is "the most vital, the most far-reaching, the most comprehensive, and altogether the most momentous ever initiated in this community." It will not do to discover more than a score of such movements in a single year!

The abuse of words called forth the indignant protest from a member of a ministerial body not long since. He was himself an educated man but he arose and said, "I move that we assess a fine of five dollars on any man who speaks the word 'psychology' in this organization for one month; and that in case he utters the words 'physiological psychology', the fine be increased to twenty-five dollars." The motion did not pass, but the sentiment was not forgotten.

This kind of man is sure to tell us that he "speaks advisedly." One journal calls this kind of man "Chautauquative" but this probably places a libel upon a perfectly useful institution.

## America the Beautiful

By Katherine Lee Bates

O BEAUTIFUL for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
America! America!  
God shed his grace on thee,  
And crown thy good with brotherhood,  
From sea to shining sea!

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
America! America!  
God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

O beautiful for heroes proved  
In liberating strife,  
Who more than self their country loved,  
And mercy more than life!  
America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And every gain divine!

O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam  
Undimmed by human tears!  
America! America!  
God shed his grace on thee  
And crown thy good with brotherhood,  
From sea to shining sea!



# Christian Duties in Conserving the Social, Moral and Spiritual Forces of the Nation

By a Special Committee of the Federal Council of the Churches of Christ

IN this time of crisis our country is called to conserve all its resources and energies in order that it may devote them to the highest interests of all humanity. The nation has come to recognize that there are many forms of national service. The daily round and common task are exalted to a new value because of their meaning for the whole of a suffering humanity. Under the stimulus of a patriotism that is more than national, multitudes of people are finding in the ordinary processes of life those spiritual values which it has long been the peculiar province and duty of the Christian church to unfold.

In such an atmosphere the churches will find themselves able with increasing power to make clear the meaning of the great truth that neither the nation nor humanity can live by bread alone, that only as they seek for the kingdom of God and its righteousness will "all these things" be added to them. It is with a renewed sense of the religious meaning of all the activities and relationships of life, with a deepened conviction that the entire life of humanity in its every aspect must be organized around the principles of Jesus, that the Federal Council now calls the churches to consider their practical duties in this emergency.

## THE LIQUOR TRAFFIC

Foremost among the forces which are wasting the moral, economic, and social resources of the nation stands the liquor traffic. It is wastefully absorbing food supplies and toil and life at a time when these are sorely needed to preserve the nation. Trained economists declare that last year the manufacture of liquor consumed 7,000,000,000 pounds of foodstuffs for the production of malt and distilled liquors—enough food to supply the energy requirements of 7,000,000 men for a year. It is inconceivable that the liquor traffic should be permitted to starve some men that it may make others drunk. The Brewer's Year Book boldly declares that it requires the toil of 75,000 farmers for six months to furnish these foodstuffs. If the labor of these men could be used for food instead of liquor it would measurably relieve the situation produced by the present scarcity of food. There are employed

in the manufacture of liquor 62,920 wage-earners. These men are needed in legitimate industry, and they should be transferred to such occupation as will make their labor a blessing to the people instead of a curse.

According to the statistics of the Medico-Actuarial Mortality Investigation, brewery workers lose an average of six years of life, and bartenders an average of seven years of life, on account of their occupations. The toll of life demanded by the liquor traffic of its own workers is too great for the nation to continue to pay it at a time when every bit of vitality is needed. Moreover, the liquor traffic increases every form of social waste, poverty, crime, disease, the social evil. Its elimination therefore is a first measure of social safety in the hour of peril. We further urge our churches to stand ready, upon war prohibition, to develop a community program to replace constructively the social activities of the saloon.

## THE SOCIAL EVIL

One of the most destructive social effects of war is to be seen in the rapid spread of that deadly race poison which is the consequence of the sins of the flesh. The reports from all belligerent countries show an appalling increase in venereal diseases. This is due in part to the concentration of men in camps, and in part also to the stimulating effect of the war spirit upon the sex instinct. There is no more urgent duty thrust upon religious leadership by this war, for the future interests of humanity, than to protect the unborn from the consequences of those sins which are indeed "visited upon the children."

We heartily commend the action of the President in appointing an authority in practical measures of social hygiene to work in training camps. We are equally glad to note the joint plans of the Federal Council and of the International Young Men's Christian Association to care for the moral welfare of the army and navy. It will be the privilege of those churches in the neighborhood of training camps and naval stations to cooperate with these plans. They can aid in providing a beneficial social and recreational life for the men. It is the special responsibility of such churches to insist that their communi-

ties sternly repress the vice and liquor interests and, as far as possible, remove all temptation from the path of the nation's defenders.

It will also be possible for each local church to see that enlisted men from its community are constantly kept in touch with home interests by friendly letters and remembrances. The stimulus of friendship and old associations will prove a source of moral strength. It will also be necessary for the churches to exercise special vigilance to safeguard the sex life of their own community, to prevent the lowering of standards that is one of the natural results of a time of excitement and strain. If any warning is needed in this direction, we need only point to the increase of illegitimacy in some of the belligerent countries.

## CONSERVING SOCIAL ENERGIES

One of the penalties of war is the depletion of social resources. The energies that have gone into the promotion of social progress are necessarily largely absorbed in the prosecution of the immediate national aim. The belligerent countries of Europe are all suffering from the arrest of their social programs. Before this country entered the conflict many of our social agencies found their funds falling off and were compelled to diminish their staff and defer or abandon their plans. Now war will multiply the nation's social needs. It will increase hunger, disease, delinquency, and add to the burdens of existing agencies for community welfare.

In this situation members of our churches must consider their duty to increase rather than diminish their gifts and their services to all social agencies. Our allies in Europe have pointed the path of duty for us by their large gifts to Belgium, notwithstanding their heavy war budgets. It is a time to strengthen our normal community activities.

## CHILD WELFARE

There is particular need for increased emphasis upon child welfare. War makes a heavy attack upon child life. Unless this is repulsed the nation pays a double bill. It adds to the loss of much of its manhood the weakening of the next generation. In England the work of popular education has been shot almost to pieces.



In regulated Germany, as one result of the war spirit and its demand upon the energies of the community, juvenile delinquency shows a marked increase. In a time of general prosperity, as we enter the war, the New York Department of Health records the largest number of seriously undernourished school children ever listed. In such a situation it is absolute folly to decrease the energies that have been given to the conservation of child life.

To meet the depletion of war the vitality of the coming generation needs to be increased. We therefore urge the churches to call the attention of the community to this need, and to increase their cooperation with all child welfare agencies.

#### NATIONAL VITALITY

The heavy proportion of young men of the age for military service who have been rejected because they are physically unfit is evidence of widespread community conditions which make for the lowering of vitality and the production of defective lives. It is a demonstration of the need of discovering and removing these conditions. This need is increased by the tremendous expenditures of human life during the war.

In many instances the churches have already addressed themselves to this task as a religious duty. Such activities will now need to be redoubled. Now that the entire world is forced to consider the best measures for the conservation of human life, it is particularly fortunate that the Federal Council has a movement under way to lead the churches into the most effective cooperation with all other agencies for the conserving and strengthening of national vitality.

#### COMMUNITY LEADERSHIP

In these and other matters there is large opportunity for community leadership on the part of the religious forces. They must themselves, however, first learn to act together effectively. Existing church federations can in this emergency find new power through increased practical activities. In many places federated activities may for the first time be organized. The common need and purpose of the hour is fusing the community mind and spirit into a real unity. Capital and labor, different racial and social groups, are finding common tasks and with them a new understanding and appreciation of each other.

This fact makes it possible for the churches to find new approach to immigrants and to make the community need of their patriotic service an enforcement of community consideration. To lead them into the cooperative service of the hour is to give

them a practical instruction in citizenship and the community a demonstration of their worth. Those who work together in a time of need will feel themselves, and will be felt to be, full members of a common family. As the growing community solidarity of the hour crisis breaks down class barriers it is the opportunity of the Christian religion to emphasize its ideal of the permanent abolition of those artificial distinctions and differences which now split society into alien and antagonistic groups.

#### ECONOMIC DUTIES

The world is short of food. The President has fittingly called the at-

duction of food staples, involving the use of all available land, capital, and labor. In suburban and rural communities the churches may well call together the people to consider this matter.

The Commission on the Church and Country Life proposes to bring to the attention of the pastor of every rural church in the United States the necessity for the fullest cooperation with county agencies, farm bureaus, extension departments of the state agricultural colleges, and other agencies of the Federal and State Councils of National Defense, for kindness and consideration in the breaking in of new and untrained

## The Ship of State

By Henry W. Longfellow

THOU, too, sail on, O Ship of State!  
Sail on, O Union, strong and great!  
Humanity with all its fears,  
With all the hopes of future years,  
Is hanging breathless on thy fate!  
We know what Master laid thy keel,  
What Workmen wrought thy ribs of steel,  
Who made each mast and sail and rope,  
What anvils rang, what hammers beat,  
In what a forge, in what a heat,  
Were shaped the anchors of thy hope!  
Fear not each sudden sound and shock,  
'Tis of the wave, and not the rock;  
'Tis but the flapping of the sail  
And not a rent made by the gale!  
In spite of rock and tempest's roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea!  
Our hearts, our hopes, are all with thee,  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee—are all with thee!

tention of the nation to its duty to increase the food supply. In many lands there are hungry mouths dependent upon our labor. The safety of the nation and the outcome of the war may depend upon our success or failure here.

The task is threefold: The conservation of our present economic resources, the increase of production, the securing of just distribution.

#### INCREASED PRODUCTION

There is a religious service to be rendered by securing cooperative community plans for increased pro-

emergency laborers and for meeting their religious and social needs, for keeping the tone of public opinion in rural communities keyed to national and world-wide duties.

#### ECONOMY AND SIMPLICITY

It becomes a religious duty at this hour to emphasize the criminality of waste. The elimination of extravagance and luxury is a permanent principle of Christian economy, but it must be remembered that there is an economic danger in curtailing reasonable consumption. Parasitic trades ought to be discontinued, but productive



business must be maintained at its full capacity or there will be unemployment and poverty. The simple life which makes for the highest efficiency is the normal life for the followers of Jesus. Those who have thus been living for humanity in all good conscience must continue so to live. War has not changed their objective.

Many who have never recognized the obligation for simple and efficient living will see it under the pressure of war needs. This opens an opportunity to religious leadership to make the high claim of brotherhood continuously effective in their lives in permanent standards of simplicity.

#### CONSERVING LABOR POWER

Equally imperative with the duty of conserving the economic resources of the nation, if not paramount to it, is the necessity of preventing its labor power from being depleted by improper conditions. After a long struggle, in which the churches have taken part, certain industrial standards have been set up as the demand of Christianity. Under the pressure of war production, these standards are already being broken down. Before this country entered the struggle the feverish haste to furnish war supplies for profit had already developed the seven-day week, the long hour day, night work for women, exposure to accident and industrial poisoning, with a tremendous increase in the cost of living which lowered the standards of life for multitudes of wage-earners.

Now comes a force more powerful than private profit to work the same wreckage of the social results of Christianity. The nation's need calls for haste. In response to that call state legislatures are considering bills to suspend the safeguards that have been placed around the life, the health, and the morals of wage-earners.

#### ENGLAND'S EXPERIENCE

The folly and futility of thus attempting to hasten or increase production has been shown by the experience of England and France. In England, in the early days of the war, the patriotic spirit set aside labor laws in order to expedite the production of munitions of war. At the end of the first year the results were unsatisfactory. A committee was appointed under the Ministry of Munitions "to consider and advise on questions of industrial fatigue, hours of labor, and other matters affecting the physical health and efficiency of workers in munitions factories and workshops." The chief concern was the supreme need of increased output.

As a result of its investigation the committee went on record against Sunday work, the long-hour day, and

night work for women. It showed that the total daily output may be actually decreased by the introduction of overtime. It secured an increase of production by putting in the weekly rest period and by reducing the hours of labor to fifty-six per week.

#### A PRACTICAL TASK

In the face of this evidence the churches have a patriotic duty to insist upon the maintenance of the industrial standards long since adopted by the Federal Council. Even though labor in its patriotism is willing to let down the safeguards it has struggled so hard to obtain, labor cannot be permitted mistakenly to consent to its own destruction and the weakening of the nation. Standards are broken down much easier than they are secured. At the end of the war the forces of greed will be waiting to take advantage of the situation while the forces of righteousness will have spent much of their energy. It becomes the urgent duty of local church groups to watch industrial conditions.

All attempts to establish a seven-day week, to lengthen the work day, or to lower wages, the failure to raise wages to keep pace with prices, the employment of women or of children and young people under sixteen in extra-hazardous industries, the failure to establish safety and protective devices in new war industries, the throwing of people out of work by unnecessary shutting down of plants, should be reported to the local City or State Federation of Churches or to the denominational Social Service Commission, to any State Safety, Sanitary, Industrial, or Health Board, and to the National Council of Defense, Washington, D. C.

#### JUST DISTRIBUTION

The duty of just distribution is equal with that of increased production. There is no higher patriotic service than to defend the nation against the inroads of social and industrial injustice upon its unity. In war times the cry of God's poor for protection sounds through the land. War prices mean undernourished wage-earners and lowered standards of living for those of small income. The church which is charged with teaching the social justice embodied in the message of the prophets and of Jesus must demand that all speculation in the necessities of life be absolutely eliminated and that all attempts to secure unjust profits be effectively checked.

The men who would make gain out of the hunger of the people must be driven from the temple of the common life as Jesus drove out the money changers.

#### MEASURES AND PRINCIPLES

The evident determination of the government to regulate the price of fuel and food is a practical method of social justice which we heartily commend. The President has recently had conferred upon him the power to control the operation of the railroads in case of military necessity. We would respectfully suggest that this power be used, not only for the transport of troops, but also to strengthen the nation's workers with the abundance of our harvests, so much of which has in other days been wasted for lack of efficient and just transportation facilities and distributive management. We call our people of means to remember that those who hoard the necessities of life are helping to raise the prices which the less fortunate must pay.

The churches, which stand for "equal rights and the complete justice for all men in all stations of life," can do no other in time of national emergency than to insist that all the people shall be equally well nourished, and if any suffer it shall first be the idler. It is also an opportune time to proclaim the principle that profit shall be nothing more than a reward for service rendered. As expressions of this principle we appreciate the evident determination of the government to curtail profits and also the voluntary action of business leaders in reducing profits on materials and products needed by the government. The patriotism which thus expresses itself may well consider whether it cannot also function in dealing with the purchasing public by the same standard.

On the other hand, the men who would use a world crisis for personal profit are branding themselves as traitors to the nation and to humanity. Here is another opportunity for the churches to secure a lasting gain in the social expression of Christianity. They are now able to urge that the principle that pecuniary reward shall only equal service rendered, which is so clearly recognized in the time of emergency, should be permanently enthroned.

#### WAR FINANCE

The principle of equal rights and justice must also be applied to war finance. It is necessary that its burden be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability. Says a prominent Wall Street firm: "We accept the general principle that wealth as well as persons should be conscripted and that those who risk their lives to fight our battle should not return home to pay for years to come the cost of conducting the war."

If the nation picks the strength of



its youth for the firing-line, justice demands that it select its financial strength and economic ability to bear the money cost of the war. The principle of universal service will mean that no specially privileged class shall be created.

It will mean, as England has shown us, that the war shall be paid for largely out of excess profits and incomes, in order that an unfair proportion of its burdens shall not be piled upon the backs of the people of small income nor shifted to the shoulders of the next generation. If large profits develop out of the nation's war needs, the destruction of the productive process will inevitably follow, for labor will rightly decline, as it did in England, to permit its patriotic service to be thus exploited.

We believe it to be just, whenever necessary, that income and profits should be taxed to the furthest possible point without checking production. We also believe it to be just and necessary to exempt that surplus-income which is now dedicated to the maintenance of religious and social agencies, in order that the higher activities of civilization may not be impoverished.

#### THE DEVELOPMENT OF CO-OPERATION

Such measures constitute the beginning of a discipline in economic co-operation. The Federal Council has already declared that "the church must clearly teach the principle of the fullest co-operative control and ownership of industry and of the natural resources upon which industry depends in order that men may be spurred to develop the methods that shall adequately express this principle." The present emergency is developing some of those methods. The existing international control of finance and economic resources is the biggest piece of co-operative management the world has yet seen. This gain in co-operative capacity should be conserved and extended after the war. It should cross the barriers between the classes and the races. None should be excluded from its duties or its benefits.

The world has taken a big step toward the day when the resources of the earth shall be recognized as the common possession of all the children of men to be jointly administered for the greatest good of all. When that can be done, the tap-root of strife will be cut, and the world-wide brotherhood of man can proceed to build the house of the spirit in which all people may dwell together with the Father of them all.

#### HIGH AIMS

This nation has entered the world war declaring itself bound to prosecute high aims. Yet it is the tendency of war to lower the spiritual resources

of a nation. It lessens good-will which is the heart of Christianity. It limits democracy, which the Federal Council has declared to be the expression of Christianity.

It therefore creates a compelling duty for followers of Jesus to promote good-will and to increase the spirit and practise of democracy. They must be doers of the word and not hearers only. In the practical duties of the hour herein suggested, and in the spiritual attitudes demanded, lies the opportunity for large development of the soul.

#### LOVE YOUR ENEMIES

It is for the teachers of Christianity to discover what it means in war time to "love your enemies." In many communities the churches have been learning this lesson as they have been fighting against organized evil. They are now to extend this experience to the international field. It is a time to pray to be delivered from "envy, malice, and all uncharitableness." It is a time to guard the spirit against unworthy and unjust suspicions, which are the beginning of hatred toward enemies abroad or aliens at home. Those who are willing to yield their bodies for the defense of universal right are thereby ennobled, but those who harbor the spirit of vengeance thereby imperil their souls.

To continue an economic war after the war, as has been proposed, would be a violation of the fundamental teachings of Jesus. It is the bounden duty of the churches to promote the spirit of reconciliation as the impetus to a co-operative world life from which our enemies shall not be excluded.

#### INDUSTRIAL DEMOCRACY

The Federal Council has declared that the "Christian ideal of the state cannot be realized until the principles of democracy are applied to industry. Therefore must the churches support all measures that really make for industrial democracy." Under the pressure of the common duty some of these measures are now being extended. In some instances, however, the right of collective bargaining, which the churches have declared to be the first expression of democracy in industry, is being aggressively and brutally denied.

Those who take this attitude must be reminded that if we are to advance democracy throughout the earth we must first live it here. Only a free people can help to set others free.

This war will neither defend nor extend democracy unless it destroys the spirit of militarism, unless it exterminates the system of competitive armaments and releases the nations from the necessity of living in a hostile

world. This is declared to be a war to end war. Therefore, as the President has stated, the discussion of permanent military policies may well await the outcome.

#### THE END OF MILITARISM

Meanwhile, the Christian pulpit can continuously create in the people the determination that this war shall end in nothing less than a constructive peace that may be the beginning of a world democracy.

The fact that such a calamity as this world war could come compels a rigorous scrutiny of the underlying principles of our civilization. It is a summons to the Christian church to challenge a social order based upon mutual distrust and selfish competition. It is a summons in penitence to renounce and oppose the principles of national aggrandizement at the expense of other peoples, of economic selfishness seeking to control the world's resources, trade routes, and markets. It is a summons to the Christian discipleship to bring forth the fruits of repentance in labor for a new world order.

Because this nation has gone to war for international ends, for the rights of all peoples, it is the time of times for the pulpit to emphasize the international aspects of Christianity, for unless there be more of brotherhood in the world after the war there will be less of the Spirit of God. In such a day we dare not worship any national deity. We bow ourselves before the Father who "hath made of one blood all nations of men." We seek to know what his justice, his righteousness and his love may mean in human relations. We look with unquenchable hope upon the vision of that social order foretold by the Hebrew prophets and called by Jesus the kingdom of God.

#### THE CHRISTIAN WORLD ORDER

Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summons the generation that is paying the awful cost of this world war highly to resolve that out of it they shall create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give to every nation and to the last man due share in the ownership and control of the earth's resources and affairs, so that they may dwell unhurt and unafraid under their own roof-tree, and in all high service for each other may seek to develop the life of all to its highest spiritual values in order that God may indeed dwell with men.



# Are Ministers Slackers?

By Shailer Mathews in the Biblical World

**M**INISTERS and theological students have been exempted from military service. This is either an insult or a challenge.

It is an insult if such exemption implies that ministers are not as ready to serve their country as other citizens, that they are slackers, or that they are so effeminate that they would not make good soldiers.

It is a challenge if it means that ministers are engaged in a work so important that the government is not warranted in calling them from it even for the defense of the nation.

The interpretation to be put upon this exemption will be determined by ministers themselves. If in the present crisis they go about their work with no increase of labor or the spirit of sacrifice, making an excuse out of a holy calling, they accept the exemption as an insult to their calling.

\* \* \*

No minister has a right to be a religious slacker.

A church in a time of war should show a sacrificial loyalty to man and God as great as does a nation in war. For a church member to economize on the church is to brand himself not only a disloyal Christian but a disloyal citizen. By the very action of the government itself, in exempting the church's leaders, the church in the time of war is called upon to ren-

der special service to its community.

And what is this special service?

Incidentally, of course, a church can assist in the conservation campaigns, Red Cross service at home and abroad, the protection of the boys in camp from evil surroundings, maintenance of Christian work in the camps and on the battlefield. It can contribute to the increasing needs of those families who will have suffered the death of some member. Any minister who does not attempt to further this mobilization of the nation's resources is unworthy of his calling.

But there is still a greater service which the church can render—a service peculiarly its own. It is spiritual. We shall know sad days when the casualty lists are cabled across the sea. We shall need religion then.

We may see our sense of national mission and our indignation against the brutalities of our enemy developing into hatred of individuals. We shall need religion then.

We shall have moments of hesitation, doubt, it may be despair, as we think of our sons and brothers trained to kill other people, and see them actually engaged in the work. We shall need religion then.

We may have moments when we wonder whether God is really at work in His world, and whether the forces of evil have not got the better hand of Him. We shall need religion then.

There will come a time when the world will have to be readjusted and peace be reestablished—a time when our social problems will come to us in unaccustomed struggles and the giving of social justice demand unaccustomed sacrifices. We shall need religion then.

And we need religion now, when our new epoch and our new trials and testings are beginning to shape themselves.

\* \* \*

Has the ministry any message for today and tomorrow?

Are our ministers to be leaders or mere markers of time?

If the latter, it were a thousand times better that every able-bodied man of them should be drafted and sent to the front in defense of ideals which demand a spiritual basis and enthusiasm to which they have refused to devote themselves.

It may be urged that such a call to increased labor and sacrifice will lead ministers to work too hard, endanger their health, induce nervous prostration.

Very well. So be it.

Only a coward refuses to face tasks that involve death.

Exemption from military service means a draft into spiritual service, and a real man will be as ready to die from overwork as from an enemy's bullet.

## The Shields of the Soul

By J. H. Jowett

**A**LL fine protectives are the gifts of God. All that is spiritually defensive and sanative is the bounty of His grace. He holds in His hand everything that preserves the inner life from the invasion of disease, and keeps it strong, and sweet and healthy. All the shields are His; and everything that is in any way a shield of the soul can be found in His great armory. We need not inquire elsewhere for the shields, nor need we seek elsewhere, for all such journeys will fail of their quest.

Whatever shield we are lacking we can find in God. The armory is not on the other side of the world: it is nearer than the doors of our own home.

### "GOOD SPIRITS"

Take, for instance, that very fine shield which we call "good spirits." That is a splendid shield for the soul, and it is a rare protective when cir-

*"The shields of the earth belong unto God."—Psalm 47:9.*

cumstances are gloomy, and many are inclined to be morbid, and all sorts of deadly germs are in the air. Men and women travel round the world in search of good spirits. They visit lively health resorts in hope that some spark of gaiety may kindle a cheery fire in their own souls. They visit countries where they hope the very novelty of their surroundings may stir the spirits into bright and happy expectation. They set out to find good spirits in travel. And often the journey is a very pathetic failure, and the weary pilgrim returns home under the weight of a heavier depression.

Let him try a shorter journey. Let him inquire for the shield in the armory of God. Good spirits are the gift of the Spirit, and in the energies of the Spirit we are defended against

the pestilence that walketh in darkness. "The joy of the Lord is your strength."

### THE SHIELD OF LOVE

Or take the famous shield of love. There is none like it! "Love endureth all things." Nothing can break through the shield of love, and destroy the life that shelters behind it. The soul that wears this shield is gloriously immune. Where can we get the shield? What ethical store can provide it? What humanitarian cult can supply it? What do they hand across the counter when we ask for this defence? What society is there in the city which promises to brace and defend the soul with the shield of love? Every door at which we knock mocks our askings, and we turn empty away.

Love is one of the shields of the Lord, and it is waiting for us as one of the gifts of His grace. "The fruit of the Spirit is love."



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Presbyterian Students Will Claim No Exemption

The Board of Education of the Presbyterian church has advised students for the ministry in Presbyterian seminaries not to claim exemption from military service on account of their purpose to enter the ministry. It is believed by the board that it is "neither wise nor patriotic to take advantage of the exemption provisions." The young men who are not drafted will continue their study in the seminaries that the future supply of ministers be not too much cut short.

## Conference At Princeton

Pastors and church officers gathered at Princeton, New Jersey, on September 28 for a conference on the financial effects of the war on church work. The general theme of the conference was "The Fellowship of Stewardship." The discussions considered the title to property, factors in the production of wealth, the duty of holders to other partners, the effect of the war on ideas of ownership, personal expenditure in relation to giving, saving for future need, purposes in giving, the fundamental principles in stewardship and the reflex influence of giving on the giver. A registration fee of a dollar and a half was charged to have membership in the conference.

## Episcopalians Organize For War Work

The Episcopalian War Commission is already at work and has defined four duties. These are "the watchful care and direction of church work in connection with camps and cantonments," "the coordination and direction of all existing agencies of war service within the church," "the appointment of a bishop to take episcopal oversight and care of church work among the American forces abroad," "and for this and 'suchlike' matters the commission asks an immediate sum of \$500,000." The commission is headed by the Bishop of Massachusetts and has in its membership bishops, clergy and laymen.

## Bible Study at Great Lakes

That the Young Men's Christian Association is getting results with the war money it has raised is to be seen from the fact that eight hun-

dred men are enrolled at the Great Lakes Naval Training station for Bible study. Rev. J. Leslie Lobinger, a trained expert from the office of the Religious Education Association, is in charge of the educational work.

## Want Large Number Of New Chaplains

The War department is seeking to enlist 573 chaplains for war duty among the first 687,000 drafted men who will go to France and has asked Congress to appropriate money for their salaries. These men will be chosen not only for their professional qualifications but as well for their physical ability to endure hardships and for their social qualities. Formerly one chaplain to the regiment was considered enough but now the regiments, being larger, require more men. The salary of the chaplain is two thousand dollars per year and he has the rank of first lieutenant.

## Bishop Williams In France

The Rt. Rev. Charles D. Williams, Bishop of Michigan in the Protestant Episcopal church, has been sent to France on a special Red Cross mission. He will study conditions on the west front and he hopes to return with his report the latter part of November. Bishop Williams has recently written a book on "The Christian Ministry" and he is an out-spoken advocate of the modern social methods in the church.

## Lloyd George Will Nominate Bishop

Dr. Percival, Bishop of Hereford, is now 83 years old and has resigned. He was an outspoken modernist for years and a political liberal. The vacancy which will be created by his resignation must be filled by appointment by the crown, but the nomination comes from the Prime Minister. The spectacle of a non-conformist nominating a bishop makes apparent the absurd conditions resulting from the present status of the English church.

## Episcopalian Church Congress

The Church Congress of the Protestant Episcopal fellowship will meet in Cincinnati October 23-26. The problem of the home seems to

bulk large in the sessions. Among the topics considered will be "The American Home as Endangered by Modern Conditions," "Should Christian Marriage ever be Dissoluble?," "Are Moral Values in the United States Deteriorating?" Some of the most eminent men of the denomination will read papers. The bishops on the program are the Rt. Rev. Frank D. Moulin, D. D., the Rt. Rev. Charles Fiske, D. D., the Rt. Rev. Theo. I. Reese, D. D., and the Rt. Rev. John N. McCormick, D. D.

## Episcopal Clergymen Patriotic

Under the new law the quota of Episcopal clergymen is quite limited and a number of the clergy who wanted to go to war did not get appointments as chaplains. As a result, several have gotten admission to the officers' training camp at Fort Sheridan, Ill. Among the clergy at this camp are the Rev. J. Russell Vaughan, the Rev. Harry S. Ruth and the Rev. Frederick A. Patterson.

## Will Advertise Episcopal Doctrines

Modern publicity methods have for some time been used by Christian Scientists in the making of converts, but the Protestant Episcopal church of Jefferson City, Mo., created some surprise when it began recently to state church positions in paid advertising spaces. The doctrinal positions of the church are expressed in the language of the people. The rector of this church is Rev. George L. Barnes.

## Print a Giant Bible

England is just now having a Bible crusade and for the purpose of furthering the movement, the Oxford University Press has issued a giant Bible which is five feet and two inches long and three feet and six inches wide.

## Ritual for Prayer-Meeting

Rev. Albert Donnell, pastor of the Congregational church in Jewett, Conn., has faced the "prayer-meeting problem" which is common in the churches. His people who came to the mid-week meeting would neither pray nor take part. He prepared a ritualistic service for this meeting and the result has been an increase of attendance and a greater interest in the meetings.



# Social Interpretations

By ALVA W. TAYLOR

## Boy Scouts—Better Than Compulsory Military Training

The Boy Scouts' program furnishes a suggestion for those who believe we should find a substitute for war training and the glamor of the uniform and the sense of service which the soldier is given. Under proper national supervision and sufficient organization and time to give it a national *esprit de corps* the Boy Scouts can become a constructive peace movement for national training of youth in the art of civic patriotism. They have demonstrated their ability to do so through their clean-up and swat-the-fly campaigns in pre-war times and in their canvas for Liberty Bonds and their gardening movement since the war began. They sold \$18,000,000 worth of the bonds and now Mr. Hoover is asking them to canvass the homes of the cities and towns taking pledges from each family to follow the national food conservation program. They have helped the Red Cross immeasurably in many places. They ought to be enlisted in the work of Societies for the Prevention of Cruelty, the aid of the blind on streets and elsewhere, by committees on health and sanitation, distributing Red Cross seals at Christmas time and Red Cross buttons during the war, and in all civic programs as ushers and guides. Give them a uniform, regular drill, honors and public support and esteem and the training will equal that of military camps, be done at home and for the arts of peace and civic improvement instead of war. Then, when war comes, as it now has as a last desperate resort, they will be ready for military duty—trained in mind and body and with a public spirit that knows how to serve.

## Lagging Academic Morals

After fifty years of temperance agitation in which success has been so

pronounced as to make the nation more than half dry, Harvard for the first time in its history observed a total abstainers commencement this year. A visit to the university clubs in various cities of the country would doubtless reveal anything but dry lockers and grape juice menus. One wonders how far this traditional and conservative habit of mind has influenced President Wilson in his attitude on the temperance question.

## Church Remembers Lafayette

In view of our present services in France, the commemoration of the birthday of Lafayette by the Episcopal Cathedral church in Boston was most appropriate. The day was September 6th and the great French patriot was born 161 years ago. The French consul, J. C. Flamand, was present at the recent memorial service.

## Movies on a Church Roof

The Spring Street Methodist church of New York has been using its roof this summer. The amusement facilities of the neighborhood are poor, so a moving picture machine was installed to give out-door entertainment on summer evenings. The Bible stories have been presented to the people by means of the film. Rev. John W. Darr is the pastor.

## Still Troubled Over Sunday Work

A preacher in England was written up recently declaring that a storm had indicated the displeasure of the Almighty at the "allotment holders" who have been gardening on Sunday. This preacher has been taken to task by the Bishop of Birmingham, who believes in the Sunday work as a war measure. The bishop does not hesitate to describe the "splendid national

service being rendered in allotments on Sunday" as being a "worship of service rendered to God."

## Scotch Church Considers Woman's Rights

The question of the status of women in the church is agitating Great Britain. The Church of Scotland last spring considered the question of women deacons. The new order was endorsed by 34 presbyteries and disapproved by 25; it was approved by 351 sessions and disapproved by 137, while 13 gave a "general approval." It was decided not to appoint women deacons until the perpetual term of office was abolished for the men.

## High Cost of Living and Lowered Vitality

As the cost of living soars, we may confidently expect that tuberculosis will increase. In the poorer sections of the city, the plague will be worst, but these people always infect the people in more fortunate circumstances. The task of charity now becomes doubly important. If the nation is not to grow weaker, great vigilance must be used to head off the "white plague." We can do without many luxuries, but not without the guaranties of public health and safety.

## Home Influences for the Soldiers

Under the present conscription act, the soldiers are not the riff-raff of great cities, but are boys from the representative American homes. The new recruits have the clean lives and the love of home which might be expected in such boys. Their first impulse will be to find environment of homes rather than to seek the haunts of evil. This makes of peculiar importance the work of churches in getting hospitality for the men in the homes. The saloon finds its most dangerous competitor in Christian hospitality.

## A War for Democracy

"OUR object is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up among the really free and self-governed peoples of the world, such a concert of purpose and of action as will henceforth ensure the observance of these principles. \* \* \* It is a fearful thing to lead this peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have already carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

—President Woodrow Wilson.



# The Sunday School

## The Homeward Journey

The Lesson in Today's Life\*

By CHARLES H. SWIFT

**L**IKE the return of the Prodigal Son, the story of Israel's return from captivity was very significant in the religious experience of the Hebrew nation. The long years of captivity had positively caused a deep national repentance for idolatrous worship and backsliding, thrilling the souls of the people with a prodigal longing to return to their far-away home. National patriotism mingled with a religious impulse to restore the delightful temple worship responded most quickly to the faintest opportunity to return to their native land purified and purged by the long years of sorrowful privation, their hearts leaped with joy when they felt the shackles dropping from their wrists and the free atmosphere of Judean hills once more kissing their brows. Their extremity had been reached in straying from the one true and living God; now they were ready to endure any hardship, even facing the desert dangers, in order to get back home. The homeward journey, though fraught with dangers and obstacles, is a most delightful and happy journey.

\* \* \*

The edict of the King which made the homeward journey possible played an important part in the glorious history of the Hebrew nation. Some have taken much delight in attempting to state what would have been the result had the Hebrews remained in captivity. Longer years of citizenship among the Babylonians would probably have meant utter amalgamation which would have swallowed up completely the lesser of the two peoples. The disappearing of the Hebrew nation in such a manner would have caused the downfall of monotheism as embodied in their religion. But God's providential hand was guiding the destiny of the race and "stirred up the spirit of Cyrus, King of Persia" to grant liberty to the people that they might go back to Jerusalem and re-establish their religious worship. In granting this religious permission, Cyrus seems

to recognize Jehovah as operating over the destiny of the race. At all events, the homeward journey was a most significant act in history, though it embraced but a small handful of the world's teeming population. Monotheism becomes triumphant over henotheism and Judaism is once more watered and matured until it finally blossoms forth into Christianity.

\* \* \*

The King's proclamation of freedom did not mean the same to all the exiled Jews. Some had become so enamored with the allurements of the great city as to have no desire to face the dangers of the deserts and the hardships of a country laid waste. Some had become so involved in business enterprises of one sort or another as to prefer the gain of Babylon to the God of Jerusalem. Some had intermarried and partially lost their Jewish zeal and racial pride. Just a few of the choicest souls "whose spirit God had raised" responded to the great opportunity of the hour. Upon their choice rested the great outcome of future religion. They had remained loyal all these years to the ideals and principles of the prophets, thus becoming fitted for leadership in a movement for religious reconstruction. Response to the spirit's promptings seems to be the great underlying force to this movement toward a deeper and broader monotheism. This was the "Remnant" of which the prophets speak, to carry out the divine will and to fulfill prophecy. They were the spiritual backbone of the race.

The homeward journey had its joys which outweighed the hardships. Again, like the Prodigal son, the anticipated joy of getting back to their native land made them forget to a large degree the long days of weary travel. Those who could not go had willingly given of their means to assist in the great enterprise of rebuilding the temple. Cyrus showed his sincerity by returning the sacred vessels stolen from the temple by Nebuchadnezzar. Such a restitution of Jehovah's property on the part of a great king must have thrilled their souls as they journeyed along the hot sands with the sacred gold and silver. The vision of the temple rebuilt in all its splendor must have caused constant comment, as they hurried along toward the sacred city; forgetting perhaps altogether the weariness of body, the lurking dangers of Bedouin robbers, and the long days of actual toil in the building of the temple. Then too, the native instinct, the inborn love of country, must have caused them to go on their way singing the old songs of Zion. It was a most happy return, for it was a great religious movement which was prompted and guided by the spirit of Jehovah.

\* \* \*

Every great forward movement is ultimately a religious movement, first inspired by God in stirring up the spirit of man and finding a ready response in the souls possessed of like spirits. The movement may not be large in its beginning. It may be fraught with dangers and obstacles, hardships and sorrows. It may seem hopeless and utterly impossible. But the spirit inspired of God will face all this with undaunted courage and triumphant faith in the ultimate triumph of God. The homeward journey was made safely and the great temple rebuilt and in the fullness of time the world's Redeemer came as a blessing to all nations, lovingly leading them to the home land of the soul.

### THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

Published for

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RELIGIOUS EDUCATION

\*This article is based on the International Uniform lesson for October 14, "Returning from Captivity." Scripture, Ezra 1:1-11.



# Disciples Table Talk

## Special Message to Disciple Ministers

Earle Wilfley, who is in charge of the promotion of the Food Conservation campaign for the Disciples of Christ, sends the following urgent message from Washington by telegraph: "It is imperative, while our boys are offering their lives in the trenches, that the home folks make more certain and speedy the victory of arms by the voluntary but strict observance of the rules of conservation and substitution of foods. October 21 to 28 is food conservation week and the food administration head urgently requests that on Sunday, October 21, this great cause be adequately presented in all the churches. I plead with every preacher in the brotherhood to devote his principal sermon on the 21st to this subject. Latest literature will be furnished on application."

## Indiana Has "School of Religion"

The Bible Chair at the University of Indiana, which Joseph C. Todd has brought to success during the past several years, has now been given the name "Indiana School of Religion," and Professor Harley I. Croyle, a graduate of Drake, with his B. D. from Union Theological Seminary and an A. M. degree from Columbia University, has been elected Professor of Old Testament and Religious Education. Professor Croyle came to Indiana from the Old Testament department of Bethany College. The new school is "a non-sectarian school of Biblical and religious instruction," and is open to students without tuition or fee charge. The following courses are offered: Church Workers' course; Teacher Training course; special courses in Old and New Testament Languages, Literature and History and courses in Comparative Religion.

## High Street Church, Akron, Patriotic

High Street church, Akron, O., celebrated Flag Rally on Sunday, September 23. A great men's class met in the Grand Theater, 1,121 strong. Another theater was crowded to capacity with 35 young men, and there was a ladies' class of 285, with a mixed class of over 100. The total attendance of all departments was 2,747. The work at Akron is in excellent condition, everybody entering into the plans for the year's work with enthusiasm. The church audiences are excellent. Five hundred boy scouts attended in a body last Sunday evening. N. D. Wells is the leader of this great church.

## United Brethren Minister Welcomes With Disciples

H. H. Peters, Illinois Disciple secretary, writes that Harrison M. Tipsworth, until recently pastor of the United Brethren church at Paris, Ill., was a few days ago received into the fellowship of the Disciples Church of Christ, and is now available for pulpit work among the Disciples. Mr. Tipsworth graduated from Westfield College with two degrees, from Irving College with the M. A. degree, and from Iowa Christian College with a Ph. D. degree. He has also done some summer and correspondence work with the University of Illinois and the

University of Chicago. He completed a four-year theological course and was ordained in the United Brethren church. He has had extensive experience as an educator, as high school principal, superintendent of schools and as college president and as a writer of articles on education. He has done much work in the field of evangelism.

## Fort Collins, Colo., Church Celebrates Its Beginning

Lin D. Cartwright, pastor at Fort Collins, writes that the congregation there is carrying through an elaborate program in celebration of the twenty-first anniversary of the beginning of the church. Sunday, two weeks ago, was observed as Enlistment Day; at the close of the Sunday school service an impressive program was given in honor of the twenty-five young men of the school and church who have enlisted in the military and naval service of the country. Later features of the three months' celebration will be a home coming, an historical pageant of the development of the church through the centuries, and an effort to make the following five goals: (1) Christ enthroned in every life; (2) a resident church membership of 500; (3) an efficient Bible school, with a membership of 500; (4) the church free from indebtedness in all departments; (5) a worthy program of future service.

## Missouri Convention Makes Big Plans

That Jasper county, Mo., is a progressive one is evidenced by the plans which

were adopted for next year at the recent county meet at First church, Joplin, where Casper C. Garrigues ministers. This program of plans includes an assembly, with Elders and Deacons' Conference, Rural Church Institute, School of Methods, Mission Study classes and conferences as features. The three-year campaign for removal of all church debts, providing preachers for all the churches, raising the standards in Bible school and young people's work, inaugurating the Tithe, forming gospel teams, planting new Bible schools and churches and making a thorough county survey is continued. The officers for the ensuing year are: Caspar C. Garrigues, president; D. W. Moore, vice-president and superintendent Bible school work; W. W. Wharton, vice-president and superintendent of young people's work; Mrs. D. Bartholomew, vice-president and superintendent of C. W. B. M.; Dr. John Clark, secretary-treasurer. A ways and means committee was elected with C. H. Swift, of Carthage, as chairman. Among the speakers from outside were Dean W. J. Lhamon, of Drury Bible College; Mrs. W. B. Brown, Kansas City, president First District C. W. B. M.; Sterling Williams, Kansas City, field secretary Missouri Sunday School Association; A. T. Mahanay, Richland; Sam I. Smith, Pittsburg, Kan.; Thos. H. Wilson, Diamond; Thomas W. Nadal, president Drury College; W. G. Johnston, St. Louis, and Secretary J. H. Jones. A pageant entitled "The Call of the Kingdom," and presented by the county, C. W. B. M. Federation, was an unusual feature of the convention. The registration of the convention represented fifteen towns and cities outside the county. Many registered from outside the Disciples' communion. Next year's meeting goes to Carthage.



## Ten Cents a Day Will Save a Life!

**M**ILLIONS occupying the Bible Lands shown on the map are in immediate need of food, clothing, shelter. Their condition is pitiable. The story of their suffering is heartrending.

American charity is the sole dependence of these people. Their present needs require vastly more than is being contributed.

While relief distribution has become difficult in the dotted portion, even there channels of mercy are still open. War cannot stop relief.

Hundreds of thousands are refugees from the dotted into striped areas which are under control of the allies who are facilitating the work.

Money transmitted and used without expense by efficient agents. Every dollar for relief, none for expense. A regular flow of funds is necessary to meet the situation.

Send offerings to Herbert L. Willett, Jr., 1119 Association Building, Chicago, or to the Christian Century, and receive receipt and credit through our columns.



### B. A. Abbott Appreciated by St. Louis Church

Upon the resignation of B. A. Abbott as minister at Union Avenue Church, St. Louis, recently, a committee was appointed to consider the resignation. The following is a portion of the report of this committee, which was approved also by the congregation: "It has been seven years since B. A. Abbott became our pastor, and all of these years, without a single exception, have been increasingly fruitful in the production of the highest spiritual values. In the genial, cultured, generous personalities of Mr. and Mrs. Abbott, the members of the church have found a most delightful fellowship. Under their efficient leadership the bonds of unity between

the members of the congregation have been strengthened and the fellowship enriched, resulting in a unity of thought and of action among the members which has increased immeasurably the stability of our church. Under Mr. Abbott's ministry we have all been led to a higher appreciation of spiritual things and into a deeper, richer spiritual experience; and this enlarged spiritual wealth has been employed in the blessing of men to the glory of Christ. In his fine exemplification of the mind and spirit of the Master we have all been encouraged to undertake a closer walk with God. Because of the scope of his vision, the soundness of his judgment, the catholicity of his spirit our church has enjoyed the privilege and blessing of a

large degree of fellowship with our sister churches in behalf of the moral and spiritual betterment of our city."

\* \* \*

—Herbert Yeuell, evangelist, sends word that he is in a fine meeting with David Wetzell and the church at Pittsfield, Ill., and with fifty additions already there are many more in prospect. Mary E. Hughes is in charge of the Sunday school end of the campaign. Many people present at the county convention were in attendance last week. Mr. Yeuell spoke twice on the war situation by invitation of the mayor. The meeting closes this week.

—J. Leslie Lobingier, of the Divinity House of the University of Chicago, has taken up work as director of religious

## Kansas City Convention in a Nutshell

### Program by Days.

The convention opens on Wednesday, October 24th. The Christian Woman's Board of Missions will hold its meeting in the morning, as will also one of the other societies. In the afternoon the C. W. B. M. Board meets with the life directors. The Foreign Society holds its annual meeting the same afternoon. The convention proper opens Wednesday night, with the usual felicitations, and the address of the president, Judge J. N. Haymaker. It was hoped that President Wilson would come to speak at the opening session, but we have just received word that on account of work in connection with the war, the President cannot come.

Thursday the C. W. B. M. holds its wonderful sessions, morning, afternoon and night.

The list of speakers is quite long and formidable. There is not an idle minute on the printed page, and of course there will be none when the glad day arrives.

On Friday morning, Robert M. Hopkins and his corps of Bible School specialists will present a program the like of which one of our conventions has never seen. Mr. Hopkins himself is author of this statement. Friday afternoon comes the report of the "Sweeney Committee" appointed at Des Moines to suggest ways and means of organizing our National Assembly that will more nearly meet the views of all of the brethren than is said to be the case at the present time. The entire afternoon of Friday will be taken with the Sweeney Committee report. Friday night ex-Governor J. Frank Hanly will speak for the American Temperance Board, and H. E. Van Horn will make an address in behalf of the widow and the orphan.

Saturday morning there is to be a most interesting session. The Board of Ministerial Relief is to present its pension plan for the aged preacher. The National Benevolent Association will also report on the condition of our benevolences. Saturday afternoon the colleges and educational institutions will present a most appealing program. Two fine quartettes have been engaged, one from William Woods College, Fulton, Mo., one from Christian College, Columbia, Mo. Ten college presidents are to

make "rapid fire" speeches on as many subjects, heretofore considered almost an impossibility. No sight-seeing this day, nor any day during the convention. If you must sight-see, come a day early and have it over with before the convention starts. Saturday night continues the Board of Education program with a great speech by Dr. Robert Kelley, president of the Council of Church Boards, and also an address by Prof. W. C. Bower in behalf of the Bible School organization. This is to be a joint session of the two interests.

On Sunday morning, visiting preachers attending the convention will occupy the pulpits of all Protestant churches offered in the two Kansas cities. In the afternoon comes the greatest communion service since Pittsburgh, in convention hall. More than twenty thousand disciples will be present when the doors close at three o'clock. The C. W. B. M. hour of prayer follows immediately after the communion service.

Sunday night the Christian Endeavorers will present an excellent program at 6:30. Then the Commission for the Promotion of Christian Unity will have its great session in which representatives of the Presbyterians, Congregationalists, Episcopalians and others will present fraternal messages. This will be a most important night in our history. On Monday the American Society has a full day of it, with reports, addresses and moments of inspiration. A symposium of business men will be a feature. The Church Extension Society will make its report and John E. Pounds will make an address upon that important topic.

Tuesday will be devoted to the Foreign Society, and the Men and Millions movement. It will be a great day. Every moment will be spent in profitable proceedings. Wednesday is the last day

of the convention, and probably the most appealing of them all. Heretofore, many of our people became tired and left before the last day came around. They will probably not do so this year. The morning will be given over to a treatment of "The Every Member Canvass." In the afternoon begins the Missionary Festival, in which all the missionaries, home and foreign, now in this country or attending the convention, will participate. The affair will close with a wonderful missionary pageant employing approximately 2,000 people. It is said to be the most wonderful thing of its kind ever attempted. It is coming along fine, according to the managers. I present a description of it elsewhere in this issue of THE CHRISTIAN CENTURY.

### The Speakers.

All of our conventions have good speakers, but this one a little more so. Outside our own brotherhood there will be Bishop Charles P. Anderson, of the Episcopal Diocese of Chicago; Daniel A.

(Continued on next page)

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and educational work at the Y. M. C. A. detention camp at the Great Lakes Naval Training Station, near Chicago.

—Third church, Danville, Ill., has given its pastor, B. H. Bruner, leave of absence for army Y. M. C. A. work. He is now located at Camp Taylor, in Kentucky. The Danville pulpit work will be cared for by supply preachers, the congregation having pledged its pastor to keep the work going while he is away.

—W. E. M. Hackleman was re-elected president of Bethany Assembly at the board meeting on September 25. He received the unanimous vote of twelve members of the board, three being absent.

—Besides doing his regular work as pastor at Lathrop, Mo., W. Garnet Alcorn is teaching school half a day for five days of the week. He is doing this as his "bit," he writes. The young man who was selected to teach English in the Lathrop high school was drafted for military service, and at the last minute his place could not be filled, so Mr. Alcorn consented to substitute as teacher of English. He has received a teachers' special certificate authorizing him to teach in the state for a period of a year.

## CONVENTION IN A NUTSHELL

(Continued from preceding page)

Poling, of the International Society of Christian Endeavor; ex-Governor J. Frank Hanly, of Indiana; Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; Dr. Robert Kelley, President of the Council of Church Boards; Dr. Samuel H. Woodrow, representing the Congregationalists; Dr. Frank G. Coffin, of the Christian Connection Brotherhood; Dr. Samuel G. Neil, of the American Baptist Publication Society; and in our own circles, S. G. Inman, C. S. Medbury, John Pounds, Mrs. Florence Miller Black, Prof. W. C. Bower, all of the College Presidents and the Missionary Secretaries, and many Home and Foreign Missionaries. Frank G. Tyrrell will be heard at this convention, the first in many years. He is living in California and preaching at Pasadena.

## The Music.

"Music hath its charms," someone has said, and at the conventions of our people the music has much to do with the balance of the program. W. E. M. Hackleman will have charge at many of the sessions, being chosen by the officers of the several societies for that important service. A large chorus and a fifty-piece orchestra will assist at the evening services, being in charge of Prof. John R. Jones, who also has charge of the pageant.

## The Places of Meeting.

The general sessions will be held in Convention Hall, a conveniently located building right down town, and surrounded by scores of good hotels.

The Missionary Festival will begin in church, but the pageant will be held in Convention Hall, as will the communion service. The hall is so arranged that half of it may be used if desired. This is the arrangement for all but the communion service and the pageant, for which the entire hall will be needed. The hall seats 20,000 persons when entirely filled. The speaking properties, or ability to be heard are very good in this hall. One of the churches will be used for the

Mr. Alcorn writes: "This makes my day very busy, but I feel that if the boys from my church are willing to serve in the trenches the least I can do is fill one extra place at home."

—Harry P. Leach, after closing his work at the University of Chicago Divinity School, was called to the pastorate at Altoona, Iowa, to succeed Arthur Dillinger. Mr. and Mrs. Dillinger are rejoicing over the arrival of a daughter, Colema Naomi, on September 20.

—George Walker Buckner, pastor of the historic Mornington Road church of Southport, England, has been called to America to conduct a union meeting at Connellsville, Pa., where his son, C. C. Buckner, ministers. Three years ago, while on a short evangelistic tour to America, he conducted a three weeks' meeting for the church in that place. During this meeting there were 131 additions, most of whom have remained true and have become stalwart workers in the church. Mr. Buckner is now being solicited by the Presbyterians, Baptists, United Presbyterians and Disciples to return to Connellsville to conduct a union meeting. A cablegram has been received from him accepting this invitation conditionally. Mr. Buckner is the

Missionary Festival, while the hall is being prepared for the pageant. The decorations in the hall are being given attention by some real artists in this line of work.

## The Outlook for Attendance.

The reports I am receiving from transportation managers is very encouraging. Disciples are coming from the ends of the earth, and from the remote parts of this country in larger numbers than ever in recent years. Special parties are being organized, mention of which you will find in the advertising pages of this paper. From nearby points within a radius of 200 miles, whole congregations are arranging to dismiss and come to the convention in special trains. This applies only to Sunday, for the communion service. Some of the railroads are making reduced rates for this trip, some as low as one fare for the round trip. In other cases no reductions are being made in the rate of fare. You will have to pay the tariff rate, whatever it is, from wherever you are. Round trip fares are often considerably cheaper. Preachers can in some sections secure "clergy tickets," all or part of the way, at a reduction. Ask your railroad agent, he knows.

## Reports of Achievement.

The reports of the societies will in some instances be the best in the history of the society. The war has not hurt the offerings of the Foreign Board, and it ought not to be injuring the other work. All Boards reports are very encouraging, so far as they have been supplied me up to this time. The Associated Press and the International News Service are co-operating in a remarkably fine fashion, and the local papers throughout the country should be publishing items regarding our convention, which service is supplied by these associations.

Convention prognosticators say we will have 7,500 to 10,000 visitors here during the convention. If this is true, ours will be the largest gathering of Christian people held anywhere in the world during the period of the war.

E. E. ELLIOTT,  
In charge of the Press.

## HOTEL DIRECTORY KANSAS CITY, MISSOURI

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*The Popular Hotel of Kansas City*

500 Rooms. European Plan, \$2.00 and up  
Unexcelled Banquet Rooms.

This Hotel is the Headquarters of the Foreign Christian Missionary Society and the Men and Millions Movement.

Friends of these societies are cordially invited to make this hotel your home during the Convention.

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*Kansas City's Newest and Finest Hotel*

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This hotel has been selected as the

Headquarters for the Christian Woman's Board of Missions and the officers of the General Convention.

*Adjacent to Convention Hall.*

*"A Particular Hotel for Particular People."*

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Headquarters Temperance Board.

Management, Harold H. Griswold.

Booklet and Map of Kansas City on request.

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Three Minutes from Convention Hall.

Rooms, European Plan, \$1 and Upwards.

Headquarters during the Convention of Churches of Christ for the Board of Church Extension and American Christian Missionary Society.

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On Central St., 4 minutes north of Convention Hall.

Modern Roomy Rooms.

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Excellent Cafes—Popular Prices.

Headquarters of National Benevolent Assoc. and Board of Ministerial Relief.

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All Christian People Welcome.

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240 Outside Rooms—with or without Bath

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**The Thanksgiving HOME MISSION DAY** among the Bible Schools is approaching—November 25th. Wide Awake Bible Schools will order their supplies early and prepare for a great day.

The best exercise ever prepared, "Bible School Work Among Early Americans," is ready and will be sent free. Send postal card request, mentioning size of school.

**The program combines HOME MISSIONS, THANKSGIVING AND PATRIOTISM.** Your school needs this **GREAT DAY.** Address Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

editor of the Christian Monthly our church paper in England, and to him, more than to any other one person, many have ascribed the credit for bringing about the union of the two branches of the Disciples in Great Britain. The union meeting is to be held in the new Presbyterian church of Connellsville, which was erected at a cost of \$125,000. The combined membership of the churches is more than 3,000.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—Central church, Waterloo, Iowa, has just closed a week's campaign, extending over two Sundays, that has been very beneficial in its results. Beginning with the observance of the twentieth anniversary of the organization of the congregation on the 16th, there were held devotional, historical and musical services, and extending through the week a series of services leading up to the Every Member Canvass on the 23d. Pastor G. D. Serrill writes that the church is now campaigning to reach a portion of its indebtedness by Thanksgiving, and hopes to clean the slate by Thanksgiving of 1918.

—Justin N. Green, of the Evanston, Cincinnati, church, is doing war work for nine months in a Kentucky cantonment.

—Henry M. Baker is the new pastor at Fourth church, St. Louis, Mo.

—Everett S. Smith, of Murfreesboro, Ky., has accepted the pastorate at Hopkinsville, Ky.

\* \* \*

#### Twenty-ninth Annual Report Board of Church Extension

Not counting the special gift from the Bondurant Estate, which was \$64,227.03 last year, the Church Extension receipts this year are \$88,597.55, which is a gain of \$10,690.56 over last year. Interest and returned loans are not included in the above.

The board assisted in the erection of 97 church buildings, in sums aggregating \$248,175, which is 37 more churches than were built last year. One hundred and twenty-seven congregations are promised \$451,150. A hopeful feature is that 98 churches paid their loans in full this year and cancelled their mortgages.

G. W. MUCKLEY, Cor. Sec.

\* \* \*

#### EUREKA'S ENROLLMENT EQUALS THAT OF LAST YEAR

Eureka College has just begun its sixty-ninth year as an institution of higher learning, and the prospects for a good year's work are very encouraging. Although the war has taken many of the men of last year's enrollment, nevertheless the authorities are pleased to announce that the enrollment at the present time is equal to that of last year. The enrollment for the year in College of Arts and Sciences will go beyond the enrollment of last year, and the total

enrollment for all departments will equal last year's high water mark.

The present Freshman class is the largest in the history of the institution, except the class of last year, which had a few more enrolled than the present one. One of the most encouraging things about the Freshman class is that fifty per cent of its membership are men. There are many more men in college than we had been anticipating. Had it not been for the war situation there would have been a gain of from twenty to thirty per cent in the attendance for the year 1917-18.

The most satisfactory thing about this year's incoming class is the large number of young men and women who have come for the definite purpose of studying for the ministry or missionary service. It has been a number of years, if ever, when so many young men and women came with this purpose in mind. Most of them come as graduates of high schools that are fully accredited and represent the very highest type of our young people.

The new Vennum Science Hall is nearing completion and already is in shape so that class work is proceeding without interruption. The dedication of the new building has been postponed until a little later in the college year. It is one of the most complete and efficient science buildings to be found in any college. Eureka College is on the boom, and there is every promise of a great future.

H. O. PRITCHARD, President.

\* \* \*

#### PAUL RAINS, A NEW BIBLE SCHOOL LEADER

The Bible School Department of the American Society is happy to announce the formation of a new Bible School District. It is to be known as the Northern District, comprising the states of Iowa, Nebraska, Minnesota, North and South Dakota.

Paul Rains, the son of F. M. Rains, has been chosen to become the first superintendent of the new district, and his headquarters will be at Omaha. He is well prepared for his work and assumes his duties at once.

Three cities were considered as headquarters, Des Moines, Lincoln, and Omaha. The workers in each city offered every inducement to secure this new office. It was a matter of regret on the part of the committee that all three could not be successful.

The formation of this district is made possible through the cooperation of the state boards with the American Society. The offerings from the Bible Schools

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will make possible the financial support. It is hoped that the schools will respond with generous offerings to the American Society this fall that the work may go forward as planned.

Paul Rains has had a successful experience in several churches as minister and in some field work. By his friends he is greatly loved, and is said to be "a chip off the old block." He may be addressed for the present at General Delivery, Omaha, Neb. We are sure that the Bible School workers in these five great states will extend to him a most hearty welcome.

ROBERT M. HOPKINS,  
Bible School Secretary, A. C. M. S.

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NATIONAL BENEVOLENT ASSOCIATION NOTES

H. E. VanHorn, the minister of the First Church of Oklahoma City, is the speaker for the National Benevolent Association at the Kansas City Convention. Mr. VanHorn is one of the great preachers of the brotherhood, and, with a great theme like that of the widow and the orphan, will present a great address.

The cry comes up from California, "We must enlarge the Massie Home for the Aged. The building is full to overflowing. Many are clamoring for admission."

There is need, tremendous need, that every friend of the widow, the orphan and the aged shall order empty cans from the nearest home and shall fill them and return them for the support and nourishment of our precious wards this winter.

The Association is happy to report the receipt of another good annuity. This gift comes from a new found friend. Thus the family of annuitants enlarges.

W. G. Johnston, pastor of the Orphans' Home Church, the Hammett Place Church of St. Louis, will represent the Association in the Seventh District Convention of the Missouri Christian Missionary Society, convention to be held in Burlington Junction early this month.

The Loyal Women's Class of the Mc-Lemore Avenue Church, Memphis, Tenn., is one of the established life line classes of the brotherhood. Each year they send \$100, a sufficient sum to guarantee a home, and food and raiment for some homeless sufferer. Its offering has just been received for this year.

The King's Daughters Class of Modale, Iowa, is correctly named. They are furnishing the clothing for a little cripple girl in the Christian Orphans' Home. Money has just been received for her school shoes. In addition to being deprived of the blessings of her own home, Laure is a cripple; but she is happy in the love of this class of regal young women.

NATIONAL BENEVOLENT ASSOCIATION,  
2955 N. Euclid Ave., St. Louis, Mo.

\* \* \*

WONDERFUL PAGEANT AT KANSAS CITY CONVENTION

On Wednesday, October 31st, at the Kansas City Convention, will be presented one of the most wonderfully interesting educational and missionary pageants ever presented anywhere in this country up to this time. The cast will contain over 1,000 people, in costume,

representing the nations of the world. There will be a chorus of 300 voices, trained especially for this affair by Professor John R. Jones, one of the best leaders of vocal expression in the west. There will also be a fifty-piece orchestra assisting in the rendition of the display. The pageant is to begin with a wonderful missionary festival, which will be participated in by all the missionaries of the Home, Foreign and Woman's Boards, now in this country. The festival will be held in one of the largest churches in Kansas City, as the hall will be made over for the closing scenes of the festival, the pageant itself, with tableaux, prologues, epilogue, climax and grand finale.

It is expected that this festival and pageant, if bought and paid for, would cost several thousands of dollars. The costumes alone will represent a large expenditure of time and money, but this expense is to be cared for by the churches of Kansas City. The cast will consist entirely of members of the churches of greater Kansas City. Not a single individual outsider will be allowed to participate. In fact, he will not be needed. There is sufficient talent in Greater Kansas City to cover such a gorgeous spec-

tacle as this is to be, without drawing from the outside.

As an example of this, one of the scenes to be presented represents Booker T. Washington and the call of the Negro to Christianity. This scene will be presented entirely by the colored Christian churches of Greater Kansas City.

Complete details of the festival and pageant are not available for publication at this time. Suffice it to say that the author, Miss Ferris, has written many missionary spectacles for the Missionary Education Movement, and this spectacle is said to be the greatest of them all.

The promoter of the affair is Miss Lucy King De Moss, representing the three boards named above. The instruction, drilling, etc., are in general charge of Professor Jones. To him will fall the responsibility for success or failure, but there will be no failure, because those who are to participate have already agreed to let nothing stand in the way of their being present at every rehearsal. Miss De Moss is enthusiastic about it. So is everybody in Kansas City. The newspapers are becoming interested, and want pictures for immediate use.

The last day of the convention, instead of being omitted, as some have suggested,



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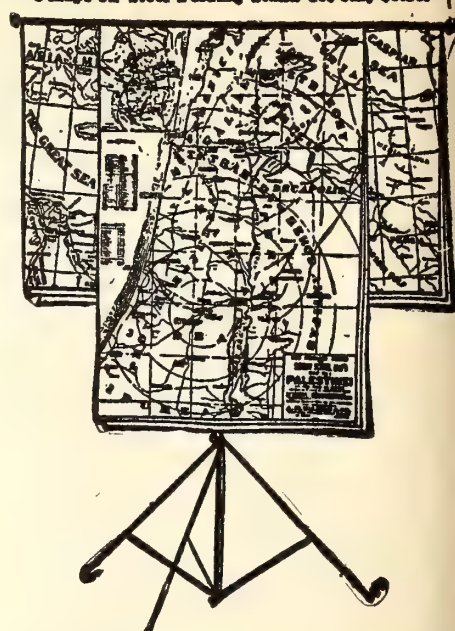
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# THE CHRISTIAN CENTURY

Vol. XXXIV

October 11, 1917

Number 41

## The Ministry of Mystery

By L. O. Bricker

CHICAGO



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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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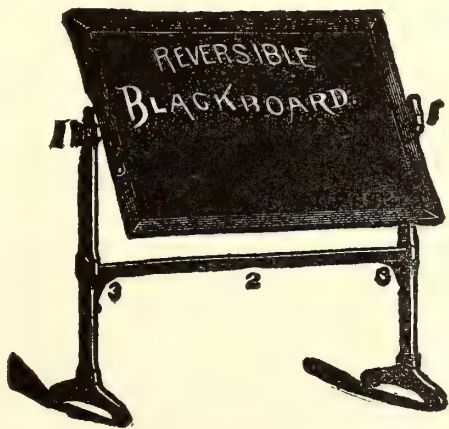
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Veteran Ministers at the Illinois State Convention, Taylorville, September 13, 1917.

Left to right—John Lemmon, J. G. Waggoner, T. T. Holton. Aggregate years of service in the Gospel Ministry, one hundred forty-eight

Just when the officers, chosen by rigorous examination and sifted and prepared by intensive training, were receiving their commissions and the new National Army was being called into service, there was presented in Congress, and passed unanimously by the House of Representatives, a life insurance plan that guarantees to every soldier of the United States provision for those who are dependent upon him, in the event of his death, and support for himself as well as them, if he shall be disabled in the service.

Neither the pay nor the insurance of the soldier is an inducement to face the hazards of war, but it is only fair that the nation that asks such consecration should give practical assurance of its appreciation and fellowship, and no one can doubt that these men will be the better soldiers because of this substantial backing by their people at home.

At every point there is a striking parallel between the military service of the country and the ministerial and missionary service of the church. Neither offers such pay as could be earned elsewhere; each makes exacting demands of self-sacrifice and devotion. In each case those who enter the service are comparatively few, while those who "tarry by the stuff" are an innumerable host and amply able to share with those at the front the temporal hazards of their consecration.

It is but fitting that the Men and Millions Movement, which is pressing the call for a thousand new workers in the mission fields, and other thousands in the churches at home, should also add to the permanent Ministerial Relief funds of the brotherhood three times as much as they amounted to before, and by so doing stimulate the movement for a comprehensive and permanent Pension system, based on service alone and without any element that even looks like charity.

It comes about providentially that the final year of the Men and Millions Movement coincides with the beginning of the Pension system so that the success of the Movement is in this, as in every other department of its scope, both an achievement and an encouragement, both a fulfillment and a prophecy.

**MEN AND MILLIONS MOVEMENT, 222 W. 4th St., Cincinnati, Ohio**



# THE CHRISTIAN CENTURY

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## Spiritual Cross-Currents

OUR WORLD IS SPIRITUALLY CONFUSED.

There was a war before the war. There will be a war after the war, for the thing that happens on the battle-fields of Europe is only a surface indication of a deeper trouble.

Our age is spiritually like the river into which there flows a tributary. At the point of junction there are eddies and whirlpools which are exceedingly dangerous for the swimmer. He cannot foresee just where the current leads. Our age is full of contrary tendencies which make it harder for us than for our fathers to become adjusted to our spiritual environment.

What is wrong with the world? It has been losing one by one its old notions of authority. For awhile the social machine runs like a gasoline engine without any governor. The fly-wheels burst under the centrifugal pressure. We must find a new balance wheel for society to replace the old one of arbitrary authority.

★ ★

The repudiation of authority began to work in the social order and the serfs were freed throughout Europe. The French revolution was not so much a political as a social change. The movement spread until even far-away Russia felt the pull of new ideas and one day the Czar registered public opinion by making the serfs free.

There has come a new freedom in the family. The father no longer has arbitrary power over the bodies of his wife and children.

In the state, the old notions of authority are passing.

In industry, the "boss" was once all-powerful. Much of this power is passing and all is threatened. We hear of the democratization of industry. We feel the need of expert leadership in industry but we will hear nothing of the divine right of a coal baron to oppress breaker-boys.

In education, the renunciation of authority has been slowest of all. The reaction against education which is now going on in many quarters is due to a feeling that education wastes too much of life, that it is arbitrary and remote.

★ ★

It would have been a miracle if the church had escaped the challenge of these times. When men dare to ask whether monogamy is the permanent order of human society, they will not be afraid to ask whether we need God and what would happen if the church disappeared. A prominent novelist advocates a new religion without a church. The old Romanist conception of an infallible church has but little footing in this changing world of ours and the notion of an inerrant book

as the basis of Protestantism is subjected to the same challenge.

It is clear that we live in a world which no longer bows its head either before fathers, emperors, bosses, professors or priests. With authority going or gone, the world does not know what to do with all this new found freedom.

★ ★

In times gone by a given age might be found to have a majority opinion in philosophy, in theory or government or in religion. The world today seems to have few majority opinions. They will come, as the result of our search for the truth, but just now we are sadly confused by the demands of the time.

Some would end this confusion by going back again to arbitrary authority. They would seek the old order as the solution of the troubles of our world. But we cannot go back. Life is a forward moving thing and there is no way out except forward.

We shall have to settle some things in the next few years. The world must decide whether we live for our bodies or for our souls. The saloon, the nameless resorts, the midnight feasts and the speed mania, are but a few of the symptoms showing that a large section of the race live primarily for their bodies.

It must be decided whether a man lives fundamentally for his own good or for the social order. It is an old problem, but just now it is a very acute one.

Men will decide between the secular and the religious attitude toward life. The secularist sneers at every holy thing of life. He rejects the rose because of its thorns. He has no faith in goodness any more than he has in God. He is the death of idealism wherever he can rule. Opposed to him is the religious man who finds that science has increased the number of unknown things rather than decreased them and that most of life must be lived by faith.

★ ★

We cannot hope that the war in Europe will settle our fundamental questions, though it may help a little. Though the war was born out of our confusion and lack of a clear working hypothesis for life, we must find our solutions by the burning of the midnight oil, and through the quest we make upon our knees. The war after the war will spill no blood, but it will divide between bone and marrow. Men will be separated from their best-loved prejudices and will mourn for them as for a child lost on the field of battle.

This is no time for second-hand thoughts. The leader of men today in church or state must know in whom he has believed.

Our faith in this hour is that there is no guide like Jesus Christ. Through the truth he will make us free.



# EDITORIAL

## WAR AND HATRED

THE bishops of the English church are busy revising the prayer book and eliminating the imprecatory psalms. They believe the use of these psalms in worship is peculiarly unfortunate at this time. We do not need hate in war-time any more than we do in times of peace.

The people who speak cutting, hateful things of the enemy are mostly civilians who sit in comfortable offices and think about things. The soldier on the battle-line seldom acts through the hate motive. On the western front, the soldiers sometimes sing for each other, especially upon the great Christian anniversaries. The soldier goes about the business of killing because it is a business. He is often sorry for the man whom he picks off with his high powered rifle. It is the sense of a cause that holds him up.

In this war most of us do not regard war as a finality in human method. Most of us dare to believe that it shall give way to arbitration. Our hope for a reign of peace must rest upon hitting the enemy hard now, but not with a desire for his complete destruction. We have no desire to annihilate all Germans, even if we could, for the world needs many Germans whom we can think of. We would hope to save Germany from an evil spirit that has fallen upon its leadership and upon many of its citizens. We would convince them that ruthless force may not safely defy the conscience of the world.

The business of war is a business and not an emotional debauch. What we need now is careful planning and faithful execution instead of ghost-dances. We are not Red Indians trying to win a war by the heat of some mob psychology, but a civilized people trying to think our way through the war and beyond to the permanent and abiding peace.

It is our duty to know and tell the story of what German militarism has done to the world. It is also our duty to lead our citizenship to act always for the ultimate good of mankind.

## TRENCH RELIGION

THE reports coming back from the trenches indicate that men in Europe are turning back to religion to sustain them in their terrible need. Side by side in a Canadian hospital in France there lay dying a golden-haired boy scarcely over the age limit and a man in the fifties who had tried to enlist and who had left a criminal career to serve his country. The officer in the hospital saw that they were soon to set sail for the other country, and asked each man if he wanted a prayer before he went. Curiously enough, each man went back in his mind through the years and asked for the prayer of childhood, "Now I Lay Me."

As the men go over the top on a charge, they often pray, for they know that the danger is great. They will sing "Forever with the Lord" to march time, knowing that in a few minutes seventy-five per cent of them will be forever with the Lord.

We must not, however, regard this trench religion as adequate for the men. The stories we have told are symbols of two things. Trench religion reverts to the

simpler childish conceptions. It has large elements of fear and individualism in it. Such religion is better than none, but the men of the trench religion need to be instructed more perfectly in the way of the Lord.

The chaplains, who are more carefully chosen in these days, are doing their part and the Y. M. C. A. is rendering a noble service. Even before the men come home, there is something every church member can do. He can learn to use the scissors on his periodicals each week and send something particularly good to the soldier he knows. He can write letters bringing the messages of a broader religious faith to the men who have left home.

The spiritual preparedness of the church should make us ready to minister to the men when they return. That will be our great opportunity. Only twenty per cent of them are church members when they enlist, it is said, but there will be many more professing Christians among them when they come back. We must be ready to complete what has been nobly begun.

## A DYING MATERIALISM

TWENTY-FIVE years ago everybody was talking about the views of Herbert Spencer. Now he is hardly remembered except in academic circles. We shall not say that his influence is entirely gone, but he has ceased to be a prophet for the age. As the voice of the materialistic philosophy, he no longer speaks to the multitude.

The signs of the change were apparent before his death. There came into the life of the great materialist a new toleration for people who persisted in being religious. He began to suspect the adequacy of his own views. There are quotations from his last book which have a decided religious squint. He grew more and more distrustful of trying to reduce the universe to matter and force.

Since the world jogs along a quarter or a half century behind its thought leaders, we need not be surprised to find many people still living unreflectively with a materialistic attitude. The American business man who knows so much about accumulating money, and so little about its effective use, is one of the products of a wrong philosophy. The woman who is more concerned about Persian rugs and opera cloaks than about the souls of her children is another product.

The war itself has arisen from a materialistic attitude. Greed for economic goods, the struggle to possess the land and its resources, led German militarists to insist upon the war. The war after the war is threatened by certain economists who talk about reprisals and tariff walls.

But side by side with this materialism is a strongly resurgent idealism. More men than ever before are renouncing profits for causes. This is not only true in religion but also in social uplift and even in the service of the state. Poetry is finding its voice again.

Social uplift has been too often concerned with food and houses. Churches have been concerned over-much with budgets. It is a time to make the material things of the universe serve our ideal ends. Money must be our servant and not our master. The goal of life is not possessions, but achievements.



## DANCING TO WAR MUSIC

THE women of France have been given the reputation of light-headedness and of disloyalty. That was always a libel on the greater number of them, but never more than now. All over France today the dance has been abolished, not for Puritan reasons, but because it is not considered appropriate to dance while the men are away dying for their country.

In America we are dancing to war music. The flippancy of the ante-bellum period when we were spending our share of the profits on the war stocks has not abated to any appreciable extent. Those who thought that this autumn people would flock to the church and would give themselves to the serious things of life, have been disappointed. The increase of attendance in the churches has not been what has been expected. The dance, the speed mania, the big dinners in spite of all Mr. Hoover's earnest exhortations, continue to characterize a vast section of American society.

In a time when big fundamental political questions press for solution, story magazines of shady reputation multiply and the few journals of opinion of a serious sort have a second place. In a time when we need God and a living faith as never before, a great section of the population prefers the ballet dancer to the preacher.

We cannot doubt that the frivolities of our American life shall soon cease if the war goes on. We have not suffered yet, save from an advance in butter or by reason of a higher price on gloves. When the casualty lists come back, when the full price is known, we will be forced to think. Many people will face reality without any preparation and will be swamped by the immensity of their problems.

The task of religious people is to make the nation ready for its shock. Without killing the spirit of good cheer, so essential to this time, we must seek to tame the paganism about us and instill quietness and poise. The dance must make way for the prayer-meeting.

## FALSE ECONOMIES

MANY American families are beginning to face some readjustments in their family budgets as the war makes prices soar. Salaried people who have had no advance in salary, and labor union people who have contracts preventing a raise for awhile are feeling the pressure of the present situation with peculiar force.

There is a type of individual who always looks at his benevolent budget first in seeking to effect economies in his life. He really does not consider just what that means. If preaching is to be dispensed with for a normal supply of potatoes, if it is better to cut out missions than mince pie, if benevolences are to be sacrificed for butter, then we still live for the body. Of course one can imagine a hypothetical starving man whose last nickel should be spent for bread. With most of us, our economies are only a cutting down on luxuries. If religion is regarded as a luxury, it will go. But if it is regarded as a necessity, then we will do without something else, for instance candy and moving picture shows.

The only way the church can be strong and resourceful is for it to command the cordial support of its members. The war will bring to the church additional burdens. The burdens of relief will increase. We are being called upon for various special war chari-

ties. In many communities the church must improve its service to meet the needs of military camps.

In a spiritual sense, the war creates additional need of our religious message. Men cannot live today efficiently without God. If there should be a famine of the word of God in the land, it would be worse than a famine of luxuries.

We have every right, therefore, to resist retrenchments in giving for religious purposes. The church needs the money for its work and the people need the service which the church alone can render.

## WHAT THE OUTSIDER THINKS OF US

THE impressions which non-church-going people form of church members are sometimes humorous and sometimes pathetic. Without intending to be unfair, they form judgments of church people that blind their vision to the good in our religion.

When one inquires among these people, he finds that many of them regard church members as folks who think themselves better than others. If this were true, we should fall under the judgment which Christ pronounced against the Pharisees. The true Christian does not raise this question. He would hope that Christ had some fruits in his life, but it is not for him to judge. The man who lays claim to piety usually has but little to show.

Some people outside the church regard the ethical standards of church people as being distorted. They say that church folks make a good deal of fuss about tobacco and cards and drink, but haven't much to say about dishonest people who do not pay their bills. Probably those who hear the Christian ethics of a revivalist's tent might get this impression, but they would not find such an interpretation in the preaching of the leading ministers of the day.

All of which indicates that non-church-going people hold to some sort of ethical and religious principles, but they are people who have lost faith in the church. The big task of religion in this age is to establish again a conception of the necessity of organization in religion. Protestants have been lame in their teaching at this point and hostile minds have seized upon our very lethargy in defending the church as evidence of our luke-warmness to her.

The church sustains the same relation to religion that the school sustains to education. There is some education in the world without schools, but it works better when organized under experts and carried on in a systematic way. The individualist hates the authority which a school exercises, but there is no other way.

The friends of Jesus Christ love the church because it is thus they may be well-pleasing to the Master.

## USE A DICTAPHONE ON YOURSELF

IT was not long ago that a certain bright pew-holder suggested that the soprano sing before a mirror. In that way she would learn to avoid some very unpleasant expressions. It has remained for the inventive genius of an educator to place a dictaphone in a school room that the teacher may later hear everything that went on.

We suggest that every church install one of these useful instruments. If the preacher could have a record of his prayers, if he could hear their holy tones shouted at him out of a box, if he could hear the vain repetitions



which he as well as the heathen uses, he might correct some of his habits of public prayer and learn to be more reverent in leading the worship of the people.

How cruel it would be for the talking machine to shout just as he did at a certain place in his sermon which did not call for shouting at all! The pet words that he had been using over and over again would come back to him from the record with damning frequency. He would know whether he said "aware" or "function" or "modern" too often to edify the brethren.

Then, too, the man who skates over on to the thin ice of inconsistency in his sermons without being quite conscious that he has stated a position more conservatively than he holds it, would have the goods on himself.

The dictaphone would be sure to increase the preacher's sympathy with his congregation. He would wonder how they ever stood it as they do. If the pews happened to be empty, he would say, "The dear people are taking a well deserved rest."

The trouble with most preachers is that they have had no dictaphone. They have had foolish admirers and carping critics, but have never heard the unvarnished truth.

### FRESH VACATION EXPERIENCES

THE war has already brought a change into most people's lives, and this is nowhere better revealed than in a ministers' meeting where new vacation experiences are being told.

One minister, writing in the *Congregationalist*, tells how during the past summer he became "a bishop of balky binders." Without any funds to go anywhere for his vacation he decided to revive some mechanical interests long since forgotten. He hired out for a month to a harvester company and traveled over the country fixing self-binders which did not work. In this way he had his expense account and a real vacation, and he came back home with more money than when he left.

The number of people loafing around summer resorts will doubtless decrease next year. What many men learned the past summer was that rest calls not for idleness but for a complete change. One country minister went to the city, even if he did lose his bean

and corn crop. But in the city he found the challenge of new things which sent him back to the country again, glad that he might live there; and he returned with a fresh grip on the possibilities of his country life.

The public schools are going to help men to have a vacation all winter long. The enrollment in evening classes in "manual training" is reported as unusually large. These new men "scholars" want to make a library chair or a table which they can exhibit to their admiring friends. This is far better than loafing.

War efficiency may lead many of us to make a fresh division of our time so we may produce more with less fatigue. Tolstoi advocated that one-third of the day be given to the large muscles, one-third to the small muscles and one-third to the brain. Humanity could not be leveled down to any such program, but perhaps most of us would be better off if we had to come a little nearer to this working program.

### METHODISTS FIGURE IT OUT IN CORN VALUES

THE salary of country ministers is rightly to be figured in corn values. The *Northwestern Christian Advocate* reports that a six hundred dollar salary in 1896 required 2,600 bushels of corn. That same amount of corn would provide today a salary of \$5,150. Yet the salaries in many churches have been increased no more than fifty or a hundred dollars. This shows that in some communities the people are giving for the minister's salary only one-eighth what they used to give, in terms of the new scale of living.

Meanwhile the effect upon the church is a lowered social status for the minister with a decline of influence. It means economies on his part that injure his efficiency and arouse the contempt of the non-church-going part of the population. In more than one minister's family there is a good woman doing menial work when she ought to be doing religious work and children are doing without the education that they have a right to.

There are economies that are costly. Undue economy in ministers' salaries belongs in this class. If the church is to win respect in the world, the church people must give in proportion to their sense of the importance of gospel work.

## The Christ Militant

By Thomas Curtis Clark

WE serve no weak and timid Christ,  
We would not heed a futile Lord;  
The Man we follow unto death  
Was not afraid of rod or sword.

He asked no pillow for His head,  
He sought no luxury of ease;  
The tides that swept His daring soul  
Were dauntless as the mighty seas.

The little town of Nazareth  
Could never bound His spirit's aim;  
He dreamed that every zone of earth  
Should know the wonder of His name!

A soldier of the truth was He;  
His anger flamed at vested wrong;  
He challenged kings to fateful war,  
And sounded clear His battle-song.

Against the cruel lords of pride  
He stood a warrior, strong and sure,  
And whipped the greedy temple thieves  
Who sought to cheat His helpless poor.

He ruled the stubborn wills of men,  
And yet disdained the tyrant's rod—  
The mighty Captain of the Right,  
The Savior of the World of God.

—From The Living Church.



# The Ministry of Mystery

By L. O. Bricker

THE background of religion and life is mystery. We came from a Land of mystery; we live in a world of mystery; we go into an Eternity of mystery. Mystery everywhere, concealing God, shrouding the great secrets of life and veiling the future. It must needs be, therefore, that there is a Ministry of Mystery; that mystery is the school of faith for us—the shadow of God in which our souls grow—that mystery is the making of us.

## THE MYSTERY OF GOD

God is the Mystery of mysteries. The first intelligent question we asked as children was: "Who is God?" The child's questions have become the man's, the woman's questions; and nobody has ever been able to answer them. All that we know about God is as nothing compared with what we do not know. All the truths which the wisest of men count as certain concerning God are but fragmentary and slight, beside the unanswered questions, and the mountain of things we desire to know. The silence and secrecy and mystery of God has been the wonder of all the ages. In the oldest books of the Bible we come upon the human cry for more knowledge and fuller light. In the book of Job, that matchless summary of the deepest problems of life, this is the constantly reiterated question: "Why hidest thou thyself?" In the book of Psalms, the writers turn again and again to the question: "Why hidest Thou Thy face?" "Why hidest Thou Thy face from me in time of trouble?"

And in returning again and again to these questions, the scriptures faithfully reflect, not only the soul of one age, but the soul of all the ages. The deepest questions are always with us. Every generation inherits the ultimate problems. Each generation has returned from its quest after God, from its delving into the mysteries of God, from its patient and persistent efforts to wrest from the Unknown the secrets of God, with the old, and oft repeated conclusion: "Verily, Thou art the God that hidest Thyself."

## THE CRY OF THE AGES

No one has ever seen God. To the cries of men in all ages He has been silent. He has seemed far away from His children, even in their hours of mortal agony. The cry of Jesus on the Cross—"My God, why hast Thou forsaken me?"—is but an echo of the

*"Verily Thou art a God that hidest Thyself." (Isa. 45-15.)  
"Blessed are they that have not seen, and yet have believed." (John 20-29.)*

human cry in all the ages. As Faber frankly says in the well known hymn

"He hides himself so wondrously,  
As though there were no God.  
He is least seen when all the powers  
Of ill are most abroad.

"Or he deserts us at the hour  
The fight is all but lost.  
He seems to leave us to ourselves  
Just when we need him most."

Here is the mystery of God. Now, what is the meaning and the ministry of the mystery? One of the clearest facts of experience is that mystery is the school of faith. The supreme mark of human greatness is faith. The world's greatest men and women have been those of the largest faith. It is not what men know that makes them great, but what they believe—what they are capable of perceiving and grasping, of the unseen, the unknown, and the unproven. To make us men and women of faith God hides Himself, veils Himself in pathless mystery through which faith alone can find its way.

## A SOURCE OF MOSES' FAITH

On one occasion Moses prayed to see the face of God and behold His glory. The reply came that no one can see the face of God and live. It would be the death of faith and the end of all growth. Later on, when summing up that grand and heroic life, it was written: "Moses endured as seeing Him who is invisible." The secret of Moses' sublime endurance and the grandeur of his character lay in the fact that he was serving a God who could not be seen with the eyes of the flesh; who could be perceived only by the eyes of faith. The Face he could not see and the glory he could not behold became the inspiration of his life. The mystery of God made Moses a man of faith.

The spiritual world does not reveal its treasures to the casual passer-by, the careless and the curious. We are called upon to make great effort to make real to ourselves the great facts of God, and the truths of the spiritual life. The being of God, the presence of Christ, and the communion with God in Christ, are truths which are not real to the average man. It is only by strenuous effort, by spiritual

striving, by waiting and watching in work and prayer that these precious things become real to us, and come to be possessed by us. The great things of the spiritual life are out of our reach unless we strive for them. If without any desire on our part, without hungering and thirsting for righteousness and a vision of God, God could appear and be made real to us, then life would make no demands on faith and character at all. The whole inner secret of spiritual life is the hungering and thirsting, the awakening of need, seeking and knocking.

## SEEKING AND KNOCKING

That is a profound saying of Lessing's: 'If God were to offer me in one hand the immutable truth, and in the other hand the search for truth, I should say with all humility: 'Lord, keep the absolute truth; it is not suited to me: leave to me only the power and desire to seek for it, though I never wholly find it.' It is in this spirit that life is organized. Every great gift of life depends upon our seeking and knocking and striving for it. In the process of seeking the gift, we are made ready to use it when it is given. God has organized the whole world to one end; namely, the development of our character.

If God is silent in the face of some great uprising of evil, it is that the divine in us may rise up against it. If He does not always reward the good, it is that we may be left to choose the good for itself and not for the sake of the reward.

## A SOURCE OF MOSES' TRUTH

Let us think for a moment upon the mysteries of life. And we can go at once into the ministry of this mystery. For most of us have reached the place in our experience where we can thank God that we do not know. There was a time when we wanted to see and know, and rebelled against the scriptural fact, "we know not what a day may bring forth." But we rebel no longer. For we see how *not knowing* and seeing adds to the efficiency of life. The emphasis of the Bible is on "Today." Today is all we have. If a man knew he had a certain number of years to live, he might take things easily—might think he had plenty of time, and grow slack and indolent. But the fact that he has nothing except today forbids slackness, and makes him diligent, tense, and eager. The secret of all great lives is here:



uncertainty has lent intensity, it has made life fruitful, strong, efficient.

Again, *not knowing* has not only added to efficiency, it has made life tolerable. Life would be intolerable if we knew everything that is to happen to us. Who could bear to have his whole life laid out before him—its failures, defeats, misery, pain, disappointments, and its sorrows and changes? Things are always worse in the anticipation than in the realization; we can bear the thing when it comes but we cannot endure the anticipation and dread of it. One day at a time is all any of us are built to carry. The only way that we men and women, with our capacity for thought and reflection, can live at all, is to live day by day. If we could see either the joy or sorrow of tomorrow, it would certainly interfere with the duty and endurance of today. Thus the veil of mystery is the kindness of God.

#### LIFE MADE TOLERABLE

And again, *not knowing* has brought us into dependence upon God. I wonder how many of us would fly to God for protection if we could see for ourselves? How many of us would pray to God for help if we could know how things are going to come out? How many of us would ask Him to be

our Shepherd if we ourselves knew the way? How many of us would sing from the heart, "Lead Kindly Light," if we could pierce the future for ourselves?

#### THE EVERLASTING ARMS

And so it comes to pass that we who know nothing of the future, do know something about the touch of God's hand, and the strength of the Everlasting Arms. It is in our ignorance and weakness, our sense of limitation and dependence, that God has His chance with us. We fathers and mothers never love our children so, and do so much for them, as in those years of helpless ignorance and inexperience, when with perfect trust and confidence they turn to us and look to us for everything. And God so loves our trust and faith that all our lives long He keeps us like children.

And lastly, a word about the ministry of the mystery of the Future that lies beyond us. The impenetrable veil of mystery hides that land from our vision. No word comes to us from there, none has ever returned to satisfy our curiosity. At times we have desired to pierce the silence, and have said with the poet:

"Ah, Christ, that it were possible  
For one short hour to see

The souls we loved, that they might tell  
Us what and where they be."

#### THE MYSTERY OF DEATH

Always there have been those who have tried to wrest away the secrets of the mystery, and have attempted to set up communication with the Land beyond; but the net result of their efforts is either folly or blasphemy, and nearly always both together. Is it not better for us that we do not know? Would entire familiarity with the conditions of the life to come likely prove a boon to us? Does not the very sacredness of death lie in its mystery, and would not fuller knowledge bring less of reverence and discipline? If one should come to me from that Land today and offer to reveal everything, I would say to him: "Keep your knowledge and leave me my dreams, my faith, my hope," for it is by these that I live.

"So I go on, not knowing;  
I would not know, if I might;  
I'd rather walk in the dark with God  
Than go alone in the light.  
I'd rather walk with Him by faith  
Than to walk alone by sight."

It is verily true as our Lord Jesus said: "Blessed are they that have not seen, and yet have believed." This is the ministry of mystery; it teaches us to labor in love, walk in hope, and live by faith.

# The Obligations of Wealth

## Famous Minnesota Physicians Recognize the Principle of Stewardship in the Matter of Money

A NOTABLE example of the stewardship of money was the disposition recently made of their large fortune by two very famous Americans, brothers, Dr. William J. Mayo and Dr. Charles H. Mayo, of Rochester, Minnesota. These eminent surgeons, known throughout the civilized world for their great skill, had in the course of their practice amassed a sum of money far beyond their needs, and two years ago they proposed to endow the University of Minnesota with a foundation for medical education and research.

#### PLANS MADE FOR QUARTER-CENTURY

The Bellman, of Minneapolis, reports that this work is to be carried on mainly at Rochester for at least twenty-five years. At the end of that time, if the regents believe establishment elsewhere will better fulfill the purposes of the foundation, they may move it to any place in the state of Minnesota. The terms provide that ten per cent of the income must be

spent outside of the state, and this is cumulative in order to provide for research work anywhere in the world. Another ten per cent is to be held for emergencies. The remainder of the endowment is to be spent within the state for medical investigation and high-grade instruction.

Dr. William J. Mayo, in speaking of the gift, said:

"What we want to do is to make the medical experience of the past generation available for the coming one and so on indefinitely, so that each new generation shall not have to work out its problems independently, but may begin where its predecessor left off. This foundation, its fund and all that goes with it are the contribution of the sick of this generation to prevent sickness and suffering in the next and following generations.

#### TAKING NO CHANCES

"We were fortunate in coming to hold this, to us, very large sum of money which we wished to dedicate to this purpose. We are now at a time

of life when we can see things as clearly as we ever will be able to do. We have some purpose in carrying this function on. As one gets older his horizon becomes more limited. Man is no different in his head than in his joints. He is just as likely when he gets older to change in his brain as in his joints, his muscles or his stomach. We don't want to take chances.

"We never regarded the money as ours. The securities, it will be noticed, are much scattered, and many small investments were made. That was because whenever we got three thousand dollars or so ahead we would invest it and lay it aside. This money put into the foundation came from the people, and we believe, my brother and myself, that it should go back to the people. That was my father's attitude in life. The money accumulated almost in spite of us, and we had very little idea how much there was of it until the war came on, and we took up the idea of this foundation."



# Pocket Testaments for American Soldiers

By George T. B. Davis

**I**N response to a cabled invitation I have just returned to this country after spending nearly three years working among soldiers and sailors in Great Britain. The Bible and Gospel campaign with which I have been associated has been carried on by the Pocket Testament League in co-operation with the Y. M. C. A. The work has consisted in visiting the various military camps and holding meetings with the men. Illustrated Pocket Testaments were presented to those who would join the League by agreeing to carry the little Testaments with them and to read one or more chapters daily; while the chief aim of the campaign was to win the men to a definite decision for Christ.

## BRITISH SOLDIERS SYMPATHETIC

The Pocket Testament League plan has appealed powerfully to the British soldiers. Since the war began more than 365,000 soldiers in the British Empire have been presented with Testaments and joined the League. Soon after the war began I had the privilege of going down to Salisbury Plain with Mr. Charles M. Alexander, the General Director of the League. We held meetings for six nights in the Y. M. C. A. marquees and started the campaign of Bible distribution and soul-winning. Then the Y. M. C. A. camp leaders took it up, and in three months on Salisbury Plain more than 10,000 soldiers joined the League and received Testaments; and more than 3,000 marked "A. C." ("Accept Christ") in the corner of their League cards, thus signifying their acceptance of Christ as their personal Savior.

Later I was invited to visit the military camps in Scotland by Sir Joseph P. Maclay, Bart., a ship-owner of Glasgow, who is the President of the League in Scotland, and who is now Minister of Shipping in the Lloyd George Cabinet, having control of the mercantile marine and of the ship-building operations of Great Britain. Sir Joseph is an out-and-out Christian, and an enthusiast about the Pocket Testament League. The plan of the campaign was not to give the Testaments indiscriminately to the men, but only to those who would agree to carry it with them and to read one or more chapters daily.

## FRUITS AMONG THE SCOTCH

For two years and five months I have had the privilege of going up and down Scotland visiting the mili-

tary camps; and during this period more than 65,000 soldiers have joined the League and received Testaments, and over 38,000 have marked "A. C." on their League cards, thus signifying their decision for Christ.

Eternity alone will reveal the work of Grace wrought in the hearts and lives of these tens of thousands of soldiers through their reading and carrying God's Word. It was generally only a short time after the men received their Testaments that they were sent off to the front. It was thus impossible in most instances to ascertain the after effects of the Bible and Gospel campaign. In some cases, however, we heard of the men after they reached the battle front. Eight months after visiting a certain military camp, a man came up at the close of the

meeting and said: "I was here when you visited this camp eight months ago. I know personally fourteen men that joined the League at that time. Two of us were Christians before that, and twelve accepted Christ when they joined the League. Ten days later we were all over in France. We kept together as far as we could, a mile and a half or two miles back of the firing line. We would sit around in a circle, read a chapter verse about and then have some prayers. We had splendid times. Finally two of the number were killed, I was wounded, and now I am back here on home defense."

## AMERICA MAKES PLANS

The foregoing gives a glimpse of what the League has been doing for

## "Somewhere in France"

By James E. Norcross

**"S**OMEWHERE in France" the same old sun is shining,

That made us glad when we awoke at dawn,  
And in the trenches, crouching or reclining,  
He sheds his rays to comfort the forlorn.

"Somewhere in France" the flowers nod and tremble  
On fields where shrapnel burst and fire fell,  
Where guns are silent there God's hosts assemble,  
And change to Paradise the rim of hell.

"Somewhere in France" a woman's hand caresses  
The throbbing brow and soothes the awful pain,  
With alabaster box she breaks and blesses,  
And thus anoints the Master's feet again.

"Somewhere in France" they sleep without awaking,  
Their mangled bodies mingle with the sod,  
But over there where glory light is breaking,  
Their spirits revel in the home of God.

"Somewhere in France" the sentry will be pacing,  
When angels sing again that war shall cease;  
Then guns shall drop, and men, their foes embracing,  
Shall write the tyrant's knell in lasting peace.

—The Watchman-Examiner.



British soldiers since the war began. In order—that American soldiers receive similar help from the movement, a strong Business Men's Committee has been organized for the purchase and distribution of the League Testaments to the soldiers and sailors in the training camps in the United States; and for the conduct of a great evangelistic campaign among the men in co-operation with the Y. M. C. A. The chairman of the League War Committee is Mr. Joseph M. Steele, who was chairman of the Billy Sunday campaign in Philadelphia. The president of the League in America is Dr. J. Wilbur Chapman, the Moderator of the Presbyterian Church (North); and the chairman of the Executive Committee is Mr. Charles M. Alexander.

#### HELPING BY PRAYER

The War Committee of the League has inaugurated a National prayer movement composed of those who will agree to spend a few moments daily in prayer for the Bible and Gospel

work of the League among the troops. This prayer union is known as the "Home Helpers Prayer Circle of the Pocket Testament League Campaign among the American Soldiers and Sailors."

The Committee feel that this prayer movement is something in which Christians everywhere, young and old, may co-operate to strengthen the faith of the soldiers who are already Christians and to help in winning multitudes of the unsaved to Christ. Each one who reads these lines may not be able to go about visiting the camps and speaking to the men, but you can have a definite and blessed share in the work through earnest, believing prayer day by day *right in your own home*.

If the Christian people of America can be banded together to pray earnestly each day for this Bible and Gospel campaign among the soldiers and sailors, God will surely open the windows of Heaven and send a mighty revival sweeping through the military camps of our land.

will be the manual of Church Federation as applied to local communities.

★ ★

Of course the overshadowing theme was the war and the new issues and activities made necessary in attempting to meet the situation as it confronts the local church and the united Christian forces of towns and cities. One entire day was devoted to this theme. A commission headed by Mr. E. L. Shuey of Dayton, O., appointed soon after the nation was drawn into the war, presented a detailed and very significant report, giving information as to conditions and activities in and near the cantonments, and presenting very concrete suggestions as to effective aid in the war situation. During the discussion which followed the presentation of this report, emphasis was frequently laid upon the danger of denominational rivalry in the vicinity of the training camps, and the discredit which is sometimes brought upon Christianity in the thought of officers and soldiers by this phase of sectarianism. The seriousness of the war crisis in the life of the church, both local and universal, was constantly expressed. To meet the new conditions calmly and yet effectively will require the very best leadership the church can secure. It is a time when the deeper principles of our faith are sure to disengage themselves from the superficial. If the church is to meet the test of the hour it must do so with open eyes and fearless confidence in its Great Leader and its world-wide Gospel.

In the discussions of the Congress there was clear and frequent recognition of the fact that in some quarters there is a fear of the name and idea of Federation. This is usually because of a misinterpretation of its purpose or fear of the loss of denominational advantage. It was emphasized again and again that federation is not an authority of any sort over either the local church or the denomination. It is not a disturber of any standards of belief or church activities now in use. It does not seek to ignore or displace any worthwhile Christian agency. It does not claim credit for any work it does not do. It does not seek to build rival or duplicating machinery. It is rather the effort to unify existing Christian forces for the service of the Kingdom of God.

★ ★

The night sessions of the Congress were occupied with addresses from some of the outstanding Christian leaders of our time. These in

## The Visitor

LAST week in the city of Pittsburgh there was held one of the most remarkable religious gatherings of recent years. It was the Congress on the Purpose and Method of Inter-Church Federations. The National Council of the Churches of Christ in America has a number of commissions which study the various problems of missions, social service, publicity and the like. One of these commissions is charged with the promotion of local church federations. These local bodies are not organically or officially connected with the National Council, but are naturally in sympathetic relations with it. The Commission on Local Church Federation, of which Mr. Fred B. Smith is chairman and Dr. Guild is secretary, has been efficient in the promotion of these local groups. There are now thirty-one cities and towns in which there are church federation organizations. The Congress was called for conference with representatives of these groups in reference to their local problems in the light of present world conditions.

The Congress was held in the William Penn Hotel, and occupied the entire seventeenth floor, which has an auditorium and numerous reception and committee rooms. There were present five hundred and six delegates from one hundred and thirty-four cities and towns, representing thirty-five states and thirty-

one religious bodies. The meetings were pervaded by the spirit of seriousness, brotherliness, devotion and enthusiasm. The sessions were characterized by dignity, business-like procedure and frankness in the expression of opinion. Yet throughout there was no friction, but such unanimity of sentiment as made evident the presence of the Spirit of God.

For more than a year eight sub-commissions have been studying the problems of Federation in local communities in relation to the principles of organization, community evangelism, the opportunities of local federations in world evangelism, religious education, social service, religious publicity and international justice and good will. These sub-commissions were composed of outstanding specialists in these fields, such as Prof. Winchester of New Haven, Charles Stelzle, the apostle of industrial Christianity, Morton C. Pearson of the Indianapolis Federation, Sydney L. Gulick, the promoter of international good will, and Worth L. Tippy, an authority on social service. With these men were associated groups of almost equally significant character, including several Disciples. These commission reports were presented in four sessions of intense interest, were discussed by the Congress, and referred back for final revision. They are to be published at once in a volume which



cluded John R. Mott, Bishop McConnell, Daniel A. Poling, Dr. Macdonald of the Toronto Globe, Frank Mason North, Dr. James E. Freeman and Robert E. Speer. These addresses all reached a very high level of vision and urgency. But none of those present will ever forget the profoundly solemn and moving words of Mr. Speer which closed the sessions. Many of those who attended the Congress said to each other in grateful appreciation of the blessings of those four days that nothing of similar meaning and value had ever been experienced by them before.

The Disciples were well represented in the commissions and on the floor of the Congress. Among those who were present were Abbott, Bellamy, Cahill, W. H. Allen, Burnham, Stauffer, Rice, Rothenberger, Goldner, Bowman, McCormick, Lockhart and Willett, beside the local group which included Ewers, Darsie, Bright, Burns, Quick and Cook.

The message of the Congress will be made public in three forms. A committee on observation and commendations prepared a report of the chief phases of the Congress and its fundamental principles which was given to the delegates and may be secured upon request. The addresses of the Congress are to be published in a volume which will be ready in a few weeks, and the manual composed of the nine commission reports in their revised form will follow soon afterward. These materials will become the indispensable necessities of the libraries and study tables of those who wish to understand the principles and methods of perhaps the most notable movement of the time for the realization of the union of the people of God. Every Disciple is by the very nature of his relationship to the body whose historic mission is the achievement of this world hope, profoundly interested in this gathering and its pronouncements, and is concerned to learn all that he can of its message and suggestions to the church.—

H. L. W.

An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust, and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich.—*R. L. Stevenson.*

\* \* \*

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—*George Macdonald.*



## Some Recent Fiction



**MARCHING MEN.** By Sherwood Anderson. Here is a novel not written to sell big, but a conscientious piece of work by a writer with a dream—a dream of humanity organized for the purpose of bringing to earth the kingdom of God, which is the kingdom of men no longer fighting one another and competing with one another, but unified and “marching.” The scenes of the story are the mining districts of Pennsylvania and the city of Chicago. It is realistic—and also interesting. The author won his first fame with “Windy McPherson’s Son,” and he has taken a longer step forward by writing this book. (John Lane Company, New York. \$1.50 net.)

\* \* \*

**CALVARY ALLEY.** By Alice Hegan Rice. Mrs. Rice’s genius is in her power to find the romance in the drab lives of ugly parts of earth. In her “Mrs. Wiggs of the Cabbage Patch” she came into her own in this particular field. With a gorgeous cathedral backing up against Calvary Alley, a sunless slum, what an opportunity for a story, especially with Nance Molloy living on the Alley! There are romance and abundant adventure within the covers of this book. Mrs. Rice will make many new friends by it and her old friends are “glad to see her again.” (The Century Company, New York. \$1.35 net.)

\* \* \*

**THE BROKEN GATE.** By Emerson Hough. The story of a woman who made a great mistake, but who determined to put the past behind her and live above the criticism she found everywhere about her. Her son, who believed himself an orphan until a young man, comes into the story with a surprise, and becomes one of the prime actors of the plot. The critics are saying that this is the best work of the author of “The Mississippi Bubble” and others. (D. Appleton & Company, New York. \$1.50 net.)

\* \* \*

**THE SOUL OF A BISHOP.** By H. G. Wells. Mr. Wells is still struggling with the problem of religion and the church, but this time he puts his arguments in story form. Of course one feature of the book is the finding that the church is not needed today—which, as most readers know, is this author’s chief obsession. There is a sort of Jekyll and Hyde atmosphere in the book, the bishop coming to various differing conclusions while under the influence of drugs. Whether we

agree with Wells or not, he is interesting, because he is sincerely trying to find the way out for himself. He will find that Way—even if late doing it. (Macmillan Company, New York. \$1.50.)

\* \* \*

**LONG LIVE THE KING!** By Mary Roberts Rinehart. Mrs. Rinehart has done another service for civilization by giving us just at this time this tale of intrigue in a European court. It reveals the conditions by which autocracy is making an effort to survive modern enlightenment. Treachery and terror, with a thread of romance, are characteristics of the story. The volume will be hailed with interest by the many admirers of Mrs. Rinehart’s work. (Houghton Mifflin Company, Boston. \$1.50 net.)

\* \* \*

**CHRISTINE.** By Alice Cholmondeley. The newspapers are full of questionings as to whether this is the actual diary of the author while living in Berlin, or whether it is an imaginative work based on facts. If it is the former, there is surely ample reason for all civilization entering upon the present war with the terror and madness that is Germany. However facts may be as to the origin of the book, it may be safely stated that it is not entirely imaginary in its pictures of conditions in Germany before the war began its ravages. (Macmillan Company, New York, N. Y. \$1.25.)

\* \* \*

**TEMPERAMENTAL HENRY.** By Samuel Merwin. There are but few authors who have the power to carry one back to the lost hours of youth, but Mr. Merwin is one of that few. His work is marked by human sympathy. Not entirely unlike Tarkington’s “Seventeen” is this tale. It is worth reading, especially for tired work-a-day people. (Bobbs Merrill Co., Indianapolis. \$1.50 net.)

\* \* \*

**THE MAN WITHOUT A COUNTRY.** By Edward Everett Hale. There was never a time in the history of the nation when there was more need for the reading by the young of this remarkable story of patriotism. The lesson of Philip Nolan, who foolishly remarked that he wished he might never again hear the name of his country, and then had that very fate visited upon him, is a lesson needed today. This is a beautiful edition, arranged for the use of schools. (The Page Company, Boston.) T. C. C.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Want More Democracy

One hundred and eighty-six laymen of the Methodist Episcopal church, South, have recently published in the *Christian Advocate* of Nashville a statement in which they make demands for changes in their church. They ask for "the development of a greater degree of democracy," "the limitation of the authority of the episcopacy" and "a clearer definition of the relation of the episcopacy to the church."

## Fighting Parson Is Vindicated

The state's attorney of Cook County, Illinois, has been charging that the well-known "fighting parson," Rev. Elmer L. Williams, had made a secret pact with a corrupt political boss. The preacher came back in the newspapers and there has been a merry row which has revealed to the plain citizen much he did not know about politics. Mr. Williams has been promoted by his denomination to a place on the national temperance board. The Chicago Church Federation passed the following resolutions recently: "In the controversy between State's Attorney Hoyne and the Rev. E. L. Williams we have full confidence in Mr. Williams' character and rectitude of purpose. Mr. Hoyne has not charged Mr. Williams with doing anything which it is not necessary to do in order to get at the facts of the real inner situation."

## Bishop Quayle Invited to Liquor Dealers' Convention

The St. Louis Liquor Dealers' Convention will invite Bishop Quayle to their meeting October 14 to make an address and to pray, the president of the association announces. The bishop has been saying that he has been invited to all sorts of places but never to pray in a liquor dealers' convention. If this event comes off, it will be full of interest.

## Insist on Protestant Rights on the Streets

The riot that broke out against the Rev. W. S. Fleming of the Methodist Episcopal church last summer as he was conducting street meetings among the Italians of Chicago has not yet become a closed incident. Recently the Chicago Federation of

churches passed a resolution asking the chief of police to protect mission workers in their rights. The police trial board has promised the officers of the Chicago Federation that in the future mission workers on the streets will be protected. It was a man in a garb of a priest who led the riot last summer against Mr. Fleming.

## Dr. Henry VanDyke Speaks

Dr. Henry VanDyke, who recently returned from the Netherlands where he has been serving as ambassador, spoke on a recent Monday to the Preachers' Meeting of the Methodist Episcopal church in Chicago on his experiences while abroad.

## Rigid Inquiry Concerning Evangelists

Dr. W. E. Biederwolf is secretary of the Commission of the Federal Council on Evangelism and his commission will in the future furnish recommendations for reputable evangelists. Dr. Biederwolf reports that fewer evangelistic meetings are being held this year than at any time within a decade and ascribes part of the decline to a change of attitude on the part of the church toward

evangelism. Each evangelist will be asked to fill out a blank. On this blank will be requested answers showing successively the evangelist's financial honesty, the propriety of his social relations, his education, his success as a pastor, the reasons for his retiring from the pastorate, his experience in evangelism, the opinion entertained concerning his work by pastors with whom he has lately been associated, the kind of work he is considered best adapted to, the number of conversions, consecrations and children's decisions in the largest meeting he has conducted, as well as the number of his converts received into churches within two months from the close of that meeting, the nature of his work in the after-service ("thorough and definite" or "abbreviated and superficial"), and finally, "the most conspicuous objectionable feature in his work." Where there is no official committee to answer these questions application will be made to other sources of information.

## Congregational National Council

The National Council of the Congregational churches will meet at Columbus, Ohio, beginning October 10, for one week. The sessions will be held in the church made famous by the life and labors of Dr. Washington Gladden.

## Publish City Federation Paper

The young people's societies and the federation of churches of Topeka, Kans., are publishing a paper for their city to interpret religious news. They have secured Rev. Joseph P. Hicks of the Second Presbyterian church as editor.

## Still Disturbed Over Chaplaincies

A number of the Roman Catholic papers are still disturbed over the assignment of chaplaincies in the army. This church was given 38 per cent of the assignments at first but a later revision of the statistics on which the matter is based reduced them to 36 per cent. It is this two per cent reduction in government jobs which has used up the printer's ink. The various churches will do well not to be too much concerned over these positions lest the ungodly mock.

## The Chaplaincy Bill

Why there should be any opposition to a bill so reasonable as the one which has just passed the United States Senate and is now pending before the House, providing one Chaplain for each twelve hundred enlisted men, is difficult to understand. A parish of twelve hundred men is a field big enough for any Chaplain, and if ever men need the restraints and consolation of religion it is when they leave the refinement of home life for the rough and coarse temptations of the barracks.

The following telegram, which explains itself, has just been sent:

"Hon. James R. Mann,  
Washington, D. C.

"Chicago Church Federation, numbering six hundred Protestant Churches, urges your earnest support of the bill to provide one Chaplain for each twelve hundred enlisted men.

"Herbert L. Willett, Pres.  
"W. B. Millard, Exec. Sec."  
W. B. MILLARD.



## Church People Victimized

The country is being victimized by Chaldean Nestorians who have collected thousands of dollars for relief in the Orient and have pocketed the money. They forge credentials from Oriental bishops and masquerade as Armenian clergymen. The only authorized Armenian Relief in this country is in connection with the American Committee of Armenian and Syrian Relief.

## A Bishop Walks

There has been much criticism of "luxury-loving" bishops in England during war time and this criticism has been met by changes in the habits of these men. The Bishop of Petersborough spent the month of August walking from town to town and holding services in twenty-nine parishes in various parts of his diocese. He was said to be emulating the example of St. Swithun.

years, which Jesus had to uproot. The sermon to the Samaritan woman at the well is an outgrowth of this historical experience. Often religion becomes localized or even lost in stately form and architectural competition.

During these trying years of weary waiting, when despair and discouragement seemed inevitable, the two prophets, Haggai and Zachariah, delivered their messages of encouragement. They did not hesitate to condemn the people for their indolence. Their zeal for the temple had greatly subsided during these days of inactivity. Many had gone off to live in luxurious ease. There was a disposition to let the work go unfinished. How human! The first enthusiasm caused by an ideal quickens our activity most amazingly; but the weariness of hard labor and distressing obstacles chill our ardor until we feel like giving up the job. The man worth while is the man who sticks. To him comes the victory. The prophets had to cheer these discouraged souls and assure them that Jehovah was still with them. Then came the oft-repeated verse, a divine principle: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." The inspiration of their message, with the permission of Darius to carry out the decree of Cyrus, made the completion of the temple possible.

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It was a joyful occasion when the first stone was laid. Amid the shout of song and the sound of instruments, the work continued. Neither maligned misrepresentation without nor the more deadly moral hindrances within could prevent the final completion. Joy was intensified when they were permitted to dedicate the massive structure to Jehovah. Of course, it was not as magnificent as the one Solomon built, nor were the services so extensive; but the spirit of the people was more humble and sincere. It was a deeper appreciation of Jehovah which caused them to shout for joy, for He had given them help and strength to complete the work. Their long-cherished hope is now realized and their years of hard work fully compensated. The temple construction is completed. All differences are forgotten. The sin offering is humbly made. Thus, led by a faithful ministry the people restored Jehovah worship upon the ashes of her former glory. Once more, the temple, as indicative of Jehovah's presence, raises its proud form above the mundane things of earth and points upward to things celestial.

# The Sunday School

## Making a New Start

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE homeward journey of the exiles brought them to the land of their forefathers. The great religious impulse which inspired them to return when the opportunity presented itself was intensified as they came in sight of the capital city, where once stood Solomon's magnificent temple. The memory was now flooded with religious experiences of the past and immediately the soul longed to worship Jehovah after the manner of the Law of Moses. While the great heap of ashes must have brought a peculiar sorrow to the heart of every loyal Hebrew, they put sorrow and discouragement beneath their feet as they erected a new and larger altar to God. Then came the big task of reconstructing the temple, the real object of their return.

The experience of temple building has its joy and sorrow. It was a small band which undertook this great enterprise which required vast sums of wealth, but the anticipated joy of seeing the new temple completed was a tremendous force in driving them on to ultimate success. There were generous givers among them who responded most graciously to the call for money. Many of the exiles who did not return gave liberally of their wealth in order that the Jewish faith might once more be restored to its former glory. "They gave after their ability" is the Biblical expression used, showing clearly that they recognized their responsibility in the religious enterprise. Such a spirit is worth noting by

modern church members who are called upon, either in temple construction or maintenance, to assist. True, there were those who could not give even a tenth, while there were those who were selfishly withholding their part. This latter type could find plenty of excuses, scriptural and otherwise, and then, when the completion of the temple was at hand in spite of their indifference, would come up to the House of God with praise and great shouting. How frequently men delight to share in the glory of victory attained solely through the efforts of others.

\* \* \*

The temple construction brought new and perplexing problems. Some faithful Samaritans were anxious to assist in restoring the Hebrew religion by giving material aid. They made overtures to the return exiles only to be rejected. So legalistic had the Jews become that they thought more of law than life. Here was an opportunity of reclaiming some of their Jewish brethren, but being of mixed blood pride would not admit them. As a result of this rejection, human nature began to manifest its jealousy and hatred. An intrigue to check the temple construction was successful and for several years the Jews, held under suspicion by the Persians, were compelled to look upon the half-finished structure with painful longings for its completion. Better had they contented themselves about the great altar for burnt offerings, with nature as the temple and the starry heavens as the dome, than to have narrowed their religion to the exclusion of the Samaritans. It was this spirit, so strongly developed in later

\*This article is based on the International Uniform lesson for October 21, "The Temple Rebuilt and Dedicated." Scripture, Ezra 3: 8-13; 6: 14-18.



# Disciples Table Talk

## Another Disciples School Makes Increase

Texas Christian University had its formal opening on September 18, with the largest student body in its history. The formal opening had been delayed for a few days on the account of the absence of President E. M. Waits in Kentucky. During the intervening days the examinations, matriculation, and the classification went steadily on under Dean Lockhart and every available room in the girls' hall was taken before Saturday. It was found necessary to provide rooms in the neighborhood for the overflow of girls. Clark hall, the residential hall of the young men, already has more students than at a similar period last year. New students are arriving every day, and it is sure that the enrollment will exceed that of any previous year in the history of the institution.

## Inaugural Tour for Horace Kingsbury

The Kentucky Sunday schools have accepted their new state leader with enthusiasm. An inaugural tour is being carried out by National Secretary Robert Hopkins, beginning October 7th. Mr. Hopkins is introducing the new leader to some of the schools of the state. The first appearance was on last Sunday at Broadway Church, Lexington. Here Mr. Kingsbury met the Bible school workers of Jefferson county. The following points are also being visited: Maysville, Cynthia, Lexington Central, Winchester, Danville, Glasgow, Bowling Green, Hopkinsville, Paducah, Madisonville and Owensboro. Rallies will be held at each of these towns. Thanks to such leaders as R. M. Hopkins, Walter E. Frazee, W. J. Clarke and others, Kentucky is a great Bible school state, and with Horace Kingsbury as the leader of the state work, it is believed that the best things in the history of Kentucky Bible schools are coming. Mr. Kingsbury has declared himself for an educational program of work.

## All Hands Busy at Central, Rockford, Ill.

Rockford, Ill., Central is under regular headway for the new season's work. Eight have been added in recent Sundays, one by confession of faith; among others, Rev. Bertram and wife of Batavia, American Sunday school missionaries for Northern Illinois. Promotion day was observed on September 30 in this Standard school with special exercises and rewards for faithful attendance for the year. One boy reported for every Sunday for two years. Rockford is one of the cantonment cities and Pastor W. B. Clemmer writes that every Sunday is a holiday now, with thousands of people lining its streets, coming by auto and rail, to visit Camp Grant. The religious problem is becoming increasingly difficult and the city normal life unsettled by extra business demands and amusement features. Besides the local work, Mr. Clemmer is having full opportunity for service, with Freeport church to care for. Two weeks ago he held four services besides Sunday school; a funeral, besides the regular afternoon service at Freeport, with a 60-mile ride by interurban. Four sermons a Sunday for the second time in September.

## Christian Century Article Gets Results

J. C. McArthur, a leader in the church at Salina, Kan., writes to THE CHRISTIAN CENTURY office: "I notice in the last issue of your paper a short article on 'A Good Investment.' The church in Salina makes your motion unanimous, and Mr. and Mrs. Dillinger, our pastor and wife, will be at the Kansas City convention at our expense. Let reports come in from other churches by the hundred." THE CHRISTIAN CENTURY seconds Mr. McArthur's motion, and will be glad to print the names of all churches planning to send their pastor and wife to the convention.

## The Right Kind of Revival

A. O. Kuhn of the Roswell, N. M., church reports that his congregation has just begun a three month's spiritual and evangelistic revival. There will be no special meetings, regular services being counted upon for the securing of substantial results. This is a new departure from the usual method of conducting evangelistic meetings. Instead of calling a professional evangelist and helpers to conduct this movement, the work will be under the direction of the pastor, with the assistance of the entire church. This plan was adopted and approved by the advisory board of the church some time ago. On the first Sunday of the revival season a "Crusader's Service" was held, at which members of the congregation were called upon to enlist as Crusaders for souls.

\* \* \*

—Ex-Congressman Judge Webber of Akron, O., delivered the address at the laying of the cornerstone of the Wooster Avenue Church of Christ, Akron, on September 30.

—Arthur Stout has been with the Nevada, Mo., church for one month, succeeding there Levi Marshall, who held the longest pastorate in the history of the church. A series of evangelistic

meetings is being planned for this winter, with W. H. Pinkerton and daughter of Bowling Green, Mo., leading.

—An apology is due H. P. Leach, the new pastor of Altoona, Ia. Through "slight" error in the types, Arthur Dillinger, recently pastor at Altoona, was given credit for Colena Naomi Leach, who, of course, rightly belongs to the new pastor. Mr. Leach writes: "Mr. Dillinger, no doubt will be flattered on reading the announcement as given last week for he is childless, but I claim proprietorship of this infant and want all the honors and congratulations attached thereto." The office editor knows precisely how Mr. Leach feels about the matter, for the very week of the appearance of the erring notice Robert Elgin Clark came to his home; this sufficient explanation of the rather bold liberty taken with the type last week, and also with Mr. Leach's child. The office editor also asks that he be excused, for this same reason, for any other errors that may have crept in the issue of October 4th. Accept our apology, Mr. Leach, and also our heartiest congratulations.

—Chas. S. Stevens of the Nebraska, church, has, after some hesitation, decided to remain with the work there. The Men and Millions leaders visited the church on last Sunday.

—The Frontier Disciples of New York state held a rally at Richmond Avenue Church, Buffalo, N. Y., at

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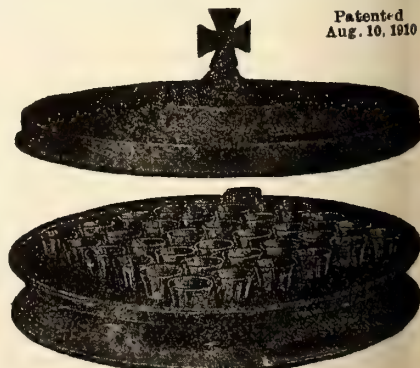
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Among the speakers were F. W. Burnham, G. W. Muckley, M. M. Amunson and John P. Sala, the new secretary of the state work. An effort was made at this meeting to secure sixty \$100 pledges by individuals and organizations in support of the state's campaign work. Secretary Muckley spoke at Central Church, Buffalo, on September 23.

—E. F. Leake is to be the new leader of South Street Church, Springfield, Mo., succeeding F. L. Moffatt there.

—E. A. Cole leaves the Knoxville, Tenn., church to accept the work at Second, Washington, Pa.

—Editor Emeritus J. H. Garrison of the Christian-Evangelist, with his wife, is now back in St. Louis, and will continue there until the time of the Kansas City convention. They will then return to California. Dr. Garrison gave the address on the occasion of the laying of the cornerstone of the new Kings Highway Church, of St. Louis, on September 30.

—A. W. Taylor of Columbia, Mo., has been appointed by President Poincaré

of France, as supervisor of social work among the American soldiers in the French army.

—Chas. H. Mahin has recently closed the most fruitful meeting Piggott, Ark., church has ever had, with thirty-five persons added to the membership. Price Christian leads at Piggott.

—V. W. Wallace leaves the pastorate at Corsicana, Tex., this month. An effort has been made to secure Mr. Wallace for the church at Galveston, Tex.

—H. H. Peters, Illinois State Secretary, reports \$2,000 raised at Mt. Zion, a village near Decatur, Ill., on September 30; a Ladies' Aid organization was also started, and plans were made for the employment of a minister and twelve persons were added to the membership. The money raised will enable the church to pay for the building—which was purchased from the Methodist congregation—to take care of the recent meeting and to meet some other expenses. Mr. Peters gives great credit to Roby Oranhood of Harristown, who began the evangelistic meeting on September 23, and found by the end of the first week

## All Aboard for Kansas City!

The following information regarding railroad rates and arrangements for the Kansas City convention will be of interest to those who intend to come to the convention. Reduced rates are in effect from territory New York City and East, amounting to approximately 70 cents per mile in each direction. The saving will be from \$1 to \$6 per ticket. Ministers east of Pittsburgh and Buffalo can buy clergy tickets to either Chicago or St. Louis at a considerable saving, and buy regular tickets from one of those points to Kansas City.

\* \* \*

From Chicago, buy round trip tickets at a small reduction over local fare. From St. Louis there is no reduction. From points south of the Ohio river and east of the Mississippi, there is no reduction, excepting to parties of ten or more traveling on one ticket, and ministers who can purchase clergy tickets at St. Louis, provided they have Southern Clergy Permit. The only exception is in the case of Washington, D. C., which point has a reduced rate obtainable over the Southern Railway. From Iowa, Nebraska, and Kansas, there is no reduction. Parties in Kansas can save money by purchasing tickets to Kansas City, Kan., only, and either leave train at that point, using surface lines on the Missouri side, or pay train fare across the line. The same may also apply in some cases to persons coming from Oklahoma. From Oklahoma, Arkansas, and Texas points, the rate figures are little less than 2½ cents per mile in each direction. From Denver, and points in the Intermountain territory, there is reduced rate effective, of which I do not have specific advice. From the Pacific Coast, the usual nine months' tourist ticket is the only thing available. The same applies to Transcontinental territory. In a nut-shell, this is the rate situation. Tariffs are now in process of manufacture, and your local railroad agent should have no difficulty in serving a quotation promptly, so that you will know exactly what your ticket is going to cost. Make your inquiries and arrangements early. Some crowding sleeping cars is necessary on all west-

ern railroads at this time, due to troop movements, but there will be ample accommodations, if you make reservations early. Take this matter up with your railroad agent at once, and you ought to be well cared for in this regard.

\* \* \*

Special parties are being organized at all central points, with competent managers in charge. It will be a pleasure for our people to be able to thus travel together. See the advertising columns of this paper for some details. By writing to the railroad company you can get complete information regarding the special party from your vicinity. If no party is being organized, you can organize one yourself. The following railroads are co-operating in the handling of our convention parties: Wabash Railway, from Cincinnati and Eastern territory, through St. Louis, also Buffalo, and points to St. Louis. Burlington Route from Cleveland, Detroit, Canadian points, via Chicago, Peoria, Galesburg, Council Bluffs, and Western Iowa, Lincoln, and Nebraska points, and northwest Missouri, also from the East via St. Louis. Chicago and Alton, Indianapolis party, Columbus, Ohio, and points reached by their own line in Illinois and Missouri. Rock Island Lines from Chicago, Rock Island, Davenport, and Iowa and Missouri points, Minneapolis and Des Moines, also Kansas, Texas and Oklahoma. Frisco Lines from Memphis, Birmingham, and also Oklahoma City, Springfield, Missouri, and local points. Kansas City Southern from Shreveport, Texarkana and Fort Smith. Missouri Pacific, from Omaha, Joplin, Pueblo, Little Rock, and local points. Union Pacific from the Pacific Northwest and Denver. These are the lines that help the convention management in the securing of attendance, and offer every inducement to help in the handling of our people. We bespeak the co-operation of our people in patronizing these lines to the exclusion of others, everything being equal. Inquiries regarding rates and train service will be gladly supplied if addressed to the undersigned.

E. E. Elliott, Transportation Secretary of the convention, 123 S. Kensington Avenue, Kansas City, Missouri.

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twenty-nine Disciples willing to take membership with the new congregation. It was as a result of his work that the state leader was called for the 30th.

—The Texas Christian Lectureship will be held at Ft. Worth, January 14-17, 1918. Alva W. Taylor of the Bible College at Columbia, Mo., is scheduled as chief lecturer, but we have not heard whether this plan will be interfered with as a result of Professor Taylor's being called for war work in France.

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—T. F. Weaver of the Rosemont, Dallas, Tex., church, has resigned to accept the leadership of the church at Nacogdoches, Tex.

—C. B. Knight has resigned at Ennis, Tex.

—W. F. Turner, the minister of the church at North Yakima, has received a call to the position of Northwest Missionary Superintendent. We understand no definite action has yet been taken by him.

—The Northwest Bible school superintendent, Roy K. Roadruck, is to remain in the west on the big job he is engaged in. Kentucky gave him an urgent call at a flattering salary, but Mr. Roadruck has caught the western spirit.

—Miss Edith Apperson, living-link missionary of the Pomona, California, church, was married to Dr. George E. Mosher of Pomona September 5. C. R. Hudson, the minister of the church, performed the ceremony.

—Myron C. Settle, formerly State Bible school superintendent for the Christian churches of Ohio and later head of the religious day school at Gary, Ind., has accepted the office of secretary of the Kansas City Sunday School Association.

—The quarterly meeting of the Disciples Churches of Chicago was held at Jackson Boulevard church on last Monday evening. Among the speakers were Secretary Burnham and Grant K. Lewis of the Home Society. As THE CHRISTIAN CENTURY goes to press on Monday report of the meeting will have to wait for the next issue.

—B. H. Smith, of Horton, Kan., church, is going into war work late this month under the supervision of the Y. M. C. A.

—On the first Sunday of October, while the Linwood Boulevard, Kansas City, congregation was telling C. C. Morrison good-bye, at the supposed close of his supply service there, a cable was received from Burriss A. Jenkins, pastor

### A BIG JOB

*The churches are asked by Uncle Sam to put through a Big Job.*

*October 21 is to be a national day for a great service.*

*All the churches—and all the people—everywhere in our land are called to aid America save the world.*

*You, preacher, are asked to give a great message to your people.*

*It is an unique call to all of us to answer the Macedonian cry of our Allies in their need. It is not the giving of money that is asked.*

*Millions are actually facing starvation. Food conservation—not food hoarding, but wisdom in eating—is an immediately vital problem. There is no argument about it. When we in Washington tell you this, believe it.*

*It is not an occasion to get panicky, but just to get our bearings.*

*Everybody must eat. This big campaign is to show the whole country that we can, if we will be wise in time, have all we need and give our surplus to the Allies who will be in such desperate need.*

*Right eating is as important as good shooting in winning this war.*

*Sunday, October 21, is Food Conservation Talking Day. If there be no regular preacher let someone present the matter. If you do not receive enough pledge cards you have brains to supply the deficiency.*

*One card for each family. October 22 begins the enrollment and October 28 begins the record keeping of the food saved. You are part of a big job of enlisting millions of church members. Do your part.*

PAUL MOORE,  
Washington, D. C.

of the church, and just closing a period of war service in France, that he would be delayed a week. Mr. Morrison was asked to give the congregation another Sunday. He is now in the East.

—The Frankfort, Ky., congregation, led by Pastor Roger T. Nooe, has purchased a church annex in order to provide adequate church school facilities.

—Edgar DeWitt Jones, of First Church, Bloomington, Ill., is preaching a series of Sunday evening sermons on

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—President H. D. Smith, of Phillip University, Enid, Okla., reports a large attendance there than this time last year. Scores of the young men of the school have enlisted for war service.

—E. R. Cockrell, of the Texas Christian University, has accepted the pastorate at Rosemont church, Dallas, Tex. Mr. Cockrell will continue his work at the University, as it is his intention to have an assistant who will live in Dallas and look after the details of the work.

—W. A. Nance, recently of Commerce, Tex., has begun his new work at Marshall, Tex.

—G. D. Edwards, of the Bible College of Missouri, preaches also at Red Top church, near Hallsville, Mo., and he reports the recent annual meeting which was also the 95th anniversary of the organization of the church. The meeting was held October 5. With a balance of hand a year ago of \$135.56, a total of \$1,164.72 was in hand through the year. \$300 was expended for one-fourth time

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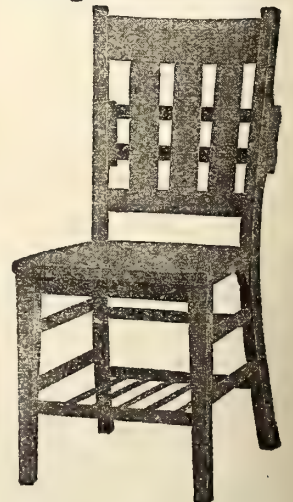
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preaching, \$250 for evangelistic services, \$330 for missions and benevolences, and for other purposes \$187.49, making a total of \$1,067.49 expended. This left a balance in hand of \$97.23. People were present at the late meeting from as far away as Des Moines. Letters were read from as far away as Texas. Crowds came from fifteen miles away. There have been thirty-two confessions of faith at the church since last annual meeting, and thirteen accessions otherwise.

—F. F. Grim, of Lawrenceburg, Ky., church, is now entering upon his third year of service. The last year has been the best in this period in offerings for missions and benevolences; the apportionment was more than reached, over \$800 having been contributed by all departments. Mr. Grim recently closed a meeting with Union Grove, Trimble county, assisted by W. F. Rogers, the pastor; there were 14 accessions to the membership. Mr. Grim reports with hilarity that his county has gone dry, saying that this means much, for "in this county some of the most famous brands have been distilled and consumed for generations. In spite of the awful human waste, the county still had staunch supporters in the church as well as out."

—J. G. Holliday, for 10 years superintendent of the Bible School of First church, Norfolk, Va., has found it necessary to resign. The reason was found in the fact that he is not only secretary of the Navy Branch of the Y. M. C. A., but secretary for that whole Hampton Roads and Chesapeake Bay section. C. M. Watson, the pastor of the church, will act for the present as general superintendent of the school, with Mr. Holliday as one of the associate superintendents. Suitable presents were given Mr. Holliday through the chairman of the board of officers of the church, Dr. R. H. Walker, as a part of the Promotion Day exercises of Sunday, September 30th, as a token not only of their high esteem for him, but for the splendid advances that have been made in recent years by the school.

—W. S. Lockhart, of the South Houston, Tex., church, will be glad to receive information from parents and friends of Disciple boys in camp there, giving names and as far as possible their military address. He will be glad to look them up and do anything he can for them.

—The Men and Millions campaign in Nebraska has met with decided success, says the Christian Worker, of First church, Lincoln, Neb. The response to



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L. M. ALLEN, Passenger Traffic Manager, Room 723, La Salle Station, Chicago, Ill

the life call among the young people was very gratifying. By the middle of last week pledges amounted to \$120,000. More than \$36,000 was underwritten with in First church.

\* \* \*

### ACHIEVEMENT AND CHALLENGE

Comparative statement of receipts of the Board of Ministerial Relief for the year ending September 30, 1917.

Subject to revision.

|                                  | 1916        | 1917        | Gain        |
|----------------------------------|-------------|-------------|-------------|
| Churches .....                   | \$20,259.84 | \$23,955.76 | \$ 3,695.92 |
| Bible Schools.....               | 2,117.23    | 4,079.53    | 1,962.30    |
| Individuals and M. & M. Movement | 4,601.15    | 5,961.83    | 1,560.68    |
| Interest .....                   | 3,942.22    | 4,958.78    | 1,016.56    |
| Estates .....                    | 5,618.10    | 4,835.00    | *783.10     |
| Annuities .....                  | 7,200.00    | 15,800.00   | 8,600.00    |
| Miscellaneous .....              | 398.03      | 1,217.22    | 819.19      |
| 20% Proposition..                | 6,000.00    | .....       | *6,000.00   |
| Total .....                      | \$50,136.57 | \$60,808.12 | \$10,671.55 |

\*Loss.

It is gratifying to note that the splendid advance inaugurated by the 20 per cent proposition continues after its close.

Now the challenge is to not only make further and greater advances in this sacred service, but to inaugurate a comprehensive pension system on which our active ministers and the parents of

their successors may depend with confidence and without any shadow of charity.

This pension question will be the greatest matter before the Kansas City Convention. The Pension Commission appointed after the Des Moines Convention will meet Tuesday evening at 7:30 o'clock, October 23, the day before the convention, in the First Church and hold another session Wednesday morning, October 24. The completed Pension plan as agreed upon and recommended by this commission will be presented to the convention Saturday morning, October 27.

BOARD OF MINISTERIAL RELIEF,

W. R. Warren, Sec'y.

106 E. Market St., Indianapolis, Ind.

\* \* \*

### R. A. LONG CHALLENGE MET

Bible school workers generally will be greatly pleased to know that the R. A. Long challenge has been met.

A year ago, at the Des Moines convention, the announcement was made that the Christian Board of Publication felt compelled to withdraw its contribution of \$5,000 a year to the Bible school

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Send any amount you can spare, from \$5.00 up, as a first payment, and pay the balance \$5.00 monthly. 5 per cent discount for all cash. Purchaser must pay transportation. If \$10.00 or more is sent with order, we will include FREE a very fine Metal Case, in addition to the rubber cover, together with a high class brass padlock for locking case when typewriter is not in use. Please order direct from this offer and tell us any amount you can spare—and BE SURE and mention THE CHRISTIAN CENTURY FOR OCT

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work of the American Society. This contribution had been made regularly for four years and by its aid a number of fields had been entered with efficient Bible school specialists. Its total and immediate withdrawal seemed to spell disaster.

R. A. Long announced that if the Bible schools and friends of their work would make good in clear gain in receipts three-fourths of the \$5,000 he personally would stand responsible for the remaining one-fourth.

Under the impetus of this challenge the financial work of the year has been done. It is with a real sense of victory that the final statement for the year shows that the Bible schools have made good. The challenge has been met and the work goes forward without retrenchment.

As the books were closing, a telegram announcing the victory was sent to R. A. Long. He has just replied, expressing his joy and assuring us that he will redeem his pledge.

Our Bible school leaders will not only feel proud of their own good work in this campaign, but will also express their appreciation to this generous man, whose life and service mean so much to us all, while we give thanks to the Father for His blessings over all.

ROBT. M. HOPKINS,  
Bible School Secretary, A. C. M. S.

\* \* \*

#### EFFICIENCY MEETING AT KENTLAND, INDIANA

During the Bethany Assembly this summer I heard Elvin Daniels deliver an address on "The Church at the Center of a Community." It was a presentation of his own work in Kentland. He emphasized the educational, recreational and social features of his program, as well as the religious. In fact, his theme was that religion ought to touch and transform the entire life of the community. Mr. Daniels asked me to come over and spend ten days with his church immediately following our State Convention; and the opportunity was too great to decline.

Miss Georgia Tyner of LaFontaine, Indiana, led the singing. Mr. Daniels announced publicly that this was to be an efficiency campaign, with special reference to the social side of religion. The sermons were of this character. At the end of the meeting we took the Every Member Canvass and secured sufficient funds for carrying on the work for the next year.

Kentland is the county seat of Newton county and has a population of 1,500. The high school is one of the very best. It draws students for miles in every direction. Just across the street from the high school is the Community building, the Coliseum. It has been in use for about a year, but is not yet completed. When it is finished it will be a stucco building with all the equipment for auditorium and gymnasium purposes and will cost \$15,000. Mr. Daniels has been the moving spirit in this enterprise and in addition to serving as pastor of the church he is Community director. It is more than a playhouse; it is a community center. The leaders have some great plans for the future. They expect to have the Minneapolis Symphony Orchestra and Schumann-Heink this winter. The entire community co-operates and one feels there is a growing spirit of social and religious betterment in all the churches and the lodges, as well as the school. The public library is more than a library. It also is a com-

#### HELP PRESIDENT WILSON

and our Country in your Christmas program by using a new play for children (Sunday Schools or day schools), entitled

#### UNCLE SAM TO THE RESCUE

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A thrilling new play introducing Uncle Sam, Santa Mrs. Santa, War and his followers, Poor Children of Belgium and other countries, Liberty Girls, Boy Scouts and Peace.

The play exhibits the highest type of patriotism in an exciting way, and in line with the best patriotic sentiments of our country. One or two songs are suggested. Time about a half hour. Price 10 cents. Ask for our free catalog of new Fall and Christmas music.

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munity meeting place for smaller gatherings and interests of a more literary character.

There are three Protestant churches, the Presbyterian, Methodist and Christian; and they work together in a most beautiful way. The Catholics have great confidence in Mr. Daniels and are heartily supporting the community enterprises.

H. H. PETERS,  
State Secretary.

\* \* \*

#### CHRISTIAN ENDEAVOR AT THE CONVENTION

When Disciple Endeavorers meet in Kansas City on Sunday night, October 28, in their annual session in connection with the National Convention of the Churches of Christ in America, if all signs and indications do not fail, they will have just reason to congratulate themselves and be happy. For, notwithstanding the unsettled conditions which have prevailed generally throughout the country during almost the whole of the church year, the National Board of Christian Endeavor believes it will bring before the Endeavorers the best report of actual achievement in the field of Christian Endeavor ever submitted to one of our conventions. The National Board of Christian Endeavor does not by any means claim all, or even a very large part of the credit for what has been done. It will only claim that it has been busy, encouraging and supporting in every way possible a great host of earnest young people in our churches who have determined to bring Christian Endeavor in our churches to the front.

We think the report will show more

new societies organized than during any year in our history, more money contributed by the societies to our organized missionary interests, a larger number of societies than ever before giving to the National Board of Christian Endeavor and more genuine enthusiasm in the ranks of our Endeavorers than has been manifest for a decade. Our Board started out at the beginning of the year to secure the attendance of a large number of our young people at our National Convention. We have steadily kept that during the year. Our goal was "1,000 Endeavorers at the Kansas City Convention." We hope that number will even be exceeded. Daniel Poling of the United Society will deliver the principal address.

Endeavor Societies are urged to send a representative to the convention. It will be a great and enthusiastic throng that will assemble in Convention Hall on Sunday night, October 28. You be there.

Another aim for the year was "\$3,000 in contributions for the work of the Board." Unless many societies which to date have sent no offering come during the month of September, we shall fail in this. We do not want to fail. There is no good reason why we should fail. It would seem that every society among us would want to have fellowship in this work. But the time is growing short. The books close this month. All societies having made no remittance should do so promptly. Now is the accepted time. Help the National Board of Christian Endeavor toward its financial goal for the year. Then send a delegate to Kansas City. Do the two things without fail!

One more word. In the campaign for new societies has your society "done its bit"? Is there not a Church of Christ somewhere in your community without a Christian Endeavor Society? New societies are being reported by the score. Everybody get in the fight during September and help make this month the greatest Christian Endeavor month in all our history. But plan to be represented at Kansas City and send your offering.

Report and remit to  
CLAUDE E. HILL,  
National Supt., Chattanooga, Tenn.

## Foreign Society's Greatest Year

#### A Large Financial Gain

The faith of the secretaries has been strongly rebuked in the year just closed. The twelve months have been full of surprises and encouragements. Because of the war and the peculiar financial situation in America, coupled with the many appeals going out to the people, it was felt that it would be very difficult to keep up the income to that of last year. The books show at the close of the year that the receipts in total are \$550,386.85. The totals for last year were \$522,716.97. This makes the gain for the year in receipts of \$27,669.88. This gain is especially encouraging when we recall that at the close of last year a share of the Bondurant estate came to the Foreign Society, netting about \$65,000 in this special bequest. This year there has been no large bequest at all, so that the gain, considered in some ways, has been really over \$90,000.

Every item of income has shown a gain except bequests and these gifts are always very irregular and uncertain.

#### Advance in Regular Receipts

One of the most encouraging things about the income of the year is the fact that the regular receipts of the societies from churches, Sunday schools, Christian Endeavor societies and individuals show a great gain.

The gain from the churches is \$1,581.62; from the Sunday schools, \$591.31; from the Christian Endeavor societies, \$3,864.84; from individual gifts, \$10,599.88. The largest percentage gain is from the Christian Endeavor societies, as the income from that source is the smallest of any division of the receipts.

#### The War Handicap

It does not seem that the war situation has been a handicap in the gathering of receipts from the home-laud. Either the giving, which has been general for the Red Cross and other great necessary movements in connection with the war, have not yet cut



into the incomes of the people sufficiently for them to feel it or what is more probably the case, the spirit which invades the land in connection with sacrifice for the world is beginning to take hold of the churches and our people are being awakened by it. It is hoped that such is the case.

The experience in England and Canada is that the missionary receipts have increased, with the sacrifice of the war.

The real handicap of the war, however, comes in the expenditures. In all the mission fields the war situation is felt in the higher prices, increased cost of transport and in a great number of items. The Foreign Society has actually had to pay out this year \$30,000 additional because of war conditions in the mission fields. Some of these items are as follows: Transport of missionaries has increased about 40 per cent in cost, transport of supplies has gone up even farther. Medical supplies for the hospitals have increased in cost from 100 to 3,000 per cent. In lands like China, silver has gone up in cost of exchange until it looks as though a gold dollar would only purchase one silver dollar or a trifle more, in the very near future. When the war began one dollar in gold would purchase two and a half of silver. The cost of building materials has advanced so rapidly that in most of the fields all mission building operations have been suspended.

The missionaries are having to pay higher transport on their food supplies and almost every item of expense has increased from Africa to Tibet.

#### The Deficit

The Foreign Society has for a number of years carried a deficit. It was hoped that this might be wiped out dur-

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ing the war. If it had not been for the increased expenditures on the field, this would have been entirely possible. The deficit has been due to the fact that the work of the Foreign Society has grown far more rapidly than the receipts and every year it has been necessary to add to the budget some item that could not be covered by the returns from the churches.

#### The Attitude of the Missionary

The war crisis is not dampening the ardor of the missionaries at all. They are planning for large programs just as though no great conflict was on. They see the open doors and opportunities and are launching out to do their work, believing that the churches of America will stand back of them in the great enterprise. They feel that we are entering upon a great crisis in our work. The opportunities after the war has closed will be simply stupendous. America, in large measure, will have to provide the leadership for the missionary cause in all the distant fields.

We have entered last into the war and our method of enlisting men into the army is of such a nature that we are not going to suffer in the entire en-

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listment of educated leadership as did England in the early stages of the war. Many of our students will go but only the proportionate share of this type of men will be in the battle front. Many student volunteers are entering the service and a number of our recent candidates for the mission fields have gone to the colors. However, there are a great host of young people still in our colleges who would make strong foreign missionaries. These must be appealed to, trained for this work and sent out immediately after the war to help in the marvelous opportunities which will face the workers.

The missionaries in China, in India, in Japan, in Africa, in Tibet and in the Philippines are calling for a larger program, and greater efforts in the work.

STEPHEN J. COREY, Sec'y.



## FOLLOW THE FLAG TO THE Kansas City Convention, October 24th to 31st, 1917



**THE WABASH RAILWAY** and eastern connections have been selected by Mr. E. E. Elliott, Transportation Secretary, as the route of travel from Buffalo, Toronto, Detroit, Northern Ohio and Indiana, via both the Chicago and St. Louis gateways; and from the Atlantic Seaboard, the Tidewater country, Virginia, West Virginia, Western Pennsylvania, Cincinnati and vicinity, and all points in Illinois and Missouri served by this line.

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- 10:30 p. m. The Slumberland. Carries chair cars, coaches, standard sleepers, and tourist sleeping cars (every fourth night) from St. Louis.

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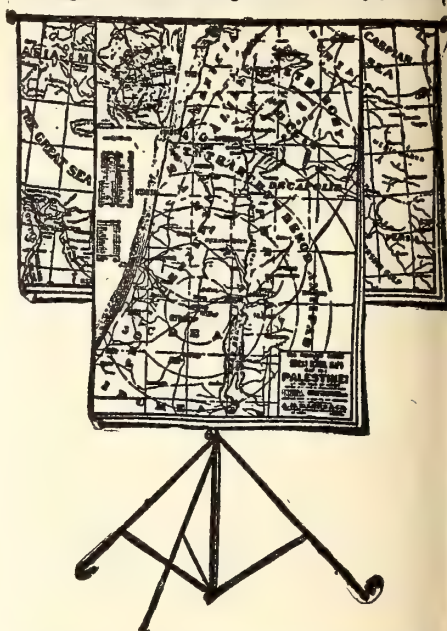
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Vol. XXXIV

October 18, 1917

Number 42

## The Hazards and Opportunities of Religion Today

By Orvis F. Jordan

CHICAGO



# Steady Gain

**F**RIENDS of the Disciples Publication Society will be glad to learn that the patronage of the Bethany Graded Sunday School Literature for the autumn quarter, beginning October 1st, is far and away the largest in our history. The number of new schools ordering their supplies from us has surprised even our most optimistic expectations. In five years there has not been a quarter whose patronage did not exceed the corresponding quarter of the preceding year. But at no time has the gain been so great as this fall.



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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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John Johnson, pastor of our Russian Church in New York, is a native Russian. His father was an early and ardent follower of General Pashkoff. He says, "I have personal knowledge that Pashkoff taught—

- (1) Faith in Christ, repentance from sin and obedience to the ordinance of baptism is essential to remission of sins and admission to the Church of Christ.
- (2) That it is the duty of Christians to meet on the first day of the week and observe the Lord's supper.
- (3) That Christians should not wear other names than those found in the New Testament.
- (4) That the faith of the Gospel was faith in the deity and divinity of Christ as expressed by the apostle Peter in Matthew XVI-16.
- (5) That the Church of Christ was established on the day of Pentecost under the preaching of the apostle Peter.
- (6) That Christians should live a life of separation from worldly lusts and practices and walk in the footsteps of Jesus Christ.
- (7) That it is wrong to add to or take from or to substitute anything in place of the Holy Scriptures."

The Russian revolution has shown a combination of childlike simplicity, innate good will and colossal strength in the whole vast nation. The religious transformation is running abreast with the political and social changes. The end of the war and the completion of the Men and Millions Movement will show that the hand of God was also in the assignment of \$100,000 to the Russian work.

**MEN AND MILLIONS MOVEMENT, 222 W. 4th Street, CINCINNATI, OHIO**



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

OCTOBER 18, 1917

Number 42

## The Flesh and the Spirit

### SHALL OUR BODIES RULE OR SERVE?

A part of the spiritual confusion of our time is with reference to the place of the animal functions in the total life process. The study of modern science has convinced us all that we are animals. Some of us are convinced that we are also more than animals. The points of view are well illustrated by the titles of two books that have made history. Darwin wrote on "The Descent of Man." Drummond gave us a book more helpful spiritually, "The Ascent of Man."

Christianity is not ascetic in its attitude toward the body. Paul insisted that sin arose out of a bad will and not as a necessary product of the flesh life. When he speaks of the flesh he is usually referring to a manner of life which has exalted the physical above the spiritual and turned the spiritual progress of the race backward into decay. Concerning the right care of the body, he has only friendliness. He does not believe in starving and whipping the body for the greater glory of God, as did the medieval monks. He says bodily exercise does profit little.

★ ★

Side by side with all our efforts in our own age to bring the race to physical perfection, there have been the grossest perversions of physical functions. We are fighting tuberculosis effectually and have produced a vaccine for typhoid. One by one the dread diseases of the past have been compelled to yield to science. Our hygienic rules have been worked out so that men of rather bad physical inheritance are able to secure physical efficiency for their work.

At the same time, the evil spirit of our age has brought perversions of physical functions the most shocking the world has ever seen. The night life of our great cities is full of physical sin. Long lines of men stand before the bars of saloons and spend their time in maudlin drunkenness, which is the death of the spirit. Silly women and evil men disgrace the holiest of the human functions. The restaurants are filled at midnight with people who order expensive food for which they have no need, and who dig their graves with their teeth.

In the churches, we know very well that an appeal to the physical will assemble more people than an appeal to the intellectual. The church dinner will bring a crowd, but if an address follows, there are many who cannot endure to remain for it.

Meanwhile, many of the finest movements of the age have been retarded by carnality. The labor union has in the past been cursed by the saloon. Once, union meetings were commonly held in saloon halls, and the counsels of labor were elaborated in the fumes of alcohol. We need not wonder that a labor policy so produced has often been narrow and opposed to the best interests of the whole people. Unionism, if it is to succeed, must relate itself

broadly to the whole program of ideal interests of the race. The divorce of unionism from the saloon is one of the happy auguries of the time.

If a man like Emerson were to tour this country now with lectures, one wonders where his constituency would come from. There is a constituency, but it is a scattered and feeble one in many communities. Many towns like better the intellectual quack, with broad jokes which carry us ever back to the physical functions.

Even in education, we are experiencing a certain kind of reaction. That education should better prepare people for life, that the educational experience should be life itself of the broadest kind, we all insist. But when we begin to talk about what this means, many people think at once of cooking schools and men with jack planes making tables and chairs. That we need to train our young people to meet the deep thought problems of our age, when all governments are being revolutionized and when religion itself is meeting new foes, has not been perceived.

★ ★

True religion does not renounce the flesh, but it subordinates it. We will always need food and drink and air and light. It is not wrong for us to be happy when we have them all in abundance. But we shall be a poor degenerate race if we do not see that man does not live by bread alone but by the word of God and truth of God. To live gloriously we must find the big spiritual satisfactions.

The man who lives for the spirit has a deathless joy and never grows old. Dyspepsia forever ends the joy of the glutton, and satiety leaves the debauchee a wreck. The spiritually-minded man has eternal youth in his heart, even if he live into the nineties. Though he becomes an invalid and take his bed for the rest of his days, he carries all his treasure into his prison chamber and he is rich in the midst of physical poverty.

Our age has been fleshly, not in the legitimate sense of improving the physical conditions of life, but in the evil sense of finding its joys in a shallow sensualism.

The task of the church is to plead successfully and convincingly for a new epoch in which the human mind and heart shall come into their own.

We have the economic conditions that ought to guarantee an epoch in human history like that of Athens in her glory. Ancient Athens by the labor of many slaves freed some men to think and gave the world philosophy and a glorious literature. The modern American has been freed not by slaves, but by machines. His leisure may be used to produce philosophy as in Athens, or to usher in decay and degeneracy as in Rome.

Religion must enlist as allies all the higher interests of man and scourge out of existence our modern revival of pagan luxury.



# EDITORIAL

## DO WE NEED CHURCHES IN WAR TIME?

**T**HE man who withdraws his pledge from his church in war-time votes that religion is a luxury to be dispensed with in this time of national need. There can be no doubt that some things in our communities might well be closed until the Kaiser has lost his zeal to be another Napoleon. The church is not among these.

What need do we have of the church in war-time? We need it for its influence in steadying the moral life of the people. Unless the religious spirit of the community be kept warm, there will result excesses in living and loss of efficiency in industry.

The government is appealing to the churches to serve as a medium for quickly arousing the conscience of the people toward their new duties. The newspapers may carry information more quickly than the church, but the church alone has power to arouse an effective social conscience against waste or profiteering or resistance to the government.

We need protection against panic and sudden upheavals of opinion. The people who live in daily trust in God and his providence are not so easily shaken as are those who have no dependence save in the weapons of war. The church is not only a moral balance wheel; it is also a spiritual balance wheel.

War involves losses. The person who is not steadied by definite religious principles will receive his bad news only to fall into bitter despair. Religion lifts burdens and sustains people in their sorrows.

In an hour like this people turn with hungry hearts for some message about God and immortality. The literature of the hour indicates an increased interest in those themes which are never without interest, but which today have a new significance and value to men.

These are but a few of the services to be rendered by the church, but they are a sufficient answer to the man who would take his support from the church and leave it to languish in inefficiency. These are times in which to strengthen churches and to make them better fitted to discharge their increased responsibilities in a way that will build up the nation's life.

## GOOD SOLDIERS OF JESUS CHRIST

**I**N these days we laugh if some raw recruit complains because he is not furnished with a Pullman or if he misses pie from his rations. The old veterans of the civil war hasten to explain to the young fellow how it used to be and how much better off is the young fellow of 1917 than was the young fellow of 1861.

The ability to endure hardness as a good soldier of Jesus Christ was accounted by Paul as a great virtue. He did not undertake to build up a metaphysical heaven here on earth in which choice souls might retire from the sweat and bloodshed of life, but he urged his disciples out into the thick of the fray. He offered no peace which was not first purchased by struggle. Peace was no result of reading some nice little book off in one's room.

The good soldier of Jesus Christ faces a world in which evil has great power. However the metaphysical problem of evil may be solved, just now we get nowhere with any other policy than that of dealing it body blows. The saloon, the red light, political corruption or any other kind of thing which belongs to the lower order must be

opposed by intelligent men who have good conscience, and who use weapons which are adequate for the task.

Temporary reverses will come in any campaign against evil. We cannot win in every engagement. The good soldier must not simply be a good fighter when he is winning; he must be a better fighter when he is losing. He must have a British obstinacy in standing against the enemy, whichever way the battle line may waver.

Everything for the cause, is the spirit of the good soldier. War is the death of individualism. The comrades of a great cause count it all joy to win the favor of the General. To save a comrade at the risk of one's own life is not too high a price to pay. When the militant no longer comes back into our weak, luxury-loving churches we shall find a new value in the eyes of the great Commander.

## THE NEED OF MORE CHAPLAINS

**T**HERE has arisen a need of new legislation with regard to the chaplains in the national army. When the legislation at present in force was passed, the size of a regiment was 1,200 men. For this number of men one chaplain to the regiment was the law. Recently the size of the regiment has been changed to 3,600 men, but no provisions have been made to increase the number of chaplains.

The Federal Council and the leaders of the Roman Catholic Church have united in a petition to the government to increase the number of chaplains to the regiment so that one man may not be compelled to exercise spiritual care over more than 1,200 men, which is the limit for an effective service.

Those who have followed the war reports from Europe know that the chaplain in Europe is held in the very highest esteem. Some of the finest Christian men are engaged in this service and they share all the hazards of the private soldier. They are in the trenches helping the wounded and giving consolation to the dying. The service of these men has much to do with the morals and the morale of the army.

The new plan would require three chaplains to the regiment. This would work out well, for in round numbers there will be one Catholic chaplain to each two Protestant chaplains and the men could be divided up in that way and every regiment have spiritual care for the men according to their religious preferences. Under the old system, many Catholics had no service from a priest and many Protestants might not worship except by attending mass.

Congress may be led to adopt a short-sighted program of economy with regard to this matter, and ministerial associations all over the country and individuals are urged to bring this matter to the attention of their congressmen so that at the earliest possible moment there shall be enabling legislation which will provide for the spiritual needs of the enlisted men.

## ECONOMY AND THE LIBERTY LOAN

**T**HE Liberty Loan is apparently meeting with favor everywhere, and many people will doubtless transfer their savings to the government bond. While the amount of money asked for seems enormous, yet we must remember that the United States is now worth more than England, Germany and France combined. What we are



called to do is only a fraction of what the brave people in these countries have already done.

The church will be interested in the moral results accruing from the war. If the Liberty Loan is subscribed, many people will buy the bonds from the banks on the instalment plan and there will thus come new habits of economy among the people. Thrift is not the enemy of religion, but is religion's best friend.

The reckless spender is not usually the man with an interest in religious matters. His whole psychology indicates a disrespect for life and property. He is apt to live in a fickle and careless way. He is not the stuff upon which causes are built.

Excessive thrift makes misers, but we in America are not likely to suffer from the evil of miserliness. Habits of economy and of co-operation with public enterprises must react in the end for the good of the cause of religion.

### A NEW CALL FOR TEACHERS

THE Y. M. C. A. has secured five million dollars for its work in war camps this year and with commendable efficiency has set about the spending of its money. Its chief problem is the man problem. The draft has taken many of their men from the work and now they are often obliged to recruit their ranks with inexperienced men.

There is one need of the Y. M. C. A. in its service in the camps which should be promptly supplied and that is the need of Sunday school teachers. There are hired directors of religious education, but the class groups must be taught by volunteer workers. Appeals are going out for the best men of the church to volunteer their services for periods of three months for this kind of work.

There are among the churches today a great many men who once worked in the Sunday school but who retired. These are now prominent in the business world and have had experiences that would enrich their teaching work. The young men in the Y. M. C. A. huts would prize the opportunity of meeting these older men. They are just the men for the task.

The young men in the service of the United States are but recently from their homes. The way they will travel in moral and spiritual things will soon be determined. There is no force so potent today to hold these young men for the church as the organized religious activities of the Christian Association.

### WOMEN AND THE WAR

THE war has brought comparative silence in the camps of the flag-waving suffragettes, but it has advanced the freedom of women in three years farther than many years of pre-bellum conditions would have done.

What window-smashing could not accomplish in England has been brought about by munition-making. Women have shown themselves efficient in much wider avenues of human activity than was previously supposed to be possible. As a result, the government of England is making ready for the enfranchisement of the sex.

The changes in the character of women will not at first be pleasing. Women street car conductors will be of a different sort from the clinging vines of the old days, whose chief occupation was potato peeling. There will be a loss of the quality which we have in days gone by called "feminine," but which was rather the result of restricted

occupation than of sex. The woman of post-bellum days will undoubtedly seem "mannish" to old-timers.

As new occupations are opening up to women every day, it is probable that in many cases the industries will retain the women in these positions. Some men will come back from the war to find their jobs gone forever, and many a man will be driven to new devices to get on in the world.

The church will undoubtedly undergo a reconstruction of her activities. The number of women of leisure in the community is steadily decreasing. This means that there are fewer women who can carry on the week-day activities of the churches in the customary way. What effect this will have on churches remains to be seen, but it probably will represent a real loss to the cause of religion for a long time to come.

It is a time for us to be concerned chiefly about the children. We shall hope that there will arise among women a healthy reaction against any industrialism that will tempt the mothers of the community to give their children over to be reared by hired maids, while they seek the thrills of life outside the home.

### CHICAGO DISCIPLES' WORK LOOKS FORWARD

THE annual meeting of the Chicago Christian Missionary Society, which is reported in the news pages of this issue of THE CHRISTIAN CENTURY, was a notable occasion. The address of President Prentiss was urgent and optimistic. The reports of Basil Keussseff and Miss Bertha Merrill of the Russian Mission were interesting. The address by Secretary H. H. Peters of the State Society was a leader-like utterance, which convinced all the Chicago Disciples that a new era of cooperation between Chicago and the remainder of the state has opened.

The election of O. F. Jordan as president was hailed with satisfaction by all. Mr. Jordan knows Chicago as do few Disciples. He has vision and energy. We look forward with confidence to a vigorous and successful program of work.

We understand it will be the purpose of the new administration to secure the services of an executive secretary who can give all his time to the work, and take the leadership in the wise and adequate establishment of one church a year for five years in accordance with the motto proposed by Mr. Jordan and enthusiastically adopted by the Society.

### THE USE AND THE MISUSE OF FEAR

THE crusade made against fear by the adherents of the various metaphysical healing cults has resulted in a notion on the part of many persons that fear is a kind of evil delusion which has no use and which may easily be wished away. The scientific study of the human soul reveals the fact that fear has a place in life, though not so large a place as it now occupies with some people.

William J. Locke in his recent story, "The Red Planet," tells us of a primitive instinctive fear which was overcome in a primitive way. The soldier who would stand stock still with mouth open in the presence of sudden danger found a certain stick which inspired him with courage when it was in his hand. He carried it through the great war and won a Victoria Cross. A copy of a metaphysical book would have done the same thing for him, had he but had faith in it.

In the lower orders of life fear is protective. If a



rabbit is born without fear, he does not last long. The little child, early in life, seems to have few fears. At this stage he must be continually watched by his elders lest he destroy himself. Only the fool can say he is unafraid of smallpox. Beecher said: "God planted fear in the soul as truly as he planted hope or courage. Fear is a kind of bell, or gong, which rings the mind into quick life and avoidance upon the approach of danger. It is the soul's signal for rallying."

But there is a foolish vague fear which we call dread. Resting on no rational basis, it torments with its vague and terrible warnings. Some people live their lives through in dread of some illness that they never have. Some dread death itself, which dread is of no use, since death may not be escaped.

Faith destroys dread, but was never designed to eliminate the legitimate use of fear in life. It is no reproach upon our religious lives that we get out of the way of street cars or disease. It is a reproach on our faith if we forever live in the spirit of worry.

### MISSIONS AND THE LOCAL CHURCH

**H**AS your official board had its meeting yet to hear the plaint of the fearful man who thinks church finances will go to pieces during the war? Many of you will have to listen to this soon, for every church board has a timid man. He will argue that there should be a great retrenchment, and that one of the first places to begin is in missions. The other day a man who bought a two thousand dollar touring car last spring for cash expressed

the sentiment that he would have to cut down his church pledge. Perhaps he would otherwise have had to reduce the quantity of gasoline burned in his new car.

Does our mission giving weaken our local churches financially? Does the money given to missions come out of the local expense budget? If each person really gave all he could afford, the money given to missions would represent a financial loss to the local budget. Since hardly anybody does give what he can afford, but gives a mere pittance of this, the missionary offering may represent an actual gain to the local budget, for giving is born of religious spirit.

The reason our churches have a hard time getting money is that they lack religious interest. Were people enthusiastic about spreading the gospel, the coffers of every church would be overflowing with money. Mission work is the greatest promoter of religious spirit that we have in the modern church. All the fine glows we had in the old days during evangelistic meetings, we now get in talking over wonderful programs of modern missionary statementship. The church which gives generously to missions builds up the spirit which makes people generous toward every missionary cause.

The other day a deacon left his home town for a season in a distant state, where he will live midway between two large churches. He secured a year-book and looked up the missionary offerings of the two churches, then chose the church with the good offering. "I want to be a member of a live church," he said.

It is possible that people have passed up your church sometime or other because they thought it was too stingy toward missions.

## The Gamblers

**I** SAW a vision when the night was old:  
 A throng of gamblers, pale with hate and greed,  
 Sat at the dice and played with human need;  
 While through the casement peered from outer cold,  
 The weak, the starved, who sought a friendly fold.  
 There waited all who vainly toil and bleed,  
 Whose prayers go up, though there be none to heed;  
 From whom the gamesters more and more withhold.

The rattling dice smote like a dead man's bones;  
 With every throw went up a careless shout,  
 With every throw fair lives were blotted out;  
 From nether gloom there sounded cries and moans;  
 Until at last, as silent as a breath,  
 O'er all there spread the grasping hand of Death.

—Richard Warner Borst in *The Public*.



# The Hazards and Opportunities of Religion Today

By Orvis F. Jordan

THE breaking up of established social customs and habits is always to be looked upon as both a danger and an opportunity. When China threw aside age-long ways of doing things and began adopting western ways, there were reactions both good and bad. Among these there was the loosening of the moral bond. At the same time the missionaries spoke of the period as one of enormous opportunity to religion. Missionary leaders like Sherwood Eddy and John R. Mott held meetings at which the literati of China were present in large numbers and these heard for the first time with open mind of the claims of Jesus Christ on China.

## FACING NEW TIMES

The thing that happened to China a few years ago is just now happening to the whole world. It is already too late to talk about doing anything in the old way. We face new times and the future of Christianity depends upon the speed and accuracy with which the Christian forces adjust themselves to their changed environment.

There can be no doubt that the breaking of long established habits has resulted in moral break-down in all the war-stricken countries of Europe. Three million illegitimate children in Germany tell the story of what has happened there. Both France and England have faced grave moral dangers. Lloyd George insisted that England had three enemies, "Germany, Austria and drink; and the greatest of these is drink." In America the recruiting stations and the concentration camps will be pest-houses unless they are guarded by wise laws and cared for by solicitous Christian service.

## FALSE PATRIOTISM

The moral dangers of war-time, however, are less insidious than are the spiritual dangers. There is a mind of swagger that goes with a false patriotism. It boasts about beating the enemy before breakfast. It is very contemptuous of all the rest of the world. It damns in wholesale fashion things in the enemy's country and praises indiscriminately everything that belongs to the home-land. Such an attitude is a Pharisaical patriotism which is no more beautiful thing to see than Pharisaical religion. Pride and insolence have been a menace to the peace of the world. From all swagger

and from every kind of foolish boasting may the good Lord deliver us.

It is a peril of war-time that such deep hatred of our enemies settle down upon us that there shall be a basis for future trouble. In a time when we are daring to talk of this as the last great war, it is a sin to build up useless hatreds. The American knows how to contend in games without arousing any hatred. His very standards of sportsmanship forbid hatred in a contest. We are now engaged in a serious effort to defeat utterly the German government. For Germans we should cultivate the goodwill which united us to them before the war in a peculiar friendship. Our young men were in those days going to Germany for education. Nearly every branch of human learning was in debt to German thoroughness. We wage this war in the hope of finding a basis for a permanent friendship with the German people.

## THE DANGER OF FEAR

Another of our spiritual perils in war-time is an unreasoning fear. There will be trouble, we know. There will be poverty and wounds and death. If the war goes on for years, it will bring sorrow to every village and hamlet as it has done in weeping Europe today.

These things are not to be helped by fear. It is blind fear which is the mother of panics. Unreasoning fear drives a nation to an unwise attack or to a premature negotiation for peace. No people can do its best while the blight of anxiety works in the soul. We want not artificial levity. We are not in a situation that permits it. But there is a real mission for the church to protect the spirit of good cheer. The word of Paul to the shipwrecked sailors off the island of Malta is the word of the church in this hour to a troubled people. We are not to be afraid, for God has not abandoned his world and somehow these terrible happenings of our time will be used for the larger good. God can make even the wrath of men to praise him.

## OPPORTUNITIES FOR SERVICE

The opportunities of religion in these days are to be found on every hand. The great Christian organizations are sending out bulletins full of practical suggestions of service.

The women of the Woman's Christian Temperance Union have already put hundreds of thousands to work in

making the comfort kits that have proved so serviceable in previous wars. These kits with their needles, bandages and Bibles express the patriotism and good-will of the Christian women of the land.

The Sunday-school hosts are also doing their part. They observed July first as their patriotic Sunday when they raised flags, with patriotic orations, making offerings to the Y. M. C. A. and Red Cross work.

All of these ministries are of the greatest importance. But can the church do nothing for the people in these terrible days except wait tables? Have we no ministry of the word which fits with peculiar and special appropriateness the needs of the times?

## THE BIG TASK OF THE CHURCH

These are days when we have an opportunity in the new seriousness of the people to bring home to their hearts some great truths of religion that they are now ready to hear. Luxury-loving America will stop her joy-riding one of these days and seek in the sanctuary the deep things of God; the task of the church is a spiritual preparedness which will give forth the word in due season.

Men and women will be seeking anew the right and wrong of life. We know, of course, that each age must write its own commandments and construct its own laws. There have been principles which so far have been valid for every age, but each age has new sins and new virtues. Professor Ross has shown this in his thought provoking book, "Sin and Society."

We are just now learning to call some things wrong for the first time. We have praised good business, but just now we are condemning food speculators. We have thought that thrift was a good thing, but food hoarding menaces the welfare of the people. We have taught our young men to be ambitious, but the use of "pull" to get incompetent men into places of leadership in our army will be condemned in all parts of the republic when the first casualty lists come in.

## "THE CONSCIENCE OF THE NATION"

Not only must the church be the conscience of the nation in all the new problems arising. We must be able to speak words of hope and consolation to those who are in sorrow. For many years we have preached but lit-



tle about the Christian doctrine of immortality. The geographies of heaven and hell constructed with such care by other ages have been neglected by us all.

Meanwhile people still die. Mothers still ask about the fate of their sons who have gone into the great beyond. This interest in future things has certain morbid expressions. The old millenarian despair is finding ears again with its message of the second coming. People are again seeking prayers for the dead. Spiritualism expresses itself even through such scientific minds as that of Sir Oliver Lodge—who lost his Raymond on the field of battle and who believes he can speak with him again.

New Testament Christianity had much to say about the future. Is modern Christianity to have nothing to say? The human soul demands some kind of faith. The church ought to offer a faith which at once satisfies the intellect and satisfies the heart.

#### GOD IN HUMAN LIFE

These are great days in which to preach the leadership and presence of God in human life. H. G. Wells thinks we need for these times the pragmatist's conception of a God who struggles along with us. Perhaps we do. At least it gets rid of many of our troubles about our world just now to say that God could not help the awful carnage that is going on. Even

God himself fights for the right and he is recruiting for Divine service every red-blooded man, every devout soul. In this hour of emergency God calls, and the man who does not answer is thrice a traitor and a poltroon. Not only the destiny of the world but the spiritual future of the universe is yet to be determined.

Away from the barbarisms of the old peace, through the barbarism of a terrible war, we are to lead our people to the New Jerusalem of a society organized on a spiritual basis. In such days there is work to be done and there is preaching to be sent out broadcast. Never since the days when Rome tottered to her fall has the church faced a chance to do so much for God.

# What We Are Fighting Against

By Newell Dwight Hillis

*Note—Dr. Newell Dwight Hillis, the Brooklyn preacher, has been carrying on a campaign of personal investigation of German atrocities in the section of France evacuated by the Germans. This piece of work has been promoted under the supervision of the American Bankers Association. Dr. Hillis has also made a careful study of the history of the great war, from its incipency to the present day. The following are some of his findings now given to the public.*

THE roots of this war go back to 1860. At that time Bismarck was the outstanding figure in Berlin. Germany was then an agricultural nation, having little manufacturing life. She had 40,000,000 people, \$30,000,000,000 in property, and a second-rate position in Europe. In 1860 England led Germany in the production of pig-iron, steel, cotton goods, woolen goods, the building of ships. Germany lacked good coking coal and hematite iron ore which are necessary to good steel, and without steel there was no industrial future for Germany.

#### BISMARCK'S CHOICE

Two courses were open to Bismarck; one was to accept an inferior sphere of influence for the little German states, and the other was to foment two wars and wrest away, by military force, coal treasures from Austria and later the iron mines of France, found in Alsace and Lorraine. Spreading out his plan before the Prussian king, Bismarck organized Germany into a standing army, and told his officers that for the time being "Germany's chief national industry must be war."

No one ever accused Bismarck, the statesman and diplomat, of having a muddy mind. He made the advantages of war to be seen, lying out in the sunshine. His argument ran thus: Farming pays six per cent, manufacturing eight per cent, banking ten per cent; but, viewed as an investment,

war should pay a thousand per cent! The war with Denmark made possible to the Germans the Kiel Canal and access to the North Sea, and it paid far more than Bismarck's thousand per cent. The war in 1866 with Austria paid five thousand per cent, through conquered coal resources.

Then Bismarck planned his great move—to steal the iron mines of France. He tells us in his memoirs that he forged one sentence in the French Emperor's telegram, and thus threw the burden of the declaration of war upon France; and, returning from his victorious campaign, he brought back to Berlin a billion dollars in gold, and also, what was far richer, the title-deeds to Alsace and Lorraine. In that hour it became possible for Germany to produce high-grade steel out of the newly-conquered coal and iron. Great steel plants were established, plates were rolled for the North German Lloyd and Hamburg American lines and for the 42 centimeter guns. Within 30 years Germany passed England, first in the production of pig-iron, second, in the production of steel, third, in chemical industries, fourth, in toys, and fifth in industrial efficiency. Plainly, the Franco-Prussian war paid Germany ten thousand per cent on her investment!

#### MILITARY OFFICERS AS HEROES

Germany's military success went, like wood alcohol, to the head of her people. The German officer became

the hero of men and women. The army took control of the Fatherland. In the social world, the officer was the leader. At a banquet, who took precedence and walked at the head of the company to the seat of honor at the guest table? Not the statesman, not the university professor, not the artist or author, not the banker or manufacturer, but the soldier. I have myself, in Cologne, seen a banquet held up for an hour because the colonel had not arrived. Finally, a private was found to represent the army and walk in with the chairman to the guests' table.

Obsessed with the notion of military superiority, Germany grew to be one vast military camp. The motto became: "Let Belgium produce wealth; we will grab it." "Let France paint pictures, carve marbles, weave silks and produce jewels; German can steal them." "Let England pile up treasures; we will hoist a black flag on the submarine and spoil her of her goods." "Anything that Germany does is right." At last all the weapons were ready and Germany's soldiers stood like burglars, with pistols, bomb shells and firebrands, before the treasure-house of Europe, ready to prove that "war is Germany's chief national industry."

This present war began in 1892, at a meeting in the palace at Potsdam. The kaiser at that time placed in the hands of his advisers a document marked "secret and confidential." The



first line held these words: "THE PAN-GERMAN EMPIRE." The second line read: "FROM HAMBURG AND THE NORTH SEA TO THE PERSIAN GULF." The third line was: "OUR IMMEDIATE GOAL BY 1915 IS THE CONQUEST OF 250,000,000 OF PEOPLE." The fourth line read: "OUR ULTIMATE GOAL IS THE GERMANIZATION OF ALL THE NATIONS."

On the second page there was an extract from the kaiser's speech: "From my childhood I have been under the influence of five men—Alexander, Julius Caesar, Theodoric the Second, Frederick the Great, and Napoleon. These five men dreamed their dreams of a world empire—they failed. I, too, have a dream of a world empire—I shall succeed."

Two maps prepared by the kaiser, for his associates, set forth clearly the ultimate goal to be won by his military machine. The first map was called "The Roman Empire—Caesar Augustus, Emperor." Then are spread out the countries conquered: Carthage, subdued and her capital, a county-seat town reporting to Rome; Egypt and Palestine conquered, while Alexandria and Jerusalem report to the Emperor. Ephesus and Athens are conquered and are county-seat towns under the Emperor's heel.

#### "THE WORLD MAP OF 1920."

Having used the Roman Empire as his standard, the kaiser publishes the World Map of 1920. At the top of the map were these words: "The Pan-German Empire." Beneath, you read: "Kaiser Wilhelm II, Emperor." Across the State of France are the words, "Germania," for Paris is a county-seat town. Upon Great Britain is written, "Germania," for London is a county-seat town.

Seven years after this was published the German admiral told the hero of Manila Bay just what was to happen concerning the war. He bade Admiral Dewey remember that the kaiser was preparing to conquer France, with the real purpose of destroying England; and that he then proposed to seize Canada and the United States. "Germany will after that dispose of South America and the Monroe Doctrine as we think best." These facts throw a flood of light upon the kaiser's statement to Ambassador Gerard, "When this war is finished, I will not stand any nonsense from the United States."

#### KAISER'S NEAR-SUCCESS

Now that three years of war have been completed, we see the kaiser missed his goal by only a hair's breadth. 1917 is here, and lo! the kaiser controls 200,000,000 instead of 250,000,000 he hoped to have conquered. By three years' war he has increased the German population from

70,000,000 to 220,000,000. He controls directly or indirectly, Belgium, North France, Poland, Roumania, Hungary, Austria, Bulgaria, Servia, Turkey and a part of Armenia. Having prepared for the war by a vast web of cunning intrigue and treachery, through hired agents distributing bribes in every capital of the globe, he is now preparing for peace, and proposes a trade and compromise that will give up Belgium and North France, and count the incident closed. This means: he will give back about one-fifteenth of the conquered territory and people, thus retaining 140,000,000 which, with his 70,000,000 Germans, leaves the Pan-German Empire with over 200,000,000 of people and extending from the North Sea to within four hundred miles of the Persian Gulf.

Today the kaiser is spending millions through his agents influencing and bribing members of the press, of the judiciary, of legislatures. As Germany has not been invaded, peace without victory means that while the rest of the world recovers from its billions of losses, Germany will strengthen her military machine and then complete the Germanization of the whole world.

#### "FRIGHTFULNESS"

German efficiency has been chiefly manifest in her plan of frightfulness and terrorism. Nineteen centuries of Christian morals had developed conscience in Martin Luther's descendants and instilled certain moral principles in the minds of young men. But the conquest of Belgium, France, England and Russia was not possible with soldiers who were embarrassed by remorse or by the Ten Commandments. Conquering Belgium and France meant the breaking-down of the intellect and the will until the people were cowed.

In his war manual given to every German soldier, General von Hartmann, the author, distinctly says that the soldier must stamp out all humanitarianism from his own heart and that considerations of pity for human life and property must be wholly eradicated from the soldier's mind. The great problem, therefore, was how to release the soldier from any bondage to conscience, from any former fetter through the Ten Commandments and from any fear of future punishment in connection with God and the Day of Judgment.

Finally the kaiser and his war staff thought of "the German token." This is of aluminum, about the size of a silver dollar. At the top is a portrait of the kaiser's god—a monstrous being, holding a sword in his right hand. Beneath are the words:

"STRIKE HIM DEAD.  
THE DAY OF JUDGMENT  
WILL ASK YOU NO QUESTIONS."

The kaiser and his war staff believed that if any timid German shrank back from crime this would encourage him to every form of excess.

#### THE SOLDIER'S TOKEN

In advance, for months, the German officers drilled the words on this token into the minds of the private soldiers. If the German boy said: "Jesus teaches woe unto him who offends one of my little ones; it were better for him if a millstone were hanged about his neck and he were drowned in the bottom of the sea," by this token the kaiser answers: "The Day of Judgment will ask you no questions." The token also explains the kaiser's charge to his soldiers, starting to China: "You will take no prisoners. You will give no quarter." It is this that explains the devastated regions of Belgium, western and eastern France.

In the face of all their treaties with France, Great Britain and the United States, the Germans took this soldier's token as their example and guide. From the moment they crossed the Belgian and the French line the German advance became an orgy of crime, arson and lust. Neither the ancient Huns nor the Spanish Inquisitors, nor the Sioux Indians with their scalping knives, ever were guilty of such atrocities! This is evidenced by the inquests held after the various German retreats by properly constituted legal commissions, taking testimony, photographing the bodies and preserving the affidavits.

#### DEEDS OF TERROR PROVED

As one out of thousands, I mention affidavits by twenty-five witnesses establishing one atrocity—namely, eight drunken German soldiers **marched out** of a village they had ruined carrying a naked baby skewered on a bayonet with all the soldiers singing drunken songs as they marched. The mere catalog of their crimes fills the heart with anguish. A young man crucified upon a door—Captain Fallon and his Australian associates making the affidavits thereof. Girls violated and mutilated. Old men and women murdered in ways that only devils could conceive. This token explains the diary of a German soldier taken from his dead body. "Burned Harte today. We killed all the inhabitants. We live gorgeously. Three bottles of champagne at each meal. Plenty of girls, too. It is great sport."

*Our American boys are going out to war against a mad dog let loose in the world's schoolroom!*



# Christ and the Toiler

By Charles Stelzle

**"LABOR TROUBLES"** come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in "Darkest Africa." Therefore, the cloud on the industrial horizon has its silver lining, if one will but look for it.

Many are the signs of development on the part of the workingman, but most hopeful is the spirit of pride that he is taking in his position as a worker and as a citizen. Whatever may be said as to the condition of the toiler in some industries or in some countries, his position as the man upon whom rests the prosperity and the happiness of the whole people, is more and more being recognized. The brain of the country is paying tribute to the brawn. This being so, the workingman will soon come to his own.

It is in this respect that he has for himself, that he is winning the respect of others.

## "SACRED" AND "SECULAR" LABOR

While it is true that the mass of men must of necessity belong to that

great company who toil with their hands, nevertheless the dignity of that toil has heightened the worker. It is an inspiration to realize that all toil—even the manual work of the artisan—may become as sacred as that of the preacher and of the priest. Men sometimes make a distinction between secular and religious work. Jesus Christ never did. To Him all work was sacred. Jesus Christ as a carpenter was just as divine as when He cleansed the leper or preached to the multitude. In every case He was carrying out the will of God. When Jesus stood by the River Jordan, and the heavens opened, and the voice declared, "This is my beloved Son in whom I am well pleased," He had never, so far as we know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth. He had pleased God as a carpenter.

Here is nerve for the arm and enthusiasm for the skill—"I am working with God in carrying on His world." There was much more to the labor of Jesus than mere food and clothing and money. The sound of that ham-

mer meant more to the world than so many products in wood. Every nail reached down to the coffin lid of some old tyranny or superstition. Every chip of the chisel released a hundred slaves. Not so far-reaching will be the result of every worker's efforts in this century, but it is a privilege to have at least a part in the work of the world's redemption by being a co-laborer with Christ in whatever field He may send us.

## ONE WHO CAN SYMPATHIZE

Helpful the thought too, that in the daily grind we have One who has passed through it all, so that He can sympathize with us in the abuse, the misunderstanding, the bitterness and all the suffering that comes to us in the performance of duty.

"This is the gospel of Labor—  
Ring it, ye bells of the kirk!  
The Lord of Love came down from  
above  
To live with the men who work.  
This is the rose He planted  
Here in the thorn-crustured soil;  
Heaven is blest with perfect rest,  
But the blessing of earth is toil."

# The Minister's Salary

From the Advance

**I**T is frequently insisted by some workingmen that ministers of the gospel receive exorbitant salaries. It is true that in some cities there are a few ministers who receive large salaries, but the 200,000 or more ministers throughout the United States receive less, on an average, than the average mechanic. Thousands of them receive less than \$10 a week. The average minister spent 15 years in school, college and seminary, in preparation for his life's work, meanwhile paying for his own support; while the hod-carrier who may not be able to read or write, receives more for his year's work—even though he learned his trade in a day, and on that day received higher wages than the fully equipped minister.

Meanwhile the demands upon the minister are of such a nature that he has the greatest difficulty in living up to the high standard which everybody expects of him. He must wear better clothes; he must live in a better house; he must buy more books; he is expected to contribute more to charitable institutions and movements than

the most highly skilled mechanic in his church.

## INTELLECTUAL DEMANDS

Furthermore, during these years of preparation, and because he mingles with the best educated men in the community, his ethical tastes have been cultivated to such a degree that it is very difficult for a man of fine sensibilities to live on the coarser things in life. He must keep up to the times, socially and intellectually. To do this, he must attend lectures, travel great distances at his own expense to attend meetings of ministers of his denomination, both state and national. He is expected to perform a vast service in the community for which he receives no pay.

The perilous "dead line" constantly stares him in the face. The average church prefers the young minister, because ordinarily he is more popular. He has not been able to save any money. When old age comes, he often becomes a life insurance agent or a book agent, or devotes himself

to some other task which, at best, must be disagreeable.

In spite of these discomforts and trials, the average minister goes on year after year, uncomplaining. He spent fifteen years in preparation for his work, knowing full well just what was before him.

## AN UNCOMPLAINING WORKER

You may not agree with the preacher's theology. You may think that he does not know as much about the labor question as you do—for which perhaps he is partly to blame—but any fairminded man will at least respect him for his devotion to a cause which has for its sole purpose the uplifting of the community and the leveling up of the standard of living of all the people.

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest love.—Bishop Spalding.



# The Visitor

TUESDAY of last week was a red letter day in the calendar of the Chicago forces working in behalf of Syrian and Armenian Relief. It was the occasion of the visit of Mr. Abram I. Elkus, recently the Ambassador of the United States to Turkey. Since the relations were broken off between the two nations by the Turkish Government, at the direction of Germany, Mr. Elkus has been giving much of his time to the stimulation of sentiment in this country in behalf of the afflicted peoples of Syria and Armenia, with whose pathetic condition he had such opportunities to become acquainted during his residence in Constantinople.

Three weeks ago there was held in New York a conference of missionaries and others familiar with the situation in the Levant. Several of these missionaries had recently come from Syria, and all were familiar with the problems presented to humanity by the terrible treatment which the unhappy inhabitants of those regions have suffered at the hands of the Turks and their savage allies. There were about one hundred and forty persons present at this gathering, which lasted for three days, and represented, in the experiences of forty-four of its members, more than eight hundred years of service in missionary work in western Asia.

\* \* \*

According to careful and conservative estimates made at that time, the number of destitute people surviving in Asia Minor is not less than a half million, of whom two hundred thousand are orphans. In Syria, including Palestine, the number is about twelve hundred thousand, of whom a similar proportion are orphans. In the Caucasus, Persia, Southern Mesopotamia, and portions of Egypt the conditions are much the same. So that it is believed that the total numbers will run to nearly two millions and a quarter, of whom four hundred thousand are orphans.

We have heard from time to time through the past score of years of the massacre of Armenians by Turks and Kurds, and some relief has been extended by America along with the other nations. Now the world is confronted with the most deliberate and colossal attempt known in history to exterminate a race. When the war broke, and Turkey was drawn in by the schemes of a small group of pro-Germans in that land, of whom Enver Pasha was the leader, one of the plans determined upon was the removal of the Armenians from their homes,

where they were engaged in trade and industry, to points in the interior. A migration of this sort might be made to look like a military necessity. In reality it was the consummation of a purpose long meditated by Turkish authorities to get rid of a people more intelligent and able than themselves, and irritating to them for these reasons.

The deportations accordingly began. The Armenian people in different localities were assembled and the men marched off, ostensibly for military service. In reality most of these groups simply disappeared, and only later on was it known by survivors' reports what had become of them. It is now no secret that they were massacred by the hundreds in places where their murderers would be saved the trouble of burying them. Meantime the women and children were dealt with in the manner which only the imagination can suggest. Those who know something of the heart-breaking stories of these unfortunate people believe that not less than one-half of the Armenians who were living under Turkish rule at the opening of the war have perished.

\* \* \*

The visit of Mr. Elkus to Chicago was to bring to the people of this section an authoritative statement of the facts. A man who has occupied the high office of Ambassador of the nation speaks with the knowledge that his words are scrutinized carefully, and that over-statement must be avoided. He spoke first to an audience chiefly made up of ministers, rabbis and priests. This meeting was held in the Illinois Theatre, under the auspices of the Church Federation Council of Chicago. Later on he addressed a group of representative business men at a luncheon given him by Mr. Rufus A. Dawes, the chairman of the Chicago Syrian and Armenian Relief Committee, at the Chicago Club. In the afternoon he made a visit to the University of Chicago and spoke to an audience that filled Mandel Hall.

## For Hire !

Work with might and main  
Or with hand and heart,  
Work with soul and brain,  
Or with holy art,  
Thread, or genius' fire—  
Make a vest, or verse—  
If 'tis done for hire,  
It is done the worse.

—From "Songs of Labor," by Morris Rosenfeld.

In all these discussions of the situation in the lands of affliction, Mr. Elkus spoke with restraint and discretion. Yet no one was left in doubt that the details of the story were beyond all telling, terrible. This Armenian people has been for fifteen hundred years the barrier between Christendom and the paganism and Mohammedanism of the lands beyond. It has suffered persecution and spoliation in many periods, but nothing approaching the present anguish. It is impossible to save the victims of the massacres. Indeed it seems humanly impossible to supply the means even to keep alive a large proportion of the unhappy survivors. But the children are within the reach of rescue. Thousands and ten thousands of them are now being cared for by the mission workers who have stayed at their posts for this very purpose.

These children are not only the hope of that unfortunate race, they are also the hope of the lands where they have lived, and for whose rehabilitation after the war they furnish the only constructive element. More than this, they are Christian children, for whom on even the lower level of religious solicitude, the Christians of the west must care.

\* \* \*

When in addition it is remembered that no other part of Christendom is at all able to assume responsibility for this gigantic task, the call becomes imperious. We have responded to the appeals in behalf of the Red Cross, and we expect to do far more. We have felt the obligation to promote the Liberty Loans in every manner within our power. Our regular church and missionary work must not be allowed to suffer. Yet in the full light of all these interests, it is now necessary to say that the cry for the relief of the Syrian and Armenian victims is the most urgent and compelling utterance in the world today.

If there is any minister or Christian layman who can let the time for concerted offerings in behalf of this cause go by, either he has not understood the matter, or he is beyond the line where such entreaties can find him. The amount actually necessary to keep this work going and care for the most pathetic of the sufferers is three million dollars every month. The urgency of this need has led the Chicago churches to set apart October 21 as Armenian and Syrian Relief Sunday, on which occasion the facts are to be made more fully known, and offerings received. The office of the Chicago Committee is 1119 Association Building, and the treasurer is Mr. Harry A. Wheeler. The churches of Chicago and the state will not forget the urgent summons of this cause.

H. L. W.





## Some Recent Books



**THE SPIRES OF OXFORD AND OTHER POEMS.** By Winifred M. Letts. Among the poems included in this volume from the pen of this appealing poet are "Hallowe'en, 1915"; "Chaplain to the Forces"; "Pro Patria"; "Epiphany, 1916"; "What Reward," and a number of other poems of the war. But the laurel of fame has gone to the title poem of the collection, "The Spires of Oxford," which has gone the world round since its publication at the beginning of the war. This poem was printed a few weeks ago in the columns of *THE CHRISTIAN CENTURY*. (E. P. Dutton & Company, New York, \$1.25 net.)

\* \* \*

**THE ANSWERING VOICE: 100 LOVE LYRICS BY WOMEN.** Selected by Sara Teasdale. The most beautiful love lyrics written within the past ten years have not been included—namely, the love poems of Sara Teasdale herself, who shows a modesty quite unusual in the circles of modern poets, most of whom are hawking their wares about the magazine and book offices with rugged voice. This revelation of the delicacy of this finest of the women poets of America today will no doubt attract interest to her collection in the volume under review, in which are gathered "the most beautiful love lyrics written in English since the middle of the last century." Mrs. Browning, Christina Rossetti, Jean Ingelow and dozens of others of the "older" poets are here represented, and some of the modernists, including Harriet Monroe, Amy Lowell and Eunice Tietjens. (Houghton Mifflin Company, Boston. \$1.25 net.)

\* \* \*

**LOVE SONGS.** By Sara Teasdale. Coming across these verses after digging one's way through much of the so-called "new" verse, with its muddiness and formlessness, is like finding a spring of crystal water at the end of a day's journey through the desert. Here is poetry in the essence, and it is poetry with a sincere personality behind it. It is not "new" poetry, but old poetry, and good poetry—as old and good and lasting as the verse of Sappho of the Greeks, or the beautifully sincere work of Mrs. Browning and Christina Rossetti. If any more charming poem has been written in the last ten years than the opening poem of this collection beginning "Life has loveliness to sell," we have not seen it. The series of "Songs Out of Sorrow" was awarded a prize this year upon its reading by the author before the meeting of the Poetry

Society of America. America has one true poet, at least, and it happens to be a woman. (The Macmillan Company, New York. \$1.25.)

\* \* \*

**THE CHINESE NIGHTINGALE AND OTHER POEMS.** By Vachel Lindsay. The title poem of this collection was awarded a prize as the best contribution to "Poetry: a Magazine of Verse," for the year 1915. It is described as "a song in Chinese tapestries." Other verses included are several poems of war time, among which are "To Jane Addams at The Hague," and "The Merciful Hand." Both of these have been printed in *THE CHRISTIAN CENTURY*. After Mr. Lindsay's more characteristic style are the verses "Our Mother Pocahontas," and "This, My Song, Is Made for Kerensky," "The Drunkard's Funeral," and others. Several of the "Poem Games," invented by Mr. Lindsay, are given in the last section of the volume. These are the experiments in poem-chanting with dance interpretation. These "games" were successfully "played" at some of the universities and elsewhere last year. (Macmillan Company, New York. \$1.25.)

\* \* \*

**TENNYSON: HOW TO KNOW HIM.** By Raymond M. Alden. Mr. Alden holds the chair of English in Leland Stanford University. He has done his work well in this book, which is one of the series of books being published by Bobbs Merrill with a view to letting the general public into the heart of literature by making them acquainted intimately with the great authors, especially by opening up the wonders of their own works to the reader. Human interest is the keynote of these studies. Tennyson is here pictured not only as the world's greatest melodist, but also as a great soul with a great and substantial intellectual message. (Bobbs Merrill Co., Indianapolis. \$1.50 net.)

\* \* \*

**THE YOUNG IDEA:** A compendium of opinion of the aims and tendencies of the American literature of today and tomorrow. Compiled by Lloyd R. Morris. The present ferment in American literature, especially in poetry, makes this volume a timely one, and one which should serve to

some degree in clearing the air as regards the future of our literature. Consideration is given the plea of the Empiricists, the Romanticists, the Idealists, the Pessimists and the Traditionalists. In a concluding chapter, the author states some findings, chief of which is that the predominating tendency in contemporary writing in America is "a return upon life, and more specifically upon contemporary American life, as the subject matter of our writing." (Duffield & Co., New York. \$1.25 net.)

\* \* \*

**KENNY.** By Leona Dalrymple. This young author caught the public eye when she won a \$10,000 prize for her story, "Diane of the Green Van." And she still keeps the public eye. This latest child of her imagination will add to her laurels. It is a story of youth and of Kenny, an Irishman and an artist; we learn here how through self-sacrifice he attained to the truest in art. (Reilly & Britton, New York. \$1.35 net.)

\* \* \*

**THE HEART'S KINGDOM.** By Maria Thompson Daviess. A story of the war, and of religion, and of love. A story in which is recognized the fact of the spiritual awakening that undoubtedly characterizes these tremendous days of testing. There is humor and plot interest; and there are some interesting people, who really live, and not only in these book covers, but all around this big earth. (Reilly & Britton Co., New York. \$1.35 net.)

\* \* \*

**ANNE'S HOUSE OF DREAMS.** By L. M. Montgomery. Another of the delightful series of "Anne" stories. This is a wholesome novel of a seacoast community, and it abounds in romance, pathos and humor. There is an enthusiasm in all this author writes which indicates a clean heart and a joy in living, which is more than can be said of many novelists of the present day. (Frederick A. Stokes Company, New York, \$1.40 net.)

\* \* \*

**THE LAND OF ENOUGH.** By Charles E. Jefferson. Another Christmas story with a thoughtful message. We can only get by giving, is the point of the little story. Outwardly the volume is very attractive. (T. Y. Crowell Company, New York. 50 cents.)

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# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Speaking for Presbyterian Reunion

Dr. Dunbar H. Ogden is one of the leading preachers of southern Presbyterianism, being the pastor of Central church of Atlanta, Ga. His recent utterances in the religious press show him to be out-spoken in favor of the corporate reunion of the two great divisions of Presbyterianism in this country. He finds that four things have hindered this reunion in the past: (1) The charges of "heresy and blasphemy" which were hurled against Presbyterians in the south by church courts of the north during the heated times of the civil war; (2) the difference between boards and committees for the administration of church benevolence; (3) different methods of dealing with colored members; (4) divergent interpretations of the Confession of Faith; (5) disagreement about the proper relation of church and state. One by one these reasons have been removed by the change in conditions. The mission boards of both denominations are now alike responsible to the church itself. They deal in the same way with negro members, placing them in separate presbyteries and synods. The revision of the Confession of faith in the north looks in the direction of unity. It has been chiefly in the latter matter that there has been a difference in recent years.

## Church Drops Into Mine

The Italian Presbyterian work in Scranton has been greatly hindered by the destruction of its property by a mine cave, says the *Continent*. This church was erected four years ago by the presbytery of Lackawanna and cost about \$9,000. It will require thousands of dollars to put it in repair, an expense which will have to be borne by the congregation, as the deeds to properties in the coal regions exonerate the coal corporations from all liability for surface damage. Churches and individual property owners are suffering untold losses under these conditions.

## The Pittsburgh Congress a Success

The Congress on Purpose and Methods of Inter-Church Federation, which was held at Pittsburgh, Pa., Oct. 1-4, was a significant gathering. The dominant note was that of the necessity for closer co-operation and co-ordination of effort

between the Protestant denominations. Chicago was represented by the following persons: Rev. Herbert L. Willett, Rev. M. P. Boynton, Rev. T. F. Dornblasar, Rev. W. B. Millard, Mrs. G. M. Mathes, Rev. A. F. McGarroh, Mr. O. R. Williamson, Rev. W. C. Covert, Mr. C. W. McGuire, Mr. F. A. Poor, Mr. W. C. Pearce, Rev. N. B. Barr, Mr. Marion Lawrence.

## Would Endow Keble College

John Keble is known to the Christian world as the author of some immortal hymns. Theologically, he was one of the group which initiated

the Oxford movement, with its emphasis on a "catholic" restoration in church practice. It is now fifty years since Keble college was founded in Oxford and in spite of war conditions it is proposed to raise a hundred thousand pounds for endowment.

## Presbyterians Claim Prominence

The Christian Observer claims that Presbyterians are in the seats of power these days. As is well known, President Woodrow Wilson, Vice-President Thomas Marshall, Secretary of State Lansing and other members of the cabinet are Presbyterians, and some of them are ruling elders in the Presbyterian church. One of the greatest English statesmen of today, Mr. Balfour, who recently visited this country as the head of the commission from Great Britain, is a member of the Presbyterian church; as are Sir Douglas Haig, who commands the English forces in France, and Andrew Bonar Law. It is asserted on good authority that General Joffre, former field marshal of France and hero of the battle of the Marne, who headed the French commission that recently visited this country, is a member of the French Presbyterian church. The general who now commands the United States army in France, General Pershing, is also a member of the Presbyterian church.

## Preachers' Wives Organize

The preachers' wives of the Rock River conference of Methodism are organized, and while their husbands attend the conference at Belvidere, Ill., they will hold their own meetings. A reception will be held for the wife of Bishop Nicholson, who is a bride of the year. If the preachers' wives really tell their experiences, it would be mighty interesting to be there.

## Archbishop Has Been to the Front

The Archbishop of York, Dr. Lang, has been to the French front, and he recently made an interesting address before a large audience at Holy Trinity Church in Hull. He declared that he found the soldiers united in their determination to see things through. He spoke of the necessity of checking the aggression of a ruthless military power against which we contend.

## ARE YOU READY

FOR OCTOBER 28?

*Won't you help Uncle Sam?*

*The United States is to control food—it is found necessary to regulate some kinds of handling of some kinds of food, that it may go around and not be absolutely prohibitive in price. This is on the sales end.*

*But the Food Administration seeks the patriotic co-operation of every family in saving food.*

*The effort to enlist every church member begins October 28 with a sermon in every pulpit. If you can't preach it then use your judgment when is best and organize the workers.*

*To reach even every congregation of the Churches of Christ (Disciples) is impossible in the brief time. With their organization, Methodist, Presbyterian and other bodies can respond more quickly to a united effort of this kind. They are working at it systematically.*

*Many of our preachers change their locations at no stated period, so their year book address last December is not their address this October. Hundreds of our churches are without preachers, and listed simply as "Bethel" or "Antioch," in some county without any postoffice address or the name of a single member to whom Uncle Sam may communicate his requests.*

*The Food Administration hopes 100,000 pulpits will preach "a great systematic program of voluntary unselfish service" on October 28 and start the weekly report November 4.*

*The preacher with four congregations can't reach all of them on October 28 unless he can designate some one to act for him. But start the campaign in every church.*

*Nor does Uncle Sam know how many families there are in your congregations. He is sending cards to each preacher to cover two weeks' reports. If you need more write immediately or telegraph.*

PAUL MOORE.

Washington, D. C.



# Social Interpretations

By ALVA W. TAYLOR

## What Will Bring Peace?

**W**E may speculate on when the war will end, but we may also well doubt the balance of any man who dogmatizes about it. We thought it would be a short war (and so did the Germans), but it has dragged—no, dragged is not the word, for it has never dragged—it has been bitterly fought and with ever increasing fury for more than three years with not a sign of any ceasing in the near future so far as military operations are concerned. That victory all points one way now is admitted by all neutrals and Entente sympathizers, and by the majority in the Central Powers no doubt. We imagine that the Germans are convinced also that they are whipped and are sparring for terms, but they have not admitted it nor do the terms they proposed indicate that they feel anywhere near conquered; indeed, Hindenberg has congratulated the nation on the superior position of their armies and on the fact that they are still the military victors. We must admit that no such victories have been won against them as they won the first two years of the war, but they must acknowledge also that they are winning no more victories and that all the battles are now showing a superior force on the side of the Allies with some very notable advantages gained. The sum total of all we can yet say is that victory is now on our banners, but that it is yet to be won and we are supremely confident of the outcome; it may come in a year or it may require five, but it is ours, for the preponderance of power in arms, munitions, supplies for the civil populations and credit is all on our side.

It is interesting to note the bias of judgment among those who prosecute war—each solemnly averring that victory can come only through the power of his own special interest. The military man says it will be won with guns and high explosives; the statesman that diplomacy will say the final word and the economist that it will be won behind the lines through starvation or broken credit. Whichever says the last word or furnishes the last straw to break the camel's back, each will have played its terrible part and no one could have won without the help to the limit of the others.

### Will the Big Guns Bring Peace?

The military men believe there can be no peace except by the power of big explosives. The army man says it will be with hard fighting and sheer killing of Germans until they have not enough men to fight; the airman says the "eyes of the army" will furnish the elements of fighting strength that will enable the big guns to do the rest; the navy man either clings to his belief that the one last, final blow will be in a world-rocking sea battle, or points to the submarine as the one yet unconquered menace and acclaims the destroyer as the decisive arm of power. Von Tirpitz recently said the Germans would yet win with the submarine because they were yet able to destroy ships faster than the Allies and neutrals were building them and that the "nibbling" process would tell the story, and Lord Robert Cecil admits that ships are not yet being rebuilt as rapidly as they are being destroyed. Here the hope of the Allies is in our ship-building program as a means of supplementing the deficit and we all know it takes a good deal of time to build ships.

So, too, regarding the airplanes: Germany is yet apparently able to keep near to the French and English in building them and is able to spare enough of them to bomb London and tie up hundreds of English birdmen in its defense. No doubt she is rushing work hard to meet our great airplane program also. Heretofore it has cost as high as a half-million men to drive the Germans back off a piece of ground the size of an Iowa township. The losses of late have been less because of the disproportionate artillery strength of the English, but even yet the gains are inconsiderable as compared with the amount of French and Belgian territory held by the enemy, and Hindenberg feels secure in his strategy of piece-meal retreat and a defensive warfare that will make victory so costly that peace terms will be by negotiation instead of "dictated in Berlin." We can doubtless produce the explosives to tear up every yard of earth from Flanders to the Rhine, but it will be a long and expensive process. The French report that in the past year their losses have been only 1.9 per cent of their total armed forces,

while England's have been less. Doubtless Germany is now suffering much the worst through the overwhelming artillery force of its enemies, but for the past year at least it has been about as dangerous to work as brakeman on an American railroad as it has to fight in the Allied armies. True, we kill brakemen one at a time in a conventional way, while soldiers die in masses oftentimes and in spectacular ways, but the average must be struck for the entire army in uniform.

\* \* \*

### Will It Come From Behind the Battle Lines?

England has relied upon the blockade from the first and the submarine warfare of today is Germany's savage answer to Britain's effort to starve her out. The submarine losses now are running about one out of each 280 vessels that arrive and leave England's ports each week, and present signs are that Germany will utterly fail to starve England while the addition of America's embargo will help Britain to shut every gate on Germany.

Meanwhile, we have to reckon with two internal factors among the Central Powers, viz.: the fact that their united domain stretches from Hamburg to Bagdad—a little world, capable of existing in peace times within itself; then there is German organization applied with the same prescience and efficiency to the nation's commissariat as to her army. Her rationing system has not broken down and signs of want are by no means assurance of lack of enough to go on for years, but only that she is applying her system through a minimum ration to preserve fighting effectiveness. It is quite conceivable that a million of the poor could starve before the military machine consented to submit to humiliating terms. The Interior Department of the government said three years ago that Germany could feed herself and care for all comers for seven years and that feeding the nation had been as thoroughly planned as any other part of the war. What we cannot see is where cotton is coming from to meet German needs; it requires a bale of cotton to make a single charge for a twelve inch gun, and a half bale to supply a machine gun for three minutes. France has shot away as many as 900,000 big shells a day for a week, and Germany must have to do as much, counting all her



foes; then there are nearly 200,000,000 people to be clothed while they live behind the Allied wall of steel. Thus, cotton or copper or transport may break down in spite of preparedness to ration the multitudes.

But there is a big count to be made also on the credit ledgers. Germany has mortgaged one-third her national wealth already for war debt; the interest alone is now a billion a year and she is borrowing to pay it and thus compounding the interest. In Hungary the debt is now more than \$600 per caput. The German mark is badly depreciated, many staples are costing eight marks where they cost one in peace times, the Kaiser is issuing billions in paper money while his gold reserves are shrinking. Want must increase, starvation attack the multitudes of the less effective, credit steadily impair and business and labor both grow weary and terrorized of the future. Yet the grim German fighting spirit may do what it did in the days of Frederick the Great and fight until the nation seems desolated—only Frederick won by dividing his enemies and the Kaiser is hopeless as to that.

\* \* \*

#### Will Diplomacy Bring Peace?

A friend who has been engaged in the State Department of our government for some time says that all there believe diplomacy will settle the war, and that the world may be

startled some morning to see the white flag up all over the world. Army and embargo will win, but it may take a long time and make central Europe a graveyard before they do. Diplomacy alone holds the card that spells reason. President Wilson has laid down the basic formula and the Allies have accepted it. It puts harder terms up to the military autocracy of Prussia than any yet proposed, but it offers the German people the best yet held out to them. The autocracy would doubtless fight another thirty-years war and devastate Europe as that sanguinary contest did rather than surrender its authority, but the German people can make peace at any time by taking things in their own hands. There will be material conditions, of course, but America will not allow the sins of the Prussians to be visited upon the head of a new democracy. Is it not time that the concrete proposals were put before the German people and used as a means of winning their loyalty to the democratic ideas? Until their autocrats are decisively defeated on the battle front they will not lose confidence, but there is a vast difference between decisive defeat on the battle lines and a "crushed Germany" and "terms of peace dictated in Berlin" and a lot of other purely military talk. Peace must be a civil and a civilized peace but it must not be premature nor indecisive for the future.

to carry out his life plan of instructing his Jewish brethren according to all the statutes and judgments of God by first knowing and then living. The life lived in harmony with God's law is the most eloquent appeal any individual can make.

\* \* \*

Ezra's greatness as a leader is revealed in the willing assistance given by the king. He sought the king for permission to visit Jerusalem and the royal edict contained extensive favors. Aside from permission to return to Judea, he was given vast authority over the people, including Persian deputies. The treasuries were ordered to give as Ezra would demand—silver, wheat, wine, oil and salt. All who waited on the temple worship were to be exempted from all taxation. Ezra had power to imprison, confiscate goods, banish or even put to death all who "will not do the law of thy God and the law of the king."

With all this, the scribe declared his absolute dependence upon God. With all the despotic power given him, the idea of Jehovah's omnipotence was not lost sight of. The Jews were extensively favored by the oriental kings because the hand of Jehovah was upon them. True to the conception of the day, events of great historical significance were transpiring as the God of the Hebrews was working out his divine plan of redemption. Kings were carrying out divine edicts. This element of human dependence is found in all religion and becomes a fundamental principle. Ezra fully recognizes the sustaining hand of Jehovah.

This feeling of human dependence is revealed in the scene at Ahava, where the band of selected Hebrews came together for final preparation to make the dangerous journey across the robber-haunted country. For three days they humbled themselves before God whose protection they sought, for Ezra had refused the king's offer of a guard. It must have been a bold act to start out upon such a journey laden with such vast wealth as to tempt any Bedouin band. Ezra's reason for not accepting the king's band of soldiers was because he had told the king that God's hand was with all who seek Him. To take the soldiers would discredit faith in Jehovah's promise. Wisdom would advise the taking of the soldiers, not only to safeguard the wealth given to promote the temple worship, but also to guard human life, the more endangered because of the presence of such great amount of wealth in the camp. Faith advised a complete reliance upon Jehovah. Faith carried the day and the journey was made successfully.

# The Sunday School

## Depending On God

The Lesson in Today's Life\*

By CHARLES H. SWIFT

SCRIBISM had developed into a very prominent religious influence among the Jews in post-exilic days. At the head of this new school stood Ezra, whose long line of Jewish ancestry and whose zeal in the study of the sacred documents fitted him for the position. In former days the traditions of the priests were sufficient evidence for the foundation of Jehovah worship; but now came the documentary evidences as interpreted by the scribes. The religious awakening caused by the captivity experiences demanded a restoration of the old Jewish worship at Jerusalem. This

necessitated the knowledge of the law governing the Hebrew life. Ezra is chronicled as a devout student of the Law of Moses, the knowledge of which fitted him for leadership, though his interpretations were strangely historical and mechanical.

It must be said of this leader that he felt the weight of personal influence, for he first developed his own life in harmony with the religious demands of the Law before he attempted to influence others. He deliberately centered attention upon the Law with the sincere purpose of knowing it. It was this conscientious study of the sacred documents which fired him with enthusiasm to go back to Jerusalem and look after the religious integrity of the people. He was fitted

\*This article is based on the International Uniform lesson for October 28, "Ezra's Return from Babylon." Scripture, Ezra 8:15-36.



# Disciples Table Talk

## E. B. Barnes Called to Liberty, Mo.

E. B. Barnes, who has served the church at Richmond, Ky., for eight years, has been called to the pulpit at Liberty, Mo., recently made vacant by the going of Graham Frank to Central church, Dallas, Texas. Report has not yet come in of Mr. Barnes' acceptance of the Liberty work.

## M. E. Chatley Resigns at Rock Island, Ill.

A newspaper report brings the news that M. E. Chatley, of Memorial church, Rock Island, Ill., has resigned from this pulpit and that he will leave Rock Island this month.

## Speakers at Transylvania's Convention Banquet

Dr. Geo. W. Brown, recently from India, now at Transylvania, will speak at the Transylvania and College of the Bible banquet at the Kansas City convention on "Training Missionaries for the Foreign Field." Roger T. Nooe, of the Frankfort, Ky., church, will speak on "Transylvania and the College of the Bible and Our Movement." Professor W. C. Bower, of Transylvania, will discuss "What a Bible College of the Disciples of Christ Should Stand for and Teach." The banquet will be held at First church, on Friday evening, October 26, from five to seven.

## W. F. Turner, New Northwest Superintendent of Missions

The American Christian Missionary Society, the Foreign Christian Missionary Society and the Board of Church Extension have united in calling W. F. Turner from his great church at North Yakima to the Northwest superintendency. He has responded and it is expected he will enter upon his labors by January 1. The territory covered by Mr. Turner will include the states of Washington, Idaho and Montana. His duties will include that of presenting before the northwest churches and conventions the work of these societies, and to secure support and co-operation for them; to help, as opportunities are offered, in locating pastors for pastorless churches; to look after the interests of small mission churches and, through the various state boards, to bring them to self-support, and to be in a general way an advisor of the churches in their missionary work. Mr. Turner has lived in the Northwest a number of years and knows conditions generally. He is known to the churches and his experience in church work will secure the wide support of the churches and pastors. He has received many letters from pastors, urging his acceptance of this important and responsible task and pledging their support.

## A Clean Financial Sheet at University Place, Des Moines

From our contemporary, the Christian News, of Des Moines, we learn that the University Place Church of that city has carried through to great success a campaign to clear the work of a long-standing debt of about \$25,000. The matter was brought up last spring, but did not materialize until the last week

in September. Finally it was decided to put on a four days' campaign to secure \$25,000, the amount necessary to clear a debt that had been carried for eight or nine years. To accomplish this, ten groups of ten each were selected, and divided into two divisions, under the direction of "Generals." The same general plan was used that was found successful in raising \$100,000 for the Des Moines Y. M. C. A. work and also in the Red Cross campaign. There were two teams of women and eight of men. By Saturday night, when the solicitors gathered to report, it was found that all but \$1,100 was pledged. This amount was pledged there by the men and women who had already given largely and besides had spent the days and part of the nights in canvassing the membership. The money kept coming in. A thank offering of over \$500 was taken at the morning service on Sunday and up to Tuesday noon the entire amount had reached \$26,227.65. R. A. Long of Kansas City, made a donation of \$500 to the cause. This clearing of the financial sheet at University Place opens up possibilities of fulfilling some dreams of pastor C. S. Medbury in the way of Sunday school housing and equipment, and certain institutional features for the church.

## Dr. Willett Urges Liberty Loan

Herbert L. Willett, president of the Chicago Church Federation, which sent out the appeal to the pastors to observe last Sunday as Liberty bond Sunday, declared at the Memorial church on that day that the oversubscription of the Liberty loan would be the most effective argument which could reach Germany of the earnestness and determination of the United States. "We are obliged to keep from Germany for military reasons the strength and movement of our armies, but the result of our loan buying cannot thus be kept," he said. "A hearty co-operation of the people of moderate means, as well as of the rich in the purchase of the bonds, will have the strongest moral effect on the enemy of anything we can do." Dr. Willett said he had been among the pacifists before the declaration of war and had deprecated the agitation for preparedness, but he had been convinced that Germany was after not only a legitimate outlet for trade, as had been asserted by her apologists, but world conquest.

## Business Manager for Church School

The Christian Church School of Frankfort, Ky., has recently added to its corps of officers a business manager in the person of J. W. Gayle. The pastor of this church, Roger T. Nooe, is sending a message every week to the enlisted men of the congregation.

## A Big Day at East Dallas, Texas

The last Sunday of September was the occasion of the annual rally in the East Dallas Bible school. There were 1,316 present. The number set to be reached was 1,200, but every department except one surpassed the standard required. The Berean Class, taught by Mr. R. L. Couch, was asked to furnish

200 of the total of 1,200, and it had 260 present. The men's class was expected to have 200, but it reached only 177, this being the first time it has fallen down in its history.

\* \* \*

—Walter Scott Cook, of the church at Wilkinsburg, Pa., reports that the congregation there has sent out about twenty young men to war service, fourteen of them going from one young men's class. Two of these have been selected for special work under the Y. M. C. A. in Camp Hancock, Ga. September 30 was observed as Patriotic Sunday, and there was an attendance of 354, with an offering of \$200. The Wilkinsburg congregation has just completed its first year in the new \$42,000 plant; during this period there were 87 persons added to the membership, practically all at regular services, and 90 per cent of them adults. Over \$3,000 was paid on the church debt, besides regular expenses and the cost of considerable new equipment. Wm. Grant Smith, of Cincinnati, whose son is a member of the Wilkinsburg church, recently preached a sermon at Wilkinsburg.

—E. N. Duty has made a fine record at Charleroi, Pa., where he has resigned from the work. He has as yet no definite plans for the future. W. S. Cook, pastor at Wilkinsburg, Pa., speaks in terms of the highest praise concerning Mr. Duty's ability and character.

—F. D. Kershner, of Cincinnati, delivered a series of lectures last week at Drake University on the subject, "Books and Preachers."

—Allan T. Gordon reports 632 persons present on Rally day at the Paris, Ill., church school. There were 86 present in the men's class, taught by the pastor; 1917 will be one of the best years at the Paris school.

—The Bowling Green, O., church and all auxiliaries gave, during the last year for missions and benevolences, \$1,332. The church and school combined gave more than enough to constitute them a life-line in the N. B. A. The C. W. B. M. met all apportionments. The Christian Endeavor Society became a life-line society, and voted to continue the same another year. Both church and school did their part toward all causes. The school reports the largest attendance in recent years. During the year, 60 persons were added to the membership, nearly all through regular services at which W. C. Prewett, the pastor, preached.

—John T. Brown, with Chas. R. Mitchell, of Dallas, Tex., as song leader, will begin a series of evangelistic services at Central church, Buffalo, N. Y., on November 11. On this day 200 other churches of the city will also begin special services.

—The church at Niantic, Ill., became a living-link in the Foreign Society recently. The church has agreed to sup-

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port a native carpenter for two years in order to relieve some missionary for his work of ministering. The Niantic church is the second that has reported that it will send its pastor, W. J. Montgomery, and wife, to the Kansas City convention.

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—The corner-stone was laid for the new building of the South Lawrence church at Wichita, Kan., on October 7. Walter Scott Priest made the principal address. O. N. Roth, formerly president of Phillips University, is the pastor, and his work at Wichita receives hearty praise from the Wichita Eagle, in connection with the story of the recent celebration. He is spoken of as an indefatigable worker, a builder both materially and spiritually. The new building will be completed about January 1. It will be modern and will cost about \$25,000.

—Frederick M. Gordon, minister at Flatbush church, Brooklyn, is preaching a series of Sunday evening sermons on "Court Scenes of the Bible." The following are the subjects treated: "A Celebrated Trial in the Court of Egypt," "The Trial of Conscientious Objectors," "The Trial of a Roman Soldier," "The Illegal Trial of Jesus."

—The Chickasha, Okla., church, Byron Hester, pastor, observed in one, on Sept. 30, Rally day, Promotion day and Patriotic day. The largest audiences of the year were in attendance. The roll of enlisted boys was called, their parents answering for them. A beautiful hand-made flag was raised on the tower of the church. On October 5, the church gave a reception to the young ladies of the Oklahoma College for Women, which is located in Chickasha. Mr. Hester reports an attendance of 309 at the church school on Oct. 7.

—Santa Barbara, Cal., congregation held its annual meeting on October 3, and it speaks well of the service of the pastor there, Shirley M. Shaw, that more people were present at the meeting and

better reports were offered, than ever before in the church's history. During the fourteen months of Mr. Shaw's pastorate there has been a gain of 82 per cent in the active resident membership of the church. The average attendance at the church school shows an increase for the year over the previous year of 44 per cent. The budget for benevolence is twice that of last year, and pledges were still being made when last reports came in. The budget for current expenses represents an increase of 54 per cent over last year, and it has already been fully covered as a result of an every member canvass.

—Secretary H. H. Peters, of the state of Illinois, sends in an enthusiastic report of the work being done by W. B. Clemmer at Central church, Rockford, Ill. In this section of the state there are but few Disciple churches, and the work is difficult. Yet, in the eight years of Mr. Clemmer's ministry there has been erected a fine \$40,000 building; when he came to Rockford the church had a property valued at \$9,000, and owed \$4,500 on this. The congregation now numbers about 300, and the giving is almost unanimous. Mr. Peters says that he doubts whether there are twenty-five churches in Illinois of the 700 Disciple organizations with as large a percentage of givers as in Central, Rockford. The congregation publishes annually a list of the entire membership, with the contribution of each member to the current expenses, the building fund and to missions. Of Mr. Clemmer, Secretary Peters writes: "Mr. Clemmer has a fine standing in the community, both as a preacher and a citizen. He is recognized in all of the activities for civic and social betterment and is a very pronounced leader in that which is distinctively religious in the life of the city."

—Garry L. Cook, Indiana's state leader of Bible school and Christian Endeavor work, began on October 7, an efficiency campaign at the church at Oxford, Ind. The week following was observed as efficiency week. Mr. Cook gave addresses on "Organization Within Democracy," "The Church and Education,"

"The Church School," "The Church and the Young People." S. R. Hawkins also spoke. Mr. Cook is in charge also of the Grant county training school, being held this week at First church, Marion, Ind. Miss Hazel A. Lewis, Miss Cynthia P. Maus and W. J. Clarke, national Bible school superintendents; DeForest Murch, of Cincinnati, and F. E. Smith, of Muncie, were the other instructors.

—Chas. A. Stevens, of Flanagan, Ill., reports that Lew D. Hill, of Decatur, Ill., is holding a two or three weeks meeting at the church there, with fair interest.

—The attendance in Drake this year is better than expected. Up to Friday of the first week the enrollment had reached 763, against 882 the first week last year. This is a loss of about 12 per cent. The loss at the state institutions, including the university, the state college at Ames and the teachers' college at Cedar Falls, is twenty per cent.

—W. A. Nance, of Commerce, has accepted the work at Marshall, and is already in charge of the church at the latter place.

—Wallace R. Bacon is preaching a series of sermons on "Tithing," at First church, Keokuk, Iowa, and the response has been sympathetic for the most part. The church has been working toward its every member canvass.

—More than 1,000 of the Disciples of Kansas are expected to be in attendance at the state convention, which will be held at Kansas City, Kan., during the first two days of the national convention at Kansas City, Mo. Among those on the program of the state meeting are Arthur Long, of the Coffeerville church; Myron C. Settle, now of Kansas City, Mo.; R. M. Hopkins, of Cincinnati and David H. Owen, of Topeka.

—O. C. Bolman, of Greenville, Ill., has been appointed a state evangelist.

—Seventh Street Church, Richmond, Va., has opened its parish house to the soldiers of the United States stationed there. The Forty-seventh New York Infantry was recently entertained in the

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auditorium of the church annex at a smoker. Citizens of Richmond were invited to meet the soldiers on this occasion.

Roger L. Clark, pastor of Third church, Richmond, Va., recently united with the Baptist denomination. It is said he submitted to rebaptism as a condition of entering the Baptist fold.

—C. H. Trout has resigned from the pastorate at Owensville, Ind., and with his family has gone to Florida to live permanently.

—Jackson Street church, Muncie, Ind., recently observed Rural church members' day.

—Mrs. F. T. Porter, wife of the pastor of the Salem, Ore., church, is to be ordained as a minister of the church. Mr. Porter recently received an increase in salary of \$300.

—Edgar DeWitt Jones, of First Church, Bloomington, Ill., spoke before the Woman's Club of Bloomington on "Woman's Part in the War." The meeting was held at the country club headquarters.

—Albert Buxton, recently of Illinois, is the new pastor at Centralia, Wash.

—Virtes Williams, of the Stillwater, Okla., church, has the honor of having been in continuous service in a single pastorate longer than any other pastor of the Disciples in Oklahoma. Mr. Williams' first congregation numbered six persons. There have been 1,700 accessions to the church membership since the beginning of the present pastor's service at Stillwater.

—The state convention of Tennessee Disciples was held late in September at Nashville. There was a large attendance and an excellent program.

—The new \$43,000 church building at Enid, Okla., is nearing completion. There will be a seating capacity of 1,600. Geo. L. Snively will have charge of the dedication service on December 9.

—First Church, Louisville, Ky., had a great day Sunday, October 7, having 703 in attendance. The church observed Patriotic Sunday and had as guests a number of the soldiers from Camp Zachary Taylor.

—D. R. Dungan says: "If a preacher will circulate religious papers his congregation will get more good than from two assistant pastors."

\* \* \*

### SUCCESS OF MEN AND MILLIONS MOVEMENT IN NEBRASKA

The three weeks' campaign of the Men and Millions Movement in Nebraska was not only successful in every particular, beyond the expectations of the people of that state, but proved one of the very greatest campaigns that had been conducted since the movement started.

The team was received not merely with Christian courtesy, but with eager anticipations of the blessings it was bringing to the state and to each church and individual visited. As it was impossible for a large number of congregations to be reached directly there was generous, but earnest rivalry as to which should be favored.

The response in the consecration of young life, in enlistment for the every member canvas and the larger gifts to the capital fund of the movement were of the very highest order. In the every member canvas meeting at Hebron, for instance, seven neighboring churches

were represented; one delegation of eleven church officers coming from Nelson, thirty-two miles away. In the life meeting of the same church forty-three young people were present. Thirty-four of these signed the life cards and all but four indicated their intention of going to college.

Many tithers were found in the state. At Fairbury, for instance, at the close of the public meeting, a woman came to one of the members of the team and said she was ready to make a pledge for herself and husband. Her name was not on the list of those that were to be canvassed, but she filled out a card for ten semi-annual payments of \$125 each, a pledge of \$1,250, where nothing was expected. Two or three others in the same church did the same thing for smaller amounts. All counted it a privilege to have fellowship in such a great united effort of the people of God to advance all the work of the kingdom.

The period immediately preceding the Kansas City convention is being spent by the team in Michigan, with Detroit as the center. The prayers of the entire brotherhood should go up for the brethren of that district in this hour of their opportunity and for the Kansas City convention in its relation to this great united task which must be accomplished before another convention assembles.

MEN AND MILLIONS MOVEMENT,  
222 W. 4th Street.

Cincinnati, Ohio.

\* \* \*

### IMPORTANT CHANGE OF HOUR AT THE CONVENTION

The Commission on Pensions for Ministers and Missionaries, which was appointed last winter to consider the tentative pension plan presented by this board at the Des Moines convention and to report in the Kansas City Convention, will meet Tuesday evening, October 23, at 7:30 o'clock in the First Christian church of Kansas City, instead of 9:30 a. m. A second session will be held Wednesday morning at 9:00 o'clock.

It is of the utmost importance that every member of the commission be present. Others who are interested are cordially invited to attend.

Mr. George A. Huggins, of Philadelphia, the actuary who has proved a safe counselor in the inauguration of most of the other church pension systems, has been working on the technical problems of our plan and will be present. We can safely follow his advice on these matters, but there are many practical questions on which the combined wisdom of many persons is necessary. Both the vital importance of the proposed pension system and its perpetual continuance make it necessary to put the plan in the best possible shape before its inauguration.

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## Some Big Men at the Kansas City Convention

Judge J. N. Haymaker, president of the General Convention at Kansas City, is a practicing attorney of Wichita, Kan., and well known throughout the brotherhood. He is a trustee of Phillips University, a member of the state board of the Kansas Christian Missionary Society, and for several years was identified in an official way with the Men's Movement of the brotherhood. Judge Haymaker will preside over the sessions of the general convention.

Bishop C. P. Anderson, who makes the address for the Association for the Promotion of Christian Union, is identified with the Protestant Episcopal Church, one of the foremost bodies pleading for the union of the church. Bishop Anderson is from Chicago, where he presides over the Episcopal Church round about, in accordance with the policy and polity of that religious body. He is well and favorably known throughout the country as one of the most brilliant exponents of the subject of Christian union. He speaks on Sunday night.

Mr. Daniel A. Poling, one of the officers of the International Board of Christian Endeavor, who speaks at the Christian Endeavor session on Sunday evening, is a well known character in religious circles, having been before the country in a prominent way for many years. Mr. Poling will bring all the force of a magnificent personality and the experience of a life-time devoted to Christian work into his convention utterances.

Rev. Robert E. Speer, Foreign Missionary Secretary for the Presbyterian Board, is well known to our convention folk, having spoken at our gatherings in past years, notably at Atlanta in 1914. Dr. Speer is one of the most noted missionary statesmen of the world at the present moment. In executive ability he stands next to Mr. John R. Mott, and in some ways he is recognized as Mr. Mott's equal. Dr. Speer is a remarkably young appearing man, to carry such burdens of responsibility as the leadership of the Presbyterian Board of Foreign Missions, which leads the world of religious bodies in this activity. The Foreign Society session will be favored with Mr. Speer's address upon a devotional topic.

John E. Pounds, pastor at Hiram, Ohio, author and lecturer, and well known as a writer, will make the Church Extension address at the American Society session. Aside from the formal report of the Board of Church Extension, this will be the only appearance of this important work on the convention program, and it is conceded to be in good hands in the speaker chosen for this address.

H. E. Van Horn, pastor of the great church at Oklahoma City, the mother church of that growing metropolis of the southwest, will speak for the National Benevolent Association. Through a recent very great loss in his own home, Mr. Van Horn has had his heart made more tender, and this, added to his ability as an orator, will make his appearance upon the program of the Benevolent Association one of the moments for loosing the heart strings of the brethren and sisters gathered to hear about this work of mercy. Before going to Oklahoma City Mr. Van Horn was at the Capitol Hill church, Des Moines, where he is well and favorably known.

C. S. Medbury, pastor of the University church, Des Moines, will make the principal address for the Foreign Society. Mr. Medbury's genial personality, winning ways, and wide experience in missionary matters in the homeland, together with the splendid acquaintance he enjoys among the brethren, will make his appearance on the convention program looked upon with extreme favor, and anticipated with much joy.

General Z. T. Sweeney will make the report for his committee appointed at Des Moines on Friday morning. General Sweeney has long been a prominent leader in our conventions. His long pastorate at Columbus, Ind., his experience as a dedicator of churches, his lectures, debates, the books he has written, and his career as United States Minister to Turkey, under the Harrison administration, have served to acquaint our people with the fact that we have a statesman of the first water in General Sweeney.

There is to be a symposium of business men at the Foreign Society session this year as last. Those selected to speak are President Thomas Carr Howe of Butler College, Indianapolis, a business man and not a minister, the only layman college president in the brotherhood; Judge Jesse F. Holt, of Sherman, Texas, a lawyer who finds time to act acceptably as president of the Texas State Convention, and time to devote to many civic and religious duties outside of his local field; T. F. A. Williams, laymen of Lincoln, Neb.; Harry H. Rogers, oil magnate and liberal supporter of Phillips University, residing at Tulsa, Okla.; Paul B. Hanks, interested in the manufacturing business at Wellsville, New York, and T. G. Walling, a business man, also of Tulsa. The rapid fire addresses of these men will make a most interesting hour during the afternoon of the Foreign Society session.

The secretaries and officers of the various societies and boards who are to appear in making their usual reports, are well enough known to need no introduction to our brotherhood.

E. E. ELLIOTT,

In charge of the Press.

## Chicago Disciples Make Big Plans

A Report of the Annual Meeting of the Chicago Christian Missionary Society

The annual meeting of the Chicago Christian Missionary Society was held in the Jackson Boulevard church on Monday evening, October 8. Dinner was served by the ladies of the church. There were 150 Disciples present representing all of the Disciples' churches in the city, with the exception of Chicago Heights, South Chicago, West End, Maywood, and Armour avenue.

The meeting was opened with invocation by Dr. H. L. Willett. Dr. P. L. Prentiss, president, was in the chair. In his address he voiced his appreciation of the representative gathering, as well as its spirit of fellowship. He said that this was the best and largest meeting of the Disciples he had attended since

he had been officially identified with the city organization. He made a strong plea for the recognition of the organized work in the city by the individual churches. He also called attention to the fact that for three years he had recommended in his annual address the securing of a city executive for all of his time in the promotion of his task.

Mr. W. D. Freyburger, treasurer of the Society, in his report showed that the receipts for the Society during the last thirteen months had been \$4,381.89, and the disbursements for the same period of time had been \$4,210.26, leaving a balance in the treasury at the close of the fiscal year, Sept. 30, of \$171.63. In addition to this there is a balance on



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**COMPETENT LOCAL TRANSPORTATION MANAGERS HAVE BEEN APPOINTED.** Arrange to join one of these **SPECIAL PARTIES** in charge of Justin N. Green, Pastor Evanston Christian Church, Cincinnati, Ohio; Ira M. Boswell, Pastor Christian Church, Georgetown, Ky.; L. O. Bricker, Pastor First Church, Atlanta, Ga.; E. F. Daugherty, Pastor First Church, Vincennes, Ind.; David H. Shields, Pastor Christian Church, Kokomo, Ind.; J. Frank Green, State Secretary, Owosso, Mich.; Grant W. Speer, Pastor Central Church, Toledo, Ohio; John R. Golden, Pastor Central Church, Decatur, Ill.; Clarence L. Depew, Jacksonville, Ill.; A. E. Buss, 2712 Pine St., St. Louis, Mo.

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- 10:30 p. m. The Slumberland. Carries chair cars, coaches, standard sleepers, and tourist sleeping cars (every fourth night) from St. Louis.

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hand in the trust fund account of \$605.22, which makes a total balance of cash on hand of \$776.85.

The committee appointed to present a plan and a program for the future policy of the Society was called and presented the following recommendations, which were endorsed unanimously and recommended to the City Missionary Council for immediate action:

**"Report of the Committee on Future Policy for the Chicago Christian Missionary Society**

"The Disciples began their work in Chicago in 1844. For a long time it was the theory of the largest church that Chicago needed only one congregation of Disciples. This is hard to understand until one realizes that it was in the day when Waukegan was larger than Chicago.

"In spite of this theory, there were differences of opinion and church divisions which resulted in a number of congregations being formed so that in 1894 there were five churches, though only one of these had achieved any considerable strength. The program of religious anarchy, allowing no new congregations to spring up by chance and caprice had not justified itself in results. Those who would suggest the abandonment of the City Missionary Society really propose to carry us back to the inefficiency of the wasted years before the World's Fair.

"Then came the organization of the Chicago Christian Missionary Society and with it the labors of E. W. Darst of sainted memory. Under his leadership many new congregations were established, often without previous investigation. Some of these came to strength, as did the Evanston church and the Irving Park church. Others like Ravenswood, Logan Square and Humbolt Park perished. The program of indiscriminate organization of new churches without funds to aid them to self-support proved to have elements of weakness, though any kind of organization was better than none.

"The past ten years the task of the Society has been to nurture missions already founded to self-support, or to learn that they were impossible and abandon them. Though this has been the main feature of the program, yet two new missions were organized, the Russian mission and North Shore church.

"We have now come to a new period in our history. The Society no longer has any missions to support. Our work is entirely of an advanced kind. This calls for a fresh definition of policy. This may be enumerated under several heads:

"1. That we recognize the work of the American Christian Missionary Society in the Russian mission and that we continue friendly relations with this society on the basis they have themselves determined for us—without any contracts. We understand that we claim freedom to raise funds for our work without let or hindrance from any other missionary society.

"2. That we encourage other National Boards, such as the Christian Woman's Board of Missions, and the Board of Church Extension, to help in immigrant work in Chicago, and that we offer our friendly advice in such enterprises. It is understood that we do not renounce our own right to finance mission work among immigrants on our own responsibility, should this seem feasible at any time.

"3. That we co-operate with the Illinois Christian Missionary Society, which has an income of \$250 per annum from the Bondurant estate and other money to invest in Chicago mission work.

"4. That we clearly recognize the fact that the establishment of missions in the residential sections of the city is of such character that the main burden of this work will fall upon the Chicago Christian Missionary Society to finance and direct. That we shall seek the exclusive direction of such work in our city that the welfare of existing congregations should not be imperiled.

"5. The organization of new missions will require the services of an executive secretary for his full time who shall raise funds, explore new territory and initiate new work under the direction of our City Missionary Council. This leader should be chosen by our City Council for his broad knowledge of city movements and for his ability to promote church work by the methods now approved by the experience of our Chicago churches, under the direction of the City Missionary Council.

"6. The Chicago Christian Missionary Society should adopt a budget of \$3,500 for the coming year. Of this, \$1,500 should be raised by church contributions, each congregation being asked to increase its offerings and the number of co-operating congregations to be increased as much as possible. The executive secretary should be directed to seek \$1,000 in individual contributions outside of Chicago, and \$1,000 from individual contributions in Chicago.

"7. That as a future policy, we shall seek to establish an office in the loop for our missionary work, and then we shall adopt the slogan, 'A New Church a Year for Five Years.'

"It is the belief of your committee that this program must be begun in the faith in its essential soundness as a policy. We believe that our churches wait only for an adequate program to work together in the closest unity and good fellowship.

"A great city has already been built here, but there is every reason to believe that the growth of Chicago will continue unchecked and that some of us will live to see a city twice the present size of Chicago. In this coming city the Disciples will have only such part as they prepare for by wise counsels and by the spirit of mutual burden-bearing. The building of the temple of God in the city of the future is our glorious task."

\* \* \*

**Secretary H. H. Peters Speaks**

The address of the evening was delivered by the state secretary, H. H. Peters, who spoke on "Democracy in Religion." His definition of democracy as it is applied to religion, gave his hearers to understand that he has a well defined plan worked out in his own mind for the development of the Disciples of Christ in Illinois. He outlined the policy of the State Board for the coming year, especially in its relation to the work in Chicago. In that Chicago is a part of the State of Illinois, the State Board feels its responsibility in contributing to the successful issue of its organized efforts working through the City Missionary Society. As an expression of its good faith and will the State Board has agreed to turn over all of the money contributed for Illinois missions by the Chicago churches during the coming year to the City Missionary Society to be used in the development of the city program. In addition to this, the State Board has agreed to turn over to the treasurer of the City Missionary Society the 50 per cent of the Bible School offering, which is covered in the state contract with the American Society.

\* \* \*

The officers were elected for the ensuing year, and are as follows: President, Rev. Orvis F. Jordan; vice-president, Dr. P. L. Prentis; treasurer, Mr. Harry R. Moore; trustees, Mr. W. E. Palmer, Mr. W. D. Freyburger, Mr. S. G. Harwood.

The newly elected president was called upon and made a very clear statement of his recognition of the need for a vigorous campaign in the work, which has been upon his heart for many years. He also stated that he appreciated the honor which had just been conferred upon him and promised to be a faithful servant in the discharge of his duty.

In every respect, it was voted that this was the best meeting the Disciples have had in Chicago for the last five years. It was rich in fellowship and large in attendance.

After singing the "Star Spangled-Banner," D. Roy Matthews, of North Shore church, pronounced the benediction.

W. G. WINN, Secy.

**Quincy, Ill., Work Thrives**

During the three years' pastorate of W. D. Endres at First church, Quincy, Ill., there have been 310 persons added to the church membership, the every member canvas has been successfully used and will be used again next Sunday, and the church school has been completely graded. Nearly \$1,000 was paid out this year for benevolences and all bills for current expenses have been met, leaving a balance of \$130 in the treasury. Mr. Endres, during the year, received 156 persons into the membership, conducted two evangelistic meetings, and gave ten special addresses in behalf of the Red Cross and the Army Y. M. C. A., in addition to giving due attention to the many details of a busy pastorate. There is now a membership at the Quincy church of 610, about 50 of them non-resident. Mr. Endres will attend the Kansas City convention at the expense of the church.

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W. Russell Bowie

Thomas Wentworth Higginson  
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Vol. XXXIV

October 25, 1917

Number 43

## The War and the America of Tomorrow

By Frank W. Gunsaulus

CHICAGO



## We Expect a Great Year

**T**HIS is simply to remind our readers of our great subscription increase last season, and to say that we are planning on an even more vigorous subscription campaign this fall and winter. The Christian Century is probably the only religious weekly in the United States that has made a gain in the past two years. Other papers have lost heavily in their subscription lists. The Christian Century was never growing so well. Our readers, enjoying the paper themselves, seem to take delight in introducing it to their thoughtful friends.



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## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## The Foundation and The Future

One of the last great services rendered by the lamented Charles E. Underwood, Professor in Butler College and Secretary of the Board of Education, was the preparation of the following statement:

Educational institutions co-operating through the Board of Education and in the Men and Millions Movement, show the following assets: Equipment, \$4,936,500; Endowment, \$3,699,000; Total, \$8,635,000. From this endowment, from student fees and from special gifts, the annual income amounts to \$866,300. 7,227 students are in attendance. These figures show clearly the fact that education is now, among the Disciples of Christ, a major factor.

The investment in life and leadership cannot be measured by mathematical standards. The property investments, the annual income, the investment in life constitute a substantial foundation for subsequent building.

These factors constitute, however, only a foundation. The lack of adequate equipment, the size of annual deficits, the large number of potential students uncultivated, the sluggish educational conscience of the Church, all point to the need of a magnificent superstructure built upon this foundation. No man can today draw adequate plans for that superstructure. A careful study of the situation, however, together with careful notes on scientific surveys of typical institutions, leads us to a fairly accurate forecast of the minimum need within the next ten years.

These institutions will, without doubt, reach an annual enrollment within the next ten years of 12,000 students. The following increase in material resources seems essential.

|                                                 |               |             |    |              |
|-------------------------------------------------|---------------|-------------|----|--------------|
| Equipment                                       | increase from | \$4,936,500 | to | \$10,000,000 |
| Endowment                                       | increase from | 3,699,000   | to | 13,500,000   |
| <hr/>                                           |               |             |    |              |
| Total increase from \$8,635,500 to \$23,500,000 |               |             |    |              |
| Annual income                                   | " "           | 866,300     | to | 1,400,000    |

The completion of the Men and Millions Movement will bring a fourth of the required endowment to these colleges and put them in the way of getting the remaining three-fourths more easily.

**MEN AND MILLIONS MOVEMENT,** 222 W. 4th St.,  
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

OCTOBER 25, 1917

Number 43

## What Has Protestantism Accomplished?

FREE CHRISTIANITY REVEALS ITSELF IN ITS PEOPLE.

The reproach that used to be cast against Protestantism by its critics was that it was a negative movement. This was an error of etymology. While it is true that the name of the movement has a negative meaning, it would be impossible for a religious movement of any sort to live through hundreds of years unless it were making a positive contribution to human society.

It is possible to treat the history of this free religion in such a way as to minimize its significance. There was less change in Luther's day than many of us realize.

If the reformers abolished purgatory from the list of doctrines to be believed, they developed a doctrine of a fiery hell of retribution more terrifying than the Catholic purgatory had ever been. Without rules for their guidance, Protestant ministers used to promise brimstone to their adversaries quite as freely as Catholic divines promised purgatory.

While the reformers repudiated the old authority in religion, they did not at the same time learn toleration. A lonely voice was raised here and there, like that of Milton, but it has taken a long time for Protestant sects to extend to each other the right hand of fellowship.

In the matter of persecution, there is the horrible story of the Inquisition, but it must not be forgotten that the free religionists sometimes called into service the sword of the magistrate. In the rule of Ireland, in witch persecutions of New England, we have stories quite as evil as the history of the older form of Christianity.

★ ★

There are weary students who look over the whole story of our Protestant development and ask of this history, "Of what use?"

As we approach the centenary of the posting of the Ninety-five Theses, there is need that we understand clearly just what has been the meaning of this history. As we look around our world, we observe that the leading nations are for the most part Protestant. With the single exception of France—and we must remember that France has but little loyalty to any form of organized religion—there is no first-rate nation in the world in which Catholicism is the established religion. Why, for instance, did Spain, with the most magnificent opportunity in modern history, fail so miserably? It is clear that the Protestant faith has been favorable to the development of modern civilization.

The contribution of Protestantism to democracy has been of the greatest significance. Some scholars see in the movement only a social phenomenon registering the end of the old medieval order. This conception can hardly stand, but it is a fact that democracy has made its most rapid strides in those countries which have worshiped under the evangelical faith.

The Vatican has but little love for republics even at this late hour. Once the attitude of the Roman church was much more unfriendly than it is today. A church organized on the monarchical plan naturally regarded a democratic state as a menace. The evangelical religion sought freedom in the church, when the people were not able to find it in the state.

In the matter of education, Protestantism has been a great friend of all true learning. It is no accident that the great universities of our land were founded by Protestants, or that the best known universities of Europe are those which are free from the trammels of priestly control.

There can be no university in the modern sense where any sort of authority, either economic or religious, sets boundaries to truth. We endure much from erratic professors in all parts of the world in order that we shall not miss any precious gem of truth, in whatever unlikely quarter it may be discovered.

It is the glory of the Protestant cause that it has made much of the ethical phases of religion. While we may not deny the ethical value of the confessional when administered by intelligent and godly men, the Protestant sermon has been an ethical force of far larger significance in the world. Protestant ethics have been warped at times by the provincial prejudices of the expounders, but none could safely deny the passion for righteousness which has been the glory of the movement.

★ ★

The greatest significance of the Protestant movement is in the revival and progressive cultivation of the evangelical spirit. This spirit is not capable of a dogmatic formulation any more than is art. The evangelical spirit may be described even if it cannot be defined.

Those of this attitude in religion have a noble concern for the salvation of others. This results in no mere proselytism, but in a consuming interest in the religious welfare of one's neighbors.

The evangelical holds to the innerness of religion. At his worst, he has gone over to morbid psychological experiences as evidence of the presence of the Holy Spirit in life. At his best, he has found God at work in the human heart as Companion and Friend.

An unique loyalty to Jesus Christ has grown up under this gospel faith. This love for Christ has eclipsed every other kind of religious loyalty. If Christ has been loved in all forms of Christianity, even the Unitarian, in the evangelical he assumes a place which has never been given to the Savior by any group of Christians since the days of the apostles.

The reformation is still going on and is yet to be finished. The so-called modern program in religion carries the work of Luther far beyond where the great reformer expected it to go, but toward greater consistency and power.



# EDITORIAL

## HOW UNION IS TO BE REALIZED

THOSE who read the chapter in President Henry Churchill King's recent book, "Fundamental Questions," will be startled to find how closely he follows the Disciple way of stating this problem. His terminology indicates that he has come into his convictions by some other road than by reading our literature, but the position he holds is the one which progressive Disciples have been advocating for a long time.

The chapter inquires into the fundamental nature of Christian union and the position is taken that union is not a matter of agreement either in creed, ritual, or organization. The bond of unity among Christians is a personal loyalty to Jesus Christ. Our unity is to be organic in a deeper sense than we usually employ in using that term. We are to be parts one of another, our relation to Christ being like that of the living organism. As two leaves are never alike, so we need not expect that two Christians will be alike. Indeed, it is not desirable that they should be alike, for progress depends upon variation.

It is devotion to Christ and to his way of life that unites. All Christians bear the family mark. It is this brand upon our hearts which identifies us as members of the true church of Christ. We shall never have Christian union until these times of blindness pass away and men cease to recognize each other as Christians by some accidental or external mark.

This is not to say that all creeds, all rituals, or all organizations are wrong. We shall always have need of these things. They take their value, however, from their usefulness to Christ and the Christian life. If any one of these shall have outlived its usefulness, it will pass away and make room for facts of Christian experience which help us in the here and the now.

## RELIGION IN THE HOME

IN THE beginning, the father was the priest. As the family grew into a clan, he enlarged his spiritual ministry to take in the various branches of the family and the servants as well. In those days the family was both a state and church. All social functions were included within its scope. Under such a system the family was the supreme social fact of life.

In our day many forces have been operating to weaken the family bond. The increase of urban population has everywhere resulted in instability in home life. The number of divorces in Chicago is only exceeded by those in Tokio. The marriage of people but little acquainted, and otherwise unfit, has resulted in the unhappy couple seeking relief in the courts. Economic pressure, materialism, diversity of occupation, separating the various members of the family more widely than formerly, have all contributed to the destruction of the family idea.

The church has always identified her cause with the family life and sought the closest alliance with family religion. It will be in the interest of the church and certainly for the good of society to build up family spirit. Family reunions, cultivation of family history, and the building up of family pride are not matters of indifference to those who are interested in the furtherance of the religious spirit.

The family will find its chief strength in a definite religious program and a genuine religious spirit. If the

old-time family worship is no longer practical, something else should be devised to take its place. A religious service for the important anniversaries of the family would be of significance. The conversation at the family table and by the fireside should be directed toward religious subjects, in an unconventional and genuine way. The church and the family must find new modes of co-operation in building up the best in human life.

## OPTIMISM IN WAR-TIME

THE cartoonist has immortalized the pessimist under various names. The man who always expects the worst has been laughed at by thousands, but he is still with us. The war has given him fresh support in his pessimism. There is another side to the story, however. There are beneficent results arising out of our war situation which would require a long time to enumerate.

The habits of thrift and economy that are being fostered in the American people today are a large compensation for the war. If we could keep on with the saving which we are now learning, we could soon pay our war debts with the money saved. There are families which are actually better off, on the same salary as before, right in the midst of war conditions. They have learned to save far more than the high prices cost them.

The rebuke of our shameless individualism is a part of our remuneration for these days of anxiety. Housewives have learned to think of their neighbors when they dip into the flour bin. Men have been compelled to take into account the community good when they plan a piece of business expansion. All of this will be pure gain for our people if we do not speedily become forgetful when the war is over.

While many churches will doubtless have a hard time financing themselves in these trying days, and we will miss many valuable men in our counsels, yet we have the satisfaction of seeing the church recognized as one of the pillars of the national life. When the government wishes to reach the people quickly, no better means is found than the churches. Behind food conservation and many another good project are being placed the sanctions of the religious consciousness.

Let us not forget that God still lives. Bad as the world is, horrible as is the loss of human life, there have been other evil days from which the race emerged chastened and humbled. These are times to bring low the pride of man and make him bow in reverence before his maker. God will yet bring his will to pass.

## THE IMMEDIATE DUTY

CHRISTIANITY is at war with autocracy. The United States, under the guidance of President Wilson, did not enter this struggle against Germany in the spirit of "me und Gott," but with the conviction that America cannot be on any side except that of humanity, which means God's side.

Denominations are meaningless in this titanic contest. Protestants and Catholics alike are ranged with unbroken front against kaiserism. Leaders of all denominations have rallied to the cause and in public addresses are urging every one to "do his bit."

"Not the bit he can do easily and without sacrifice," said Bishop William Fraser McDowell of the Methodist



Episcopal church, "but the largest bit he can do, whether it be to go to the front or to co-operate at home with the government in the furnishing of bonds and the conservation of food."

This is the spirit expressed by all the foremost thinkers of the churches—to do our full share of any task which the President sets before us, and especially at the present time to buy Liberty bonds, not for dollars for ourselves, but for democracy and the liberty of all peoples."

### UNION AT THE MILITARY CAMPS

**A** CERTAIN military commander refused point blank to allow a shack to be built just outside the military reservation, for the use of a religious denomination. With some profanity, he expressed his opinion of a row of little competitive shanties, and called them "blots on the landscape."

Practically all religious bodies, except the Disciples, through their national home missionary organizations have organized to help in the religious care of soldiers. This interest is legitimate and commendable. The situation is unprecedented and the denominations do not know just how they should go at their work.

The Bishop of Chicago of the Protestant Episcopal fellowship made an offer of great generosity the other day when he said he would join with other religious bodies in building union chapels in his diocese, which would be open to the religious ministrations of the various communions. The joint efforts of the religious bodies might erect a building near each camp which would command respect and which would be the symbol of unity instead of division.

The war has brought us the spectacle of grand alliances which a few years ago we would have thought impossible. While nations bury their provincialism in order to vanquish the enemy, the church of Christ can do nothing else than to fall in step with the universal tendency.

The crying need of the hour is a program of denominational co-operation in other matters than the building of chapels. The best brains of the church must get to work constructively on the task of elaborating a war program that will be big enough to work. In this, the splendid work of the recent gathering of Federation leaders at Pittsburgh is a fine beginning.

### THE SCOTCH-IRISH AND THE DISCIPLES

**T**HE Disciple movement sprang from Scotch-Irish immigrants in this country. Many of the elements of strength and weakness in the movement may be traced to the life of this sturdy people as it was lived both in Ireland and in this country.

Fortunately for us, the subject of the Scotch-Irish has been given careful historical treatment by several writers and a Scotch-Irish society is busy collecting the data for still further studies.

Among the recent books is one by Bolton called "Scotch-Irish Pioneers." In this book are to be found the names of many of the families which left Ireland to come to this country, with the circumstances also of their life before they left the mother country. A generalization is made in the book of the racial characteristics of these people as they have been modified by environment.

The Scotch-Irish have little sense of beauty. In biographies of famous people, they are strong in their contributions of lawyers and theologians, but weak in their contributions of artists. The reason for this lack of aesthetic sense is to be found in their dire poverty. They

were driven to a hard utilitarianism by the circumstances of their lives. Here we have part of the explanation then for the fact that the Disciples have been so late in acquiring taste in the building of church buildings and in the elaboration of aesthetic elements in the church service.

The Scotch who went to Ireland were placed among Roman Catholics and they survived religiously by proselyting. This made them ready in debate. Ulster would never have become the Protestant stronghold it is by any other process. Here we find some explanation of the Disciple heritage in the matter of religious discussion.

It is said that the preaching of these men avoided mysticism and tended to be plain and practical. The Reverend Matthew Clark, of Kilrea, read the text, "I can do all things." "Ay, can ye, Paul? I'll bet ye a dollar o' that." Whereupon he placed a Spanish dollar by the side of the Bible on the pulpit. Then with a look of surprise he continued "Stop! Let's see what else Paul says: 'I can do all things through Christ which strengtheneth me.' Ay, sae can I, Paul. I draw my bet." He then returned the dollar to his pocket.

The forces that have given the Disciple for democracy also sprang from these people who had no power of self-government save in their church.

### WAR ON WAR

**P**RESIDENT WILSON has led the people of the United States in the maelstrom of the European conflict. Why? To make war impossible; to make democracy safe.

Is there any higher idealism in this world? The political leader of a great nation seeking, not political capital and advancement, but the welfare of humanity!

This sentiment, this *casus belli*, is perhaps beyond the depth of the average man today, for we have been used to battling primarily for our own interests. When this war is over and Time has had opportunity to weigh motives, President Wilson's step into this world war will be found to have lifted our people a step higher in the scale of civilization.

But even a war for humanity must be supported with material things, and subscriptions to the second issue of Liberty bonds are as essential as though this nation were fighting for aggrandizement, for territory, for power.

Money is the sinews of war.

### THE DISCIPLES IN CHICAGO

**A**T A RECENT annual meeting of the Chicago Christian Missionary Society, the Disciples of Chicago with thorough harmony and a fine enthusiasm adopted a policy looking toward a more aggressive work in this greatest city of the middle west. The differences of a few individuals have concealed the essential unity which has for many years characterized Disciple work in Chicago, and these differences are now happily fading away. The cause of a great city's redemption looks larger to reasonable people than personal preferences.

An executive secretary will be called within the next few weeks, who will be instructed to lead in the opening of a new Disciple church in a good residential section. This work will be done according to methods now well tested in the city by the men already at work on the field. This executive secretary will have the task of securing funds for the new enterprise, most of which will be



gathered in Chicago itself, for it is right that a city should be interested in its own uplift.

Since, however, half the people of Illinois now live in Cook county and the twenty-four congregations there are not able to take care of the growing interests of a city whose growth each year is more than the population of Peoria, it is right that the brotherhoods outside of Chicago should participate in the extension of the gospel ministry in new city neighborhoods. Only in this manner will it be possible for the city to be reached as it should be.

Twenty-five new Protestant churches a year around Chicago would not be too many to take care of the growing population. Of these, a certain number should be Disciple churches. The Chicago Christian Missionary Society realizes that its slogan, "A Church a Year for Five Years," is too modest, but this humble beginning will lead the way eventually to a policy which will be more nearly commensurate with the city's needs.

### CONDITIONS IN MEXICO IMPROVE

THERE has come a lull in the unhappy civil strife which has torn Mexico for several years. Our government has recognized completely the government of Carranza, as have the other governments of the world. Gradually the industries of the country are being organized into something of the efficiency which characterized them previous to the war.

The Roman Catholic press of our country is still rabidly denouncing the new government of Mexico. It is probable that Carranza has imposed upon Catholic institutions in Mexico restrictions which are illiberal and in the long run contrary to sound public policy. The history of Mexico indicates, however, why such a state of things should come to pass. The religion of the majority of the people would not be put under restrictions had not the ecclesiastical leaders of this religion conspired in matters of politics and undertaken forms of secular and economic control which are not consistent with the spiritual mission of the church in the world.

The present hour of peace in Mexico is an opportunity. What Mexico needs most of all is education and a spiritual interpretation of religion. It would be a fine service for some philanthropist to provide scholarships for bright Mexicans who would go to our best universities and carry back to Mexico the best things we have intellectually.

The Cecil Rhodes scholarships are cementing England and America in a deathless friendship. The American scholarships for Chinese students are guaranteeing the permanent friendliness of China for the United States. Were we to arrange for an intellectual reciprocity with Mexico, future peaceful relations with that people would be the more assured.

### ECONOMY AND VICTORY

THE French people are the greatest lovers of sweets in the world. Their ration of sugar is now a teaspoonful a day. This helps us to understand the endurance contest which is being waged in Europe. Some day an army will break down under its load, and this army will be the one which has had its rations lowered beyond the efficiency point.

A part of the contest has to do with wheat. There is wheat enough in the world to meet a reasonable demand under economical usage, but much of it is inaccessible. Russia has wheat, but cannot reach the allies with it. There is wheat in India and in Australia, but there are no ships in which this grain may be transported in the quanti-

ties needed. The ships now in commission are delivering Australian grain on the western coast so we may release the wheat of the central states for use in Europe.

The food experts declare that the control of fats will win the war. The consumption of fats has been figured in a scientific way, and it is now known just what amount is necessary to the health and efficiency of a people. Using forty grams as a standard, the German consumption has already fallen to twenty-eight, more in the army and less in the civilian population. This would be still a worse story but for the importation of supplies from neutral nations, which has enabled the Germans to save their herds. These must now be slaughtered and in a few months the supply of fats will be still lower. Nineteen grams is the least that will sustain life, and when the German supply reaches this point, the kaiser's forces must surrender.

Meanwhile, the health of our allies is similarly threatened. Only the most rigid economy will prevent a terrible loss of life among women and children and others of the civilian population. The economies of the United States, the most wasteful country in the world, may win the war. Continued waste will lose the war. The housewives in the kitchen and the patrons of the restaurants hold our national destiny in their hands. The church has a duty perennially to preach economy, but this message is now wonderfully enhanced in importance.

### OUR PART IN FOOD CONSERVATION

THE food situation in the United States is so serious that the administration has enlisted the service of the churches in helping carry out a systematic canvass of the homes in behalf of the conservation program of Mr. Hoover. The Disciples have been given a leader in the person of Mr. Paul Moore, for many years associated with the Christian Evangelist.

Owing to the second Liberty Loan campaign, food conservation week has been postponed and will be held from October 28 to November 4. This means that many of the Disciple pastors will be at the convention in Kansas City at this critical time and the work will be hindered unless we diligently care for our part of the work.

"A stitch in time saves nine," they say, and systematic saving now will prevent much suffering a little later on. As the winter settles down upon us, it becomes clear to thoughtful people that the soaring prices presage trouble.

During food conservation week it is the purpose of the government to have church workers visit the homes and secure pledges from the housewives that they will abide by the food conservation rules. A copy of these rules will be left in each home as a daily reminder of what is desired by the administration.

The economies relate chiefly to the use of wheat, sugar, fats and meat. Savings are to be effected in each of these great staples which will greatly increase our ability to export to our allies. The program which is being planned by the food commission will not affect in any way the health of the American people, though it will affect their luxuries.

The pastor in attendance at the national convention should arrange to have this food conservation work done during his absence. The Disciples have developed on American soil and ought to be among the most patriotic of religious peoples. We have a chance to demonstrate.



## GO TO SUNDAY SCHOOL

THE International Sunday School Association has appointed November 4 as the international "Go-to-Sunday-School" day, at which time the Christian world will devote its attention to promoting the interests of the Sunday schools and religious education.

It is a matter of regret that in some of the best suburbs of the large cities there are families of children that are growing up without any religious instruction whatever. The children are allowed to settle the matter and as long as the baseball season lasts, at least, there are other pursuits. When winter comes, the boy has lost his interest in the matter. It is not thus that the public school or the music lesson is interpreted to the child. In these matters there is wise and insistent teaching from the parents on the responsibility of children securing the very best education. Education is complete for no one without religious education.

At the bottom of the social scale there are many children who are growing up without God and hope. These often lack clothing to attend the local Sunday schools. There is also much indifference among parents in these circles concerning training in the higher things of life.

The big drive of the International Association will have to be supported in every local community by a program suited to the needs of that community. One splendid thing, which church and schools, or individuals, might do would be to buy in the local paper one or two pages for a heavy advertising onslaught. In this advertisement there should be room for the name and location of each school and some of its special features.

What the Sunday school needs is the support of a more favorable public sentiment. In England Sunday schools have been losing heavily in recent years. English styles in religion have a way of being copied over here, both good and bad ones. We should be on our guard lest this right arm of the church grow weak.

## THE PARASITE HORDE

EVERY army of history has been followed by the parasite horde. Men away from the restraints of home, worn by the anxieties of the military life, have fallen victims to this horde and the national efficiency has thereby been greatly reduced. The statistics for the army on the Mexican border tell the story of what can happen. Even though one admits that a large majority of army men would be clean under any circumstances, the weaker ones are still to be protected in the name of national efficiency in war and for the sake of the national welfare after the war.

Owing to the positive instructions given by Congress in passing the conscription act, the war department has shown a commendable interest in cleaning up the environment of the military camps and cantonments. Cantonments in the country will have a "white zone" for five miles around, which will serve the purpose quite well. In cities, however, the "white zone" is only a half mile. This is a concession to vicious saloons and other vicious resorts which should never have been allowed. If a city wants the commercial advantages of a military post, cleaning up is a small price to pay for them. A city that will not clean up should never be chosen, and if it refuses to stay clean the war department should finish the job.

The reported program for the strictest moral segregation of the troops in France should meet with the

approval of the people. The protection of the morals of the troops has been editorially sneered at by the Chicago Tribune and certain other metropolitan dailies, but this does not represent the best sentiment of the country or even the majority sentiment.

The Christian people of America want to support our country in the war with no mental reservations. The defence of democracy and the defeat of German frightfulness are causes which can command the support of intelligent Christians. As we go out in the name of a better civilization, we feel that more will be expected of our troops than ever before.

## WEARING BLACK FOR THE GUESTS OF GOD

UNDER the stimulus of modern life we have been passing our social customs under review. Just now there is a strong tendency to criticise our funeral customs as being inappropriate and hurtful.

"Wearing black for the guests of God" is being gradually displaced. The funeral wreath is usually of some other color, as indeed is also the hearse. The black clothes of mourning would have been laid away long since but for the sensitiveness of people lest they be thought indifferent to the departure of their loved ones.

The practice of cremation is making headway, not only among people who are hostile to Christianity—where it is sometimes affected as a daring defiance of Christian custom—but also among Christian people as well. Frances Willard, the temperance reformer, and in many other ways an innovator, left directions that her body should be cremated.

Vulgar demonstrations at funerals are gradually being displaced by quiet family gatherings. There is in many city homes the same privacy at a death that there is at a birth. After we have gotten rid of the hired mourner at the funeral, the next great step is to be rid of the curiosity seeker. The display of a dead body is still a matter of ghoulish interest to a few strange souls.

On the positive side, there should be the inauguration of customs which are not inconsistent with the Christian faith in immortality. The inscriptions on our tomb-stones have often been strangely out of harmony with the gloom and sadness of the interment. Perhaps funeral customs have done far more to break down faith than they have ever done to build it up.

We need a ceremonial that shall make people not more afraid of death, but less afraid. The scientist Metchnikoff wrote a wonderful book to break down the gruesome fear of death. With this laudable work, often of interest to the great thinkers of the world's life, the church has not cooperated as well as she might.

### Make This a Day

"Make this a day! There is no gain  
In brooding over days to come.  
The message of this day is plain,  
The future's lips are ever dumb,  
The work of yesterday is gone—  
For good or ill, let come what may,  
But now we face another dawn—  
Make this a day."



# The War and the America of Tomorrow

By Frank W. Gunsaulus

**I**T is our bounden duty to consider our American nation as a spiritual reality. At its birth it came forth out of an experience which Prussianized Germany ought to remember was a distinct and complete disavowal of the doctrine that physical power determines destinies. The thin line of American hope, and conscience, blood, tears and rags, in the personnel of the continental army, was sent against the most powerful army and navy of the world in our first revolution, and America never had any other faith than this, that those ideas and inspirations for which weakness struggles successfully against brutal strength, are inherently omnipotent.

## AUTOCRACY A WRECK

We have lived and achieved in this faith for nearly a century and a half until we have seen the statesmanship of autocracy in utter catastrophe; and we refuse solemnly and forever to have its burning relics shot into us by Krupp guns, poison gases and liquid fires.

When the kaiser offered through the German ambassador and John Hay, our Secretary of State, a statue of Frederick the Great to be set up by the side of the statue of George Washington in the Capital of our country and the city named after Washington, his Teutonic Majesty showed his devotion to the Hohenzollern idea that God is on the side of the heaviest battalion. His well-known idolatry has been perpetually offered to Frederick the Great, whose skeptical friends and companions, Voltaire and Hume, are only surpassed in cynical disregard of the might of right by Trietschke and Bernhardt of the Kaiser's companionship, who are devoted to the idea that right is might. Frederick the Great's friend and companion, Voltaire, cried out against Jesus: "Curse the wretch!"

## WASHINGTON AND MUHLENBERG

On the other hand, Washington's companion and friend, Peter Muhlenberg, adored Jesus Christ, and once in his pulpit suddenly opened his ecclesiastical gown, that his congregation might see his fine presence in full military uniform, when he said: "There is a time for all things—a time to preach, a time to pray, but there is also a time to fight, and that time has now come." The three hun-

dred members of Muhlenberg's congregation had no American flag then to follow, but they followed the cross of Christ until the American flag was created and made sacred by its alliance with the cross of Christ. The destiny of that flag and the destiny of the cross are one destiny.

Nothing less than Christian civilization has been assaulted for twenty-five years by the German spy system and plots for the overthrow of our international humanity. An absurd, egotistic and exclusive nationalism has aimed its poisoned spear at the very heart of Christ's plan and process of making of one blood all nations of the earth to dwell in the earth in righteousness and peace.

## A VISION OF 1914

When the German mind saw the near approach of international humanity as the goal of progress, and in the spring of 1914 beheld the happy conclusion of international effort relaying the Monroe Doctrine like granite under the nationalities of the Western continent, and when also the German mind saw at our wharfs, departing for the capitals of Europe, the soldiers of the army of peace, members of the international societies for reform and leadership toward the great goal of international justice and peace, with an international court, and an international army, like a sheriff to enforce the decisions of that court in the direction of the world-wide peace, then the German mind saw that its merely national ambition to Germanize the whole world was imperilled before the conscience and heart of all humanity, and the German mind said: "We must strike now the blow for which we have prepared for fifty years or we shall never be able to strike."

The pistol shot of a half-witted boy of eighteen produced a sufficient spark. He set the German magazine in a flame, and the world was on fire. A world has been endangered for the reckless delirium of a Christless and exclusive nationalism.

## THE IMMORTAL DREAM

One thing that shall not burn up is the immortal dream and plan of the all-conquering Son of humanity—a world of self-governing men, women and children; government responsible only to the governed. The divine right of kings to govern wrong shall be lost in the divine privilege and

duty of the people to govern right; the crowns of Emperors, Kaisers and Czars shall be melted of their gold, and that gold given to the common people that they may pay the expenses of republics and democracies throughout all the world.

Jesus' ideas were cardinal and commanding truths to our forefathers. They never undertook to found a republic except by obeying the inspiring command of the greatest statesman and champion of the common people the world ever knew—Jesus Christ. A world was seeking for liberty, equality, and fraternity. The truth of liberty was found in Him who said: "Ye shall know the Truth, and the Truth shall make you free." Fraternity was illuminated when He embodied the truth of the universal Fatherhood of God, and the universal brotherhood of man; and equality never was found, except as it has been found consecrated with his blood at the foot of the cross, where all men, black and white, bond and free, rich and poor, are equal—equal in the light of the central and commanding event in the history of the government of God.

## THE LAW OF LOVE

That event shows God's way of dealing with lawlessness by the law of love in the death of Jesus Christ. It is the open secret of all true government.

America without Christian theology is impossible. America is the embodiment of man's faith in human capacity of self-government. Jesus created the confidence that man is capable of self-government by the grace and presence of God in him. Jesus came to man ungoverned and apparently ungovernable to give him self-government. A republic is the organized result of the millions of self-governing units who will have no throne, no sceptre, or crown between them and the throne, and sceptre and crown of him who is King of kings and Lord of lords.

## REPUBLICS AND CHRIST

Our preaching and teaching must increasingly illuminate the fact that a republic like ours without an all-pervasive and dominating Christ in all its activities was impossible from the first, and is impossible now. Our fathers knew that these ideas springing from this man of the common people in Nazareth would upset world



conditions of privilege and power. It was Jesus' brothers who thought him crazy, and Cæsar knew at once that Christ must be gotten rid of.

That has been the program of the superstition and skepticism of Germany for fifty years—to eliminate Jesus, to excise the Christ. The Kaisers of the past had not the influence of 60 years of Strauss and his "Life of Jesus," depriving the German mind of the historic Christ and eliminating Jesus from their serious contemplation, offering only a fascinating myth instead. The Kaiserism of Cæsar's day did not have a Nietzsche to drug and debase the German conscience with the hate of pity, and eloquent invective against mercy, forgiveness and self-sacrifice, and the substitution of that hideous thing, the Superman, which the haughty human heart will always have if it re-

fuses the Divine man. No Trietschke came to the relief of absolutism and autocracy in Cæsar's time, saying, "The small nations have no right of existence, and ought to be swallowed up." No Bernhardi placed the Kaiserism of the first century under eternal obligations by stealthily visiting Palestine, as he stole from city to city in our country, to grind rough the edge of the sword of aliens to destroy a government of the people, by the people, and for the people.

#### A FALSE THEOLOGY

But the Kaiser of Rome had Pilate in Jerusalem, and Pilate had the cruel bigotry of a false theology and a hateful ecclesiasticism. They made the cross for Jesus; and today the Son of man is stretched upon the cross on Calvary, and in full sight of a burn-

ing world. The right hand nailed to the cross is Belgium; the other pierced and on the left is Poland. Servia and Armenia are his feet streaming with blood, and the wound in his side is from the same Roman spear which once before emptied his heart upon a little hilltop in a principality of Cæsar.

Let us bring all to this cross and we will learn what superstition and skepticism have cost in the day of modern Cæsarism. Let us set out to preach Christ and Him Crucified in a way that shall make it glorious and memorable.

Just as La Fayette once came from France to save the France of tomorrow as he stood by the side of Washington, so today the sons of Washington, in order to save the America of tomorrow, have unfurled our flag in the land of La Fayette.

# The Lamp of Fellowship

By Joseph Fort Newton

RUSKIN lighted his "Seven Lamps of Architecture" and set them on golden candlesticks, the better to show us that the laws of building are moral laws, whether they are used in erecting a cathedral or in making a character. If we would build for eternity, he tells us that we must obey Him whose mountain peaks and forest aisles we imitate in our temples. Martineau lighted five "Watch-Night Lamps," in his noble sermon in Hope Street church, and urged us to keep our souls awake watching for the dawn in this "solemn eve of an eternal day which we call Human Life."

#### FELLOWSHIP IN THE BIBLE

May we not also light the great Lamp of Fellowship, as we walk together in a twilight world where the way is dim, watching for the Angel of a new and better day?

If we turn to the wise old Bible we find that the word Fellowship lights its pages from end to end, leading from a Garden to the City of God. The genius of the Old Testament is individual, God speaking to patriarch or prophet in the fellowship of revelation, and receiving the answer, "Here am I." The New Testament knows little of solitary religion. Its gospel is social, its philosophy a friendship, and there is surely a mystery in the words of Jesus when he said, "Where two or three are gathered together in my name, there am I in their midst." In the first Epistle of St. John, which might be called an Epistle of Fellowship, we read these

*"The fellowship of the mystery."—Eph. 3:9.*

shining words: "If we walk in the light as he is in the light, we have fellowship one with another."

Indeed, one might sum up the whole of religion in the word Fellowship—a deep and tender fellowship of the soul with God, whose inspiration and help are the supreme facts of life; and then, turning manward, filling all the relations of life with the spirit of sincere and sympathetic fellowship. Truly it has been said,

"Fellowship is heaven,  
Lack of fellowship is hell."

#### FELLOWSHIP NATURAL

Now, the law of fellowship is an insight, an experience, an interest, an affection held in common, and no one can live without it—unless he be like that lady in the story of "Stamboul Nights," who lived alone in a house of mirrors, her craving for company satisfied by a thousand reflections of herself. It is a mad world, but, thank heaven, not so mad as that. Normal human beings have what Henry James called "a contributing and participating view of life," and that is the very genius of fellowship. Albeit both qualities are needed, else the feast is marred, as it always is when one tries to get without giving. Long of old the wise A-Kempis said that "he who seeks his own loses the things in common;" loses even what he seeks. Fellowship is a necessity of artist and

artisan, of the philosopher not less than the saint.

Deep and passionate is the hunger of the modern man for fellowship, each lonely soul seeking to escape from the cell of self-knowledge into a larger life. Clubs, cults, guilds, crafts, and fraternities without number betray how insistent it is, how importunate. Doors are closed in our face on every side, doors of mystery behind which those entitled to enter hold fellowship in behalf of trade or craft, sharing a common interest, speaking a common language.

#### FELLOWSHIP IN ART

There are also fellowships of art, of science, of philosophy, each having its mystery, its community of spirit and purpose by which men are drawn together. As Browning said, God has a few to whom He whispers in the ear,

"The rest may reason and welcome,  
'Tis we musicians know";

and hence the fellowship of the mystery of music. Slowly, after long tragedy, man is learning that it is what he shares that makes life worth living, and that he who seeks his selfish gain at the cost or neglect of his fellows shuts himself up in a prison, hiding the face of God. Vague it is, pervasive as an air, but it is a token of hope:

"'Tis the World-prayer drawing nearer,  
Claiming universal good,  
Its first faint words sounding clearer,  
Justice, Freedom, Brotherhood."

Here, no less, is a necessity of the



life of faith, and it is keenly felt in our time. Never were human bodies so jostled; never were human souls so much alone. Not only alone, but timid, shy, reticent, restless—seeking a vision, a loyalty, a power in common; seeking but finding not. Who does not feel the passion and the pathos of it! Of old it was said, "Then they that feared the Lord spake often one to another," but it is not so among us. Men meet as neighbors, or associates, or friends, in business or in play, and even in works of public welfare, but as sons of the Highest, as comrades in the spiritual life with needs and aspirations which the ordinary intercourse does not satisfy, how seldom.

#### "HEAVENLY GOSSIP"

Bunyan tells of seeing a group of poor women sitting at a door in the sun, talking of divine things, happy in their heavenly gossip. How strange such a group would seem today. It may be true, as Stevenson said, that in a world of imperfection we must gladly welcome even partial intimacies, but in these high matters we have almost none at all. Even in church life there is little genuine religious fellowship, such as men enjoyed in other days. Concerning our deepest faith we are strangely silent, as if smitten mute.

No doubt there are many reasons why this is so. Our uncertainty and unsettlement of faith makes us less sure than our fathers were, and less talkative. There is also a fineness of feeling which dreads cant and unreality, a sense of things ineffable of which we may not speak above a whisper; and such a reverence is a sign of hope.

#### GEORGE ELIOT'S CRITICISM

We remember how George Eliot was shocked by a famous preacher of her day, who said, "Let us approach the throne of grace," very much as he might have invited you to take a chair. At a time when all Europe was stirred, as it is now, by events that made every conscience tremble after some great principle as a consolation and guide, he dealt in poor and pointless anecdotes, his insight seeing "no further than the retail Christian's tea and muffins." Truly, her stately, grave and brooding mind was more religious than the preacher to whom she listened—more reverent as it was more profound. Toward the end she came to feel that fellowship is the key to all the bewildering problems of life and religion; that vaster and deeper fellowship which emancipates the soul and makes the heart tender.

This sense of fellowship between God and man, between all ages and both worlds, it is the business of the church to cherish and deepen. Surely,

in an age so hungry for fellowship as that in which we live, the church never had a greater opportunity, if only it would light the lamp of fellowship and set it on a candle-stick that it may light the house of life. As it is, the church sets itself to judge men, as its Master never did, building barriers of creed and rite to debar them from "the fellowship of the mystery" wherein lies their redemption.

#### LINCOLN AND THE CHURCH

Why should a man like Lincoln, to know whom was a kind of religion, be kept out of the church by its narrow, dogmatic, opinionative attitude? What is a church, if it be not a company of persons seeking harmony with God, and who has a right to set up dogmas and rites to keep out any soul that aspires to that communion? Not identity of opinion about Jesus, his nature, his miracles, the way he came into the world or went out of it, but sympathy with his spirit, his truth, his life of love and ministry, should be the basis of fellowship in the church today, as it was in the beginning.

No failure of the church, and they have been many and tragic, is more sad than its failure in fellowship. If Arius and Athanasius had been more brotherly, both had been nearer the truth as it is in Jesus. Had Calvin and Arminius sat down together in a spirit of fellowship, they would have learned that both were right, and that each needed the other to fulfill his vision.

#### THE CURSE OF CREEDS

But no, our creeds were deliberately set up to exclude men because they do not think in one way and repeat one form of words, as if any set of words could include the infinity of truth. As Hiram Thomas used to say, one man found an idea and built a church over it, another man did the same thing. Then they began to denounce each other, forgetting that in fellowship the truth is found and in love it must be told.

Oh, the pity of it! What wonder that the church has so little influence and leadership in a world in which men are seeking, passionately and pathetically, for fellowship! When the church returns to its first temper, when it offers men what the first believers offered, a union of those who love in the quest and service of the truth, its great moment will come again. As Brierley said, it has centuries of lost time to make up, leagues of wandering to retract to get back to the radiant fellowship of its morning years, when it was tormented but triumphant, rejoicing to be counted worthy to be partaker in "the fellowship of his suffering."

Now, think what we have left, as a common inheritance and inspiration,

when once we lay aside the little things that divide us, marring our fellowship in the gospel. There is, first of all, the great Book of the Soul whose deep and tender insight "finds us," as Coleridge said, holding a mirror up to our hearts, and showing us what we are in the light of eternity. No other book is so honest with us none so merciless in its merciful veracity. None so divinely gentle in its austerity. Its pages seem "full of eyes," and open it wherever you may you start back in surprise or terror feeling "this book knows all about us it eyes us meaningly; it is a discernment of the thoughts of the heart." Across our fitful days it throws a white light that never was on sea or land, and it leaves rustle with the free, original ancient breath of the upper world. It is the book of common prayer, an oracle of righteousness, telling us in unutterable words, in tales and whispered histories, of that fellowship of the soul with the eternal in which lie our hope on earth and our destiny beyond, when the day is done and the tent is struck in "the dim half-light of evening broken by homing wings."

There is the high office of the ministry, the speech of man to man concerning the life of the soul, an oratory of faith. Often the man of the pulpit is like the minister in the weird Hawthorne story who wore a thick veil over his face, his muffled word half audible and his lips unseen.

#### THE PULPIT A CONFESSIONAL

But there are times when the veil drops and soul speaks face to face with soul in an ineffable sacrament of fellowship, more intimate, even in multitude, than the most private speech. Robert Hall, in private could hardly speak of religion at all. Nor could Alexander MacLaren. But for both the pulpit was a confessional as it was with Phillips Brooks. How strange it is that one can speak freely in public of things too intimate for personal converse. Yet so it is, and here lies the great opportunity and efficacy of the pulpit, and its awful responsibility. A knightly gentleman of the court of Queen Elizabeth said to a young poet, "Look into thy heart and write." Every man, in his highest life, must in large measure be alone, but if he looks into his heart and speaks of what he finds there telling what God has taught him in the silence, others will listen as if their own souls were speaking.

How can one speak of the sacrament of sweet song, in which we are made partakers of a communion which over-arches our little sects like the sky, admitting us unto a fellowship of ages of victorious vision and hope—those dear, haunting hymns which hold in their familiar lines the echoes of voices long hushed. With what



words can one tell of the fellowship of prayer, by which we are lifted, as on a shining Jacob ladder, out of our loneliness into the unity and liberty of faith.

#### TRUE PRAYER IS COMMON PRAYER

What most offended George Eliot in the popular preacher to whom she listened, was this sentence, "We feel no love to God because he hears the prayers of others; it is because he hears my prayers that I love him." She knew, skeptic though she has been called, that all true prayer is common prayer, each praying for all, and all for each one; as in the prayer which Jesus taught us it is "Our Father, our bread, our sins," joining our hearts with our poor humanity in its aspiration and need. No one can forget those words in "Daniel Deronda," which march like noble music and tell more profound truth than many a sermon:

"The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness, and an invocation of all Good to enter and abide with us, or else a self-oblivious lifting up of gladness, a Gloria in Excelsis that such good exists; both the yearning and the exaltation gathering their utmost force from the sense of communion in a form which has expressed them both for long generations of struggling fellow-men."

There is, besides, a sense in which one may believe for another, as when a young Scotchman said, "I am a Christian because Marcus Dodds is one"; a vicarious faith, so to name it, by which a sweet religious soul fortifies and reinforces the faith of his fellows. Even St. Paul, writing to the Romans, longed to "be comforted together with you by the mutual faith of you and me." Here, again, the office of the ministry finds its field. Never has that office been better described than in the line in the Tennyson poem in speaking of one of the knights of the Round Table; "He laid his mind on theirs, and they believed in his beliefs."

Many a man in Boston believed in God because Phillips Brooks believed in Him. Indeed, a workingman of that city wrote to say that when he thought of God, and wondered what He was, it always came back to his thinking of the man of Trinity church infinitely enlarged in every way. What a tribute both to the character of a man and the power of the Lamp of Fellowship to kindle other hearts—which has been true all down the ages, as we may trace in the genealogy of our Christian faith.

#### THE TASK OF THE CHURCH

Wisely has it been said that they see not the clearest who see all things clear, and that is nowhere more true

than when we think of Christ. St. Paul did not try to define Christ, as the manner of some is, knowing that when all is said He is a mystery. If Arnold could say of Shakespeare that he outtops our knowledge, how much more true is it of one to whom St. Paul bowed as a mystery unfathomable, a height immeasurable, a wonder unspeakable. What rapture he had in his ministry—willing to be all things to all men if by any art of strategy he might lead them to know the love of God in Christ, which passes knowledge! If only the church would follow its great evangelist, not seeking to define Christ, much less to defend him, but to win men to live his life, trust his truth, and follow in his way, its ancient joy would return. Its life would be renewed, and its sects forgotten in a fellowship in which there is room for every type of mind, healing for every hurt of heart, and the answer to the prayer of the poet-preacher:

"Gather us in, Thou Love that fillest all!  
Gather our rival faiths within Thy fold,  
Rend each man's temple veil and bid it fall,  
That we may know that Thou hast been of old;  
Gather us in!

Gather us in! we worship only Thee;  
In varied names we stretch a common hand;  
In diverse forms a common soul we see:  
In many ships we seek one spirit-land;  
Gather us in!

## My Shelf Supreme

By Edgar DeWitt Jones

MY Shelf Supreme holds twenty-one volumes of the Yale lectures on Preaching. Of all the notable lectures on the subject this series is unquestionably the most conspicuous and valuable. The lectureship was instituted in 1871 and has continued uninterruptedly to the present with the exception of three years—1882-83, 1893-94, 1900-01—when for some reason the lectures were omitted. Three of the series, those of Joseph Tuthill Duryea, H. M. Storrs, and John A. Broadus, were not published; but the others fill forty volumes and constitute one of the finest libraries on preaching in the world. Within brief compass I shall consider each of the treasured volumes that adorn my Shelf Supreme. They are to me as familiar friends and to have companied with them is a rare privilege.

\* \* \*

1. "LECTURES ON PREACHING," first, second, and third series, by Henry

Ward Beecher. It is fitting that the Shakespeare of the American pulpit should open this course. Every phase of the preacher's life and work is considered in these admirable volumes. The charm of oral speech is on every page. A whimsical humor gives the points a fine flavor. It is a blessed relaxation for a worn and weary minister to read Beecher's experiences with his "sons of vexation." Tenderness, wit, fancy, scintillating brilliance, and vastly more are in these lectures. The first series deals with The Personal Elements of Preaching; the second, Social and Religious Machinery of the Church; and the third, Methods of Using Christian Doctrines. The "Questions and Answers" in the first and second series are among the most valuable features to young ministers. For instance this: Question, "How long would you advise a young man to preach?" Mr. Beecher, "As long as he can make his people take his sermon. That is very much like asking how long to make a coat for people

in general." If I had to part with all my Yale Lectures save one, I would reluctantly let the others go and hold fast to Beecher's first volume.

2. "GOD'S WORD THROUGH PREACHING," by John Hall, D. D. It would be difficult to find a man so radically unlike Beecher and at the same time so singularly strong as Dr. Hall. Doubtless it required considerable courage for him to follow the great Brooklyn preacher who through three series had poured forth a flood of brilliant, beautiful, and practical instruction upon every phase of the ministerial career. Dr. Hall's volume is not nearly so brilliant as those of his distinguished predecessor. It lacks the humor and spontaneity. It seems severely plain by contrast, but it is solid food nevertheless. The moral dignity of the ministry is stressed throughout and the greatness of the prophetic function is to the fore on every page. If there be something of the puritanical and of austerity in



these lectures, the same should be welcomed as an antidote to the sometime flippancy and frivolity of the modern pulpit. The spirit of humility is also on these pages; and one would little suspect, if he did not know, that the author of the volume was at the time of their delivery, the pastor of one of the wealthiest and most conspicuous churches in America.

3. "THE MINISTRY OF THE WORD," by William M. Taylor, D. D. Dr. Taylor's volume lacks the brilliance of Beecher's and the glorified common sense of Hall's, but it reveals a wider reading on the part of the author perhaps than either of the other volumes. The style is a bit stilted, but here and there quiet humor lights up the paragraphs and his conception of the ministry, like his predecessors, is exceeding high. Dr. Taylor had a wide acquaintance with distinguished ministers in this and other lands and his illustrations drawn from the experience of his contemporaries are especially rich. One of the best chapters in the book is that on "Qualities of Effective Preaching."

4. "LECTURES ON PREACHING," by Phillips Brooks. This is one of the really great volumes in the course. It is a stately and substantial work. It is in this splendid series that Bishop Brooks defines preaching as "power through personality." The chapter on "The Preacher Himself," is inimitably great. There is something majestic and noble in nearly every line of Brooks' addresses on preaching. While lacking Beecher's humor, he equals him in that quality of sympathetic directness which makes one feel the speaker is talking to each man individually. There is something sweet and persuasive and strong withal in this volume. A study of the last chapter entitled "The Value of the Human Soul," is grandly good. I know no other book on preaching which keeps continually in the foreground so noble a conception of the ministry.

5. "LECTURES ON PREACHING," by Matthew Simpson, D. D., LL. D. Bishop Simpson speaks right on and goes to the heart of his theme. He employs a vast deal of autobiography which, in the hands of a master, is always interesting. His account of his breaking the news to his mother of his determination to give himself to the ministry and of the spirit in which she receives his words, is exquisitely tender. As one reads the glowing pages he can in a measure feel something of that man's wonderful influence over an audience. Bishop Simpson loved to preach the Gospel, but more than that he loved God and man passionately, and that made him the great preacher he was.

6. "LECTURES ON PREACHING," by E. G. Robinson, president of Brown University. Here is a volume that is not very well known. I fancy that very few ministers have this book. It is worthy, intellectual, packed full of paragraphs of close thinking, a little dogmatic in places perhaps, and reflecting occasionally a trifle of the controversial spirit—a spirit by the way which for the larger part is absent from the volumes of this notable series. The best chapter in this work is on "The Weakened Influence of the Pulpit and its Causes."

7. "THE PREACHER AND HIS MODELS," by the Reverend James Stalker, D. D. For the first time in the history of the series—save one, that of Dr. Dale,—a great preacher is imported from across the waters to lecture on preaching. Dr. Stalker's volume lives up to the expectation of those who have read other works from his prolific pen. The lectures are carefully written and scholarly throughout. They are not so conversational or direct as other lectures in the series, but clear, and commanding. A striking chapter both in caption and content is entitled "The Preacher as a Christian."

8. "THE CURE OF SOULS," by John Watson. Here is an unique series, in brilliance exceeding even those of Beecher. The approach is that of a master preacher of a large and lovable spirit, endowed richly by nature and the beneficiary of ripe intellectual training. There are passages rich in humor, other of exquisite tenderness, and all vibrant with life and love. It is in this volume that one of the finest tributes to the minister's wife ever penned is to be found. Here is also a vivid and humorous description of the minister's workaday week. The style is nervous, unusual, and flashing like a rapier in quickness of thrust and parry. Dear John Watson, he of the great heart, will the world ever see his like again?

9. "SOCIAL SALVATION," by Washington Gladden. This volume is a pioneer in a sense. The social interpretation of the Gospel receives some attention on the part of a number of the lecturers. Here it receives the undivided attention of a great champion of all the people. The relation of the church to socialism and trade unionism is discussed fearlessly, yet with restraint and poise. There is something of the prophetic throughout Dr. Gladden's chapters, and those who heard them must have been moved by the sincerity of the speaker's purpose and the clarity of his thinking.

10. "THE CHRISTIAN MINISTRY," by Lyman Abbott. Like everything that this distinguished minister does,

his Yale Lectures bear the marks of high thinking and is phrased in choice diction. Few men in American life have written so much and so well as Dr. Abbott. Intellectually he is notably strong, yet he writes simply, directly, and with a perfect flood of illustrations and anecdotes. The chapter on "Some Ministers of the Olden Time," is peculiarly appropriate; while the one on "The Ministry of Jesus Christ" aptly concludes the series.

11. "THE SOCIAL MESSAGE OF THE MODERN PULPIT," by Charles Reynolds Brown. Dr. Gladden in his series on "Social Salvation," was, so to speak, the pioneer in this series to lay stress on social justice; but Dr. Brown carries the social interpretation of the Gospel still further, and his series marks an epoch in this wonderful aggregation of volumes on preaching. His chapter on "The Call of an Industrial Deliverer," in which he shows that the Exodus has its source in labor troubles, is most challenging. If in the other volumes the lecturers stress individualistic Christianity, with here and there flash-lights on possibilities of a socialized kingdom, Dr. Brown gives the social interpretation the chief place. The book is full of passionate appeal and is in every way worthy.

12. "THE BUILDING OF THE CHURCH," by Charles E. Jefferson. This is a notable volume. The approach of the lecturer is entirely different from that of his predecessors. This same author has a book entitled "Things Fundamental." Certainly the things in this volume are fundamental. He has little, if anything, to say about the technique of preaching; he has very much to say about the spiritualization of the preacher. A glance at the titles of his lectures is cultural. For instance, "Building the Brotherhood," "Building the Individual," "Building Moods and Tempers," "The Building of the Builder." From beginning to end this book is inspirational, ever calling the preacher to higher ground.

13. "THE MINISTER AND THE SPIRITUAL LIFE," by Frank W. Gunsaulus. This is the bulkiest volume of the entire series, being nearly four hundred pages. I should say that it is the most literary of the series. The author's wide acquaintance with prose and poetry is written large on every page. It is interesting but not so gripping or vital as other volumes in the series. Some of his paragraphs are not easy to read—the sentences are involved and lengthy, and one misses the sweet intimacy to be found in the printed lectures of both his predecessors and successors in the course.



14. "THE PREACHER: HIS LIFE AND WORK," by J. H. Jowett. Here is a delicious volume. Both literary charm and spiritual riches are combined in Dr. Jowett's lectures. Here again we have that lofty conception of the minister's work, that haloing of the preacher-prophet with a glory not of earth. In this volume there is a return to the technique of preaching, but nothing trite or commonplace on a single page. The chapter headings are wonderfully suggestive: "The Call to be a Preacher," "The Perils of a Preacher," "The Preacher's Themes," "The Preacher in His Study," "The Preacher in His Pulpit," "The Preacher in the Home," "The Preacher as a Man of Affairs."

15. "THE PULPIT AND THE PEW," by Charles H. Parkhurst, D. D., LL. D. Here is another metropolitan preacher whose conspicuous ministry makes him a figure of interest and command. This lecturer is epigrammatic. His sentences tingle. There is a "thrust" in his paragraphs. As is to be expected, there is much in this volume concerning the responsibility of the minister to civic affairs. Dr. Parkhurst is not a dreamer; he knows politics and big business. He likewise knows the power of love Divine, and the all-sufficiency of Jesus Christ for the human soul. These lectures are nowhere dull. They are full of fire and force. The lecturer's English is as vigorous as his personality, which it will be recalled made the Tammany Tiger tremble.

16. "THE ROMANCE OF PREACHING," by Charles Sylvester Horne. A magnificent work. The very title has a witchery about it. Moreover, the fact that this was Dr. Horne's last contribution to the world of men and letters invests it with a kind of melancholy splendor. There is a divine glow throughout these lectures. There is a new note in them, a challenging note, a call to battle for a great cause against many odds. No minister can read this book and be satisfied with anything short of a complete abandon to the leadership of his Lord. Consider such a chapter title as "The Royalty of the Pulpit;" or another, "The Founders of Freedom;" or still again, "The Passion of Evangelism." Through these pages walk the great kings of the pulpit—simple, unaffected, trustful, and to evil—terrible as an army with banners. To this rare soul triple rainbows flamed above the pulpit and mightier throne earth held not. To Dr. Horne preaching was a greater adventure than the quest of the Holy Grail to the Knights of Arthur.

17. "A VOICE FROM THE CROWD," by George Wharton Pepper. Here we have a lawyer, not a minister—

the first layman to appear in the course. Dr. Stalker in one of his addresses suggested the possibility of a layman being called to speak in the series; but at that time the possibility seemed remote. Mr. Pepper is an alert and sympathetic student of preaching and preachers. He may not understand some of the peculiar problems of the ministry so well as others who have appeared in this distinguished line of lecturers, and for that very reason his work is the more valuable. His chapter on "The Vision of Unity" is particularly fine. His sentences are keen, sometimes as sharp as a two-edged sword. He is a layman the like of which every preacher longs to see at the head of his officary.

18. "THE GOSPEL OF GOOD-WILL AS REVEALED IN CONTEMPORARY SCRIPTURES," by William DeWitt Hyde. This is a readable work. Here is a striking new approach to an old subject. The plan is unusual. President Hyde takes the most notable of recent books and plays, such as "The Passing of the Third Floor Back," "The Servant in the House," "The Everlasting Mercy," and "The Widow in the Bye Street," etc., and thus illustrates the ancient gospel in modern fiction. These lectures open up a new and popular field for preaching which within certain limits will be found fruitful. This volume will prove as interesting to a layman as to a minister, and ought to have a good general circulation.

19. "GOOD MINISTERS OF JESUS CHRIST," by William Frazier MacDowell. This is the latest volume of the series. It is a worthy successor to the long and illustrious list of lectures. Bishop MacDowell is a preach-

er of rare power and wide sympathies. The spirit of the volume is admirable. A warm and intimate understanding of ministerial problems glorifies every page. There is something brotherly and winsome in the paragraphs of this modern theologian. His chapter headings are grouped in attractive fashion; as follows, "The Ministry of Revelation," "The Ministry of Redemption," "The Ministry of Incarnation," "The Ministry of Reconciliation," "The Ministry of Rescue," "The Ministry of Co-operation," etc. There is no hope for the minister who can read this book and not desire the more to be a "workman who needeth not to be ashamed."

In conclusion, I like to think of the books on my Shelf Supreme as a mountain range lifting itself far above the valley, with here and there an overtowering peak. And the mountain peaks of the Yale lectures, as I see them, are Beecher, Brooks, Watson, Jefferson, and Horne. Approaching these and only a little lower in altitude, are Simpson, Brown, and Jowett. Or, to put it in another way, and this time to include all the volumes of the series on my Shelf: Beecher is the most *eloquent*, Hall the most *artless*, Brooks the most *exalted*, Taylor the most *bookish*, Simpson the most *personal*, Robinson the most *serious*, Stalker the most *didactic*, Watson the most *brilliant*, Gladden the most *revealing*, Abbott the most *scholarly*, Brown the most *prophetic*, Jefferson the most *spiritual*, Gunsaulus the most *literary*, Jowett the most *delightful*, Parkhurst the most *pungent*, Horne the most *inspiring*, Pepper the most *incisive*, Hyde the most *modern*, MacDowell the most *brotherly*; and all of them worthy a place on the shelves of every minister's library.

GOD, who gavest men eyes  
To see a dream;  
God, who gavest men  
heart  
To follow the Gleam;  
God, who gavest men stars  
To find heaven by;  
God, who madest men glad  
At need to die;  
Lord, from the hills again  
We hear thy drum!  
God, who lovest free men,  
Lead on! We come.

—Hermann Hagedorn.



# Some Lessons the War Is Teaching the Church

By Shailer Mathews

In the Biblical World

THE war is teaching the church how a great cause dignifies common tasks. A new perspective always threatens life's routine. Heroism sets new standards. There are so many duties that are humdrum that we are tempted to slight them. When the youth of the nation is offering its life for the common good, dish-washing and keeping accounts, church-going and Sunday-school lessons seem commonplace.

But these duties may be all treated as a part of a great Cause. The war helps us see this. The daily routine of a camp, the ceaseless drill, the long hikes, are all a part of men's service to the nation. They get dignity, not alone because they make men efficient for battle, but also because they are themselves service.

We have talked of serving God in small duties. Now we realize more than before just what such appeals really mean. They discipline us for a great Cause.

## THE LESSON OF CO-OPERATION

The war is teaching us how we may better co-operate for the common good. The women of the nation are uniting in Red Cross service. They see the connection of such homely matters as knitting and bandage-

making with a great Cause. They work incessantly together because they are spurred by the sense of a common need.

Cannot the church make us feel the pressure of persistent needs like those the Red Cross supplies? Is not the obligation to relieve the miseries of peace as great as that to relieve the miseries of war? If the need of social service were made immediate, Christian hands and hearts would be always busy. For needs are not measured by crises alone. They cease to be spurs when they are taken as a matter of course.

Let the church learn to bring humanity as near to human hearts as the war has brought soldiers.

## SACRIFICE FOR IDEALS

The war is teaching us the meaning of sacrifice for duty and ideals.

Who has not been startled and sobered by the new meanings that have been found in familiar words? Fathers and mothers who have forced back tears when bidding their boys farewell; wives who have let husbands go to camps; young men who have abandoned office and factory to make their lives into a nation's wall of defense—what depths of meaning have they not found in words like Nation, Democracy, and Sacrifice.

Such experiences will not leave us the same men and women. If the church does not appeal to such stirrings of our deeper selves, it will be unworthy of the world that now is in the making.

We must realize the gravitation of a great Cause if we are to sacrifice comfort and smug content.

Religion must not be a palliative. It must stir the sort of moral discontent that leads men to die.

A religion that is sublimated selfishness made respectable by being made transcendental, may survive the war, but there will be too many recollections of the joy of real sacrifice for it to be significant.

## CHURCH IS AWAKENING

Is the church learning the lessons this stern teacher gives?

Christian individuals at least are learning. Can they stir their church organizations to equal experiences?

We believe we can already see the answer. The church is awakening anew. Appeals for new consecration of wealth and labors abound. Seriousness and loyalty to Christ are more in evidence.

But we must see more if we are to see less. For a church that fails to make great emotions and ideals permanent is a church that is decadent.

# More About "German Atrocities"

By Newell Dwight Hillis

THIS is a woman's war as well as a man's war, and I tell all American women plainly that if Germany is successful in her efforts it will be better for them if they take their little girls out under the stars and cut their throats.

## NAUSEATING CRIMES

The cold catalogue of German atrocities now documented and in the government archives of the different nations makes up the most sickening pages in history. Days spent upon the records preserved in southern Belgium, northern France, or in and about Paris, days spent in the ruined villages of Alsace and Lorraine, leave one nauseated, physically and mentally. It is one long, black series of

legally documented atrocities. Every solemn pledge that Germany signed a year and a half before at The Hague convention as to safeguarding the Red Cross, hospitals, cathedrals, libraries, women, and children, and unarmed citizens, are scoffed at as a "scrap of paper."

These atrocities also were committed not in a mood of drunkenness, nor an hour of anger, but were organized by a so-called German efficiency, and perpetrated on a deliberate, cold, precise, scientific policy of German frightfulness. It is not simply that they looted factories, carried away machinery, robbed houses, bombed every farm house and granary, left no plow nor reaper, chopped down every pear tree, and plumb tree, with

every grape vine, and poisoned all wells.

## OLD MEN SLAUGHTERED

The Germans slaughtered old men and matrons, mutilated captives in ways that can only be spoken of by men in whispers; violated little girls until they were dead. Finding a calfskin nailed upon a barn door to be dried, they nailed a babe beside it and wrote beneath the word "zwei." They thrust women and children between themselves and soldiers coming up to defend their native land; bombed and looted hospitals, Red Cross buildings; violated the white flag—while the worst atrocities cannot even be named in an article intended for general circulation.



No one understands the German people as well as the kaiser. Our president, in a spirit of magnanimity, patience, and good will, distinguished between the kaiser and the Prussian government and over against them put the German people. But Germany's chambers of commerce, Hamburg's board of trade, and certain popular assemblies would have none of this and in the fury of their anger passed resolutions saying: "What our government is we are."

#### THE KAISER'S COMMAND

Knowing his people through and through, the kaiser called his soldiers before him and gave them this charge: "Make yourselves more

frightful than the Huns under Attila. See that for a thousand years no enemy mentions the very name of Germany without shuddering." Why do the German people say they feel so terribly because the authors of the world call them "Huns" and "barbarians"? Who named them "Huns"? Their kaiser.

These records could be multiplied by thousands. Upon the retreat from one city alone inquests were held upon the bodies of over six hundred victims, including very aged men and women, and babes unborn removed by the bayonet from their mothers. It is the logical result of the charge of the kaiser to his army: "Give no quarter and take no prisoners. Let

all who fall into your hands be at your mercy."

#### ATROCITIES CAREFULLY PLANNED

On August 27th Gen. von. Lieber gave out this proclamation: "The town of Waevre will be set on fire and destroyed, without distinction of persons. The innocent will suffer with the guilty."

The hundreds of atrocities personally investigated only serve to interpret Ambassador Morgenthau's statement as to Armenia, that the Turkish soldiers and German officers massacred in Armenia half a million people, that they might move into their farm houses and little shops and stores.

## Gypsy Smith in France

By E. O. Sellers

I MET him "somewhere in France," at one of the principal centers of British military activity, a depot and transfer station. In the district about the city were tens of thousands of troops and more than a dozen "huts" of the Young Men's Christian Association. He had been several weeks in that "area" and was counting upon a speedy return to a section of the British front. I asked him, as we lunched, to tell me his impressions after his nearly two years of work in connection with Association army work and to give me a message for America.

#### Y. M. C. A. ACTIVITIES

He said: "The leaders of a large majority of the huts in France are clergymen whose churches have loaned their services for a period to do this work. That means a closer sympathy on the part of the Church for the Association movement and a new respect, on the part of the men, for the clergy. The Association has won the confidence of the British Army in spite of tremendous obstacles. The Association is the center for all, creed or no creed; men sing the same hymns and songs, join in the same prayers, and share a common fellowship. If a man has a live message, is sane, and has a real heart sympathy, he will always and everywhere have an audience. The canteen, where the men get their tea, buns and other food and refreshments, if run in the name of Jesus as Christ-like service, is Christian service in that it provides for physical needs amid wholesome surroundings and offsets the liquor-cursed army canteen or a worse resort.

"The Association is, by its army

work, proving itself to be a communication trench for the churches. My message to the American Association movement is that it should put all it has into the work—money, brains and heart.

#### SOLDIERS NOT AGAINST CHRIST

"The men believe far more in the fundamentals of the gospel than we give them credit for. They are up and out against unreality, not against Christ and the Bible. When the lads meet reality, they take off their hats. The things they admire most in each other and the things they want most to be, are the things of Christianity, the fruits of the Spirit."

Gypsy Smith's experience in the training camps and under fire at the front should be of priceless value to

others as well as to himself. He expressed a willingness and a desire to bring his message personally to this side of the water. He should meet leaders in America and, if possible, visit a few of our training camps. Leaders like Carter and Davis in France expressed unqualified and hearty approval of such a move. Mr. Smith was looking "fit," scarcely a day older than when last he visited America, and expressed the greatest enthusiasm over his present work, which he termed "the most remarkable opportunity of my whole career." He extended his love to his American friends in the same winsome way and asked an interest in their prayers for him and for the lads, so many of whom will never again see their earthly homes and loved ones.

#### America

WIDE open and unguarded stand our gates,  
Named of the four winds; North, South, East and West;

Portals that lead to an enchanted land  
Of cities, forests, fields of living gold,  
Vast prairies, lordly summits touched with snow,  
Majestic rivers sweeping proudly past  
The Arab's date palm and the Norseman's pine—  
A realm wherein are fruits of every zone,  
Airs of all climes, for, lo! throughout the year  
The red rose blossoms somewhere—a rich land,  
A later Eden planted in the wilds,  
With not an inch of earth within its bound  
But if a slave foot press, it sets him free.  
Here, it is written, Toil shall have its wage,  
And Honor honor, and the humblest man  
Stand level with the highest in the law.  
On such a land have men in dungeons dreamed,  
And with the vision brightening in their eyes  
Gone smiling to the fagot and the sword.

—Thomas Bailey Aldrich.



# Provide Pensions for Preachers

By Governor Albert E. Sleeper, of Michigan

I HAVE been a business man all my life; I have been accustomed to handling business matters and settling business problems. I have not been much accustomed to solving the problems of churches, but this as I see it is a plain business proposition. The cost of living has more than doubled in the last five years. The salaries of ministers have remained almost where they were. The ministry is not like other professions; it is not like the law, for example; it is not a money making proposition; the man who goes into it knows that; but if he is to do effective work he must be relieved from financial worry and strain. He must have enough salary to get along on decently, to keep his family in fair comfort while they are growing up and then he must have the prospect of something for old age.

Under present conditions this is not so and I think there ought to be coupled with a pension plan a plan for increasing the present salaries of ministers, especially ministers in rural districts, to a point where they will furnish a fair living wage.

#### THE HARD-RUN RURAL MINISTER

Go into any village or rural community in the state and you will find the minister preaching two or four

times on Sunday, and sometimes driving many miles to do it; and during the week you will find him going in and out among his people, advising them, encouraging them, helping them, marrying the living and burying the dead. In addition to all this you will find him an active and energetic leader in everything that makes for the upbuilding of the community.

Remember, I am speaking just now of the rural communities, and do you know that the problem of this land of ours today is the problem of the rural community? Twenty years ago one hundred men on the farms were working to feed fifty men in the cities; today the proposition is reversed, and fifty men on the farms are working to feed one hundred men who have crowded into your cities, drawn there by the big wages paid by your automobile factories.

#### SOLVING THE RURAL PROBLEM

The problem, I say, is a rural problem; in its solution the Church may play a large part if it will. Make the village churches and the rural churches real community centers; but to do that you must give them the right kind of leadership. The ministers must be the leaders in this vital work, and it is up to the Church to

see that they get a decent financial support. The average salary paid village ministers is less than that paid to street cleaners.

I heard a little story recently that is quite illuminative on this point. An eight-year-old girl, the oldest of a family of four, in a Methodist minister's family, was told by her father one morning that during the night a dear little baby sister had arrived. "Well, papa," she said, "I suppose it's all right, but I do think there were a whole lot of things we needed a good deal more."

#### TOO MANY CHURCHES

Then another thing that ought to be done in this connection, it seems to me, is to consolidate a lot of churches in our rural villages. Plenty of small villages with 900 or 1,000 people have four or five or even more churches. One church or at the outside two would be ample. What waste of energy and effort there is, to say nothing of financial waste, in the multiplication of church organization. Suppose we had one real church in a village of a thousand people. With a constructive program and a live leader, that church could redeem that community and help to solve the great national problems of our day.

## "Fairhope"—An Appreciation

By Carl Vrooman,

Assistant Secretary of Agriculture

THE old-fashioned country church is practically a thing of the past. Whether its passing is a matter to be deplored, or merely to be accepted as a bad but necessary corollary of change—as we accept the passing of the district school in favor of the "centralized" substitute therefor—is a matter about which there is possible room for honest difference of opinion. There can scarcely be any difference of opinion, however, as regards the past of the old-fashioned country church. At its best that church was a great power for good; at its worst it was vastly better than no church at all—and in all of its manifestations it was an extremely picturesque and wholly characteristic factor of American rural life.

In "Fairhope, the Annals of a Country Church," Dr. Edgar DeWitt Jones has depicted the old-fashioned country church at its best, and with a wealth of picturesque detail that bears witness to the intimacy of his

knowledge of the quaint web of spiritual and temporal threads that go to make up the fabric of rural parish life.

#### INTERESTING CHARACTERS

"Fairhope Meeting House," as Dr. Jones shows it to us through the eyes of his spokesman, David Westbrook, "rural churchman, sometime traveler, and hopeful bachelor," is a church of a type perhaps more common in the South than in the North. It stands on the northern battlements of Kentucky, near enough to the Ohio river to make it feasible to utilize that noble stream for a baptismal font when occasion demands.

The book is full of intimate character sketches of these more or less orthodox worthies—witness Giles Shockley, the "Hound of the Lord," whose favorite recreation was heresy hunting and whose pet quarry was the young divinity student; Jacob Boardman, the elder who always had

a good word for the worst sinner and Major H. Clay Menifee, "most cultured and polished of Fairhope's men," a veteran of the Confederacy and withal somewhat unreconstructed. There is also a long and interesting procession of preachers, of whom Richard Marvin, inspired preacher of funeral sermons, is obviously the author's favorite.

#### A MESSAGE NEEDED TODAY

"Fairhope" is a wholesome and inspiring little book. Dr. Jones has shown that no angle of the life that he depicts is strange to him, and he has written about that life with his characteristic art—which, as we who know his work are well aware, is tantamount to saying that the book is charmingly written. In times of national stress and excitement like the present, a book like "Fairhope" comes bringing a calming, refreshing influence into lives that have a peculiar need of such a message.



# Education and the War

By William Lowe Bryan  
President of Indiana University

DISTRUST of the technical expert was common in England before the Great War. A few years before the war an Englishman wrote a book with the indecorous title, "The Damned College Professor." He meant by that title to represent the typical English attitude toward the technical expert. He was trying to make his countrymen see that Germany was beating England in the markets of the world because German manufacturers were using common sense plus science while English manufacturers were relying upon common sense minus science. Since the war began, Lord Haldane, arguing in Parliament that England should at last take a lesson from Germany in this respect, said that there were single manufacturing plants in Germany which used more technical chemists than were to be found in the whole of England. They say it was the German schoolmaster who won at Sedan. In the same sense, it is the German chemist who threatens to conquer the world.

## NECESSITY FOR APPLIED SCIENCE

A list of reasons might be given for the obstinate hostility to technical science—the normal inertia of men against innovations, the important successes often achieved without technical science, the futile proposals of theorists who lack practical sense, the deceptive proposals of professed experts who lack common honesty. Whatever the reasons for that hostility, the important fact is that our people are being converted inch by inch away from it to the necessity for applied science.

The war will hurry this conversion. England knows now that good old rules of thumb cannot win against German chemistry either in the wheat-field or on the battlefield. God grant that America may not have to pay a price as great as England has had to pay for delay in learning that.

The truth is we live in an ocean of force of which common sense knows a little and of which technical science knows a little more. It is the University which reveals this little more which in our day is essential in order that we may have fuel, food, health, defense—in order that we may survive. It was technical science which made the submarine. It is technical science which must destroy it.

## THE REVELATION OF TRUTH

There never was a time when it was necessary for the University to

help save society by the revelation of truth. Our University must match the German university on land and in the air and under the sea; but that is not enough. The University must never surrender its mission to know the whole truth useful or useless about the universe of which we are a part; but that is not enough. The University itself can become a Babylon—rich and great, but also in its worse part charged with arrogance, envy, greed, sloth, and all the seven deadly sins. The University may demonstrate the law of gravitation and yet in its worse part live in insolent hostility to the deeper laws of life.

Every Babylon falls. Nothing

eternally survives but the invisible City of God. Isaiah believed in that. And He believed in that who taught us to pray, "Thy Kingdom come. Thy will be done in Earth, as it is in Heaven."

We have heard much of the geniality of Jesus, and the depth and range of his compassion; nor can we ever exaggerate, in warmest language, the genial and generous aspect of his character. But it is well that the listening ear should be attuned to catch the sterner music of that life, lest, missing it, we miss the fine severity which goes to the perfecting of moral beauty.—G. H. Morrison.

## The Faith of Christ's Freemen

By Thomas Curtis Clark

OUR faith is not in dead saints' bones,  
In altars of vain sacrifice;  
Nor is it in the stately stones  
That rise in beauty toward the skies.

Our faith is in the Christ who walks  
With men today, in street and mart;  
The constant Friend who thinks and talks  
With those who seek Him with the heart.

We would not spurn the ancient lore,  
The prophet's word or psalmist's prayer;  
But lo! our Leader goes before,  
Tomorrow's battles to prepare.

His Gospel calls for living men,  
With singing blood and minds alert;  
Strong men, who fall to rise again,  
Who strive and bleed, with courage girt.

We serve no God whose work is done,  
Who rests within His firmament:  
Our God, His labors but begun,  
Toils evermore, with power unspent.

God was and is and e'er shall be;  
Christ lived and loved—and loves us still;  
And man goes forward, proud and free,  
God's present purpose to fulfill.

—From *The Congregationalist*.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Church Will Give One Day's Income

The Protestant Episcopal church has a plan of inducing its members to give one day's income each year as a special thank offering to the missionary enterprises of the church. This money is being collected at this time and Bishop Lloyd reports that the amount received this year is already nearly a hundred thousand dollars.

## Will Help in Architectural Plans

The Board of Home Missions and Church Extension of the Methodist Episcopal church has organized a Bureau of Architecture. This bureau is able to furnish churches with sketches of various kinds of buildings adapted to the modern church program. The blue prints are furnished at a minimum cost. The plan of the bureau is to improve the buildings in the denomination and to decrease the cost of service of architects.

## Methodist Women Organized for War Work

The Methodist women of the Rock River Conference, in and around Chicago, have organized for war service. The president of the organization is the wife of the bishop, Mrs. Nicholson. The new organization will work through groups in the local churches.

## Fighting Parson Will Return to Chicago

Rev. Elmer L. Williams, formerly pastor of Grace church, Chicago, and known familiarly as "the fighting parson," was appointed recently to a secretaryship on the Board of Temperance, Prohibition and Public Morals of his denomination. He will be sent back to Chicago for six months to aid in the dry Chicago fight and will be given two assistants. Methodism will pay for all this as its contribution toward the fight next spring.

## Methodists Circulate Much Sunday School Literature

The Methodist Book Concern circulates a larger amount of religious literature than any other concern in this country. The senior Quarterly in use in the Sunday schools of this communion sells over a million copies each quarter. There are three weekly Sunday school papers,

the Sunday School Advocate, the Classmate and the Picture Story Paper, which have an aggregate circulation of seventy-three million copies a year. These are only a few of the various publications. The profits from the publishing business of the denomination are used to assist in paying the ministerial pensions of the denomination which are on the most liberal basis of any religious body in America.

## Presbyterians Will Raise Salaries

The Presbyterians have grappled with the problem of ministerial salaries with more vigor than other denominations of the country. All over the country we hear of presbyteries considering the subject and making recommendations, but the action of Westchester Presbytery at Katonah, N. Y., was the most radical. Every church in the presbytery is required by presbytery to hold a meeting, consider the salary question and report. The active pastors all withdrew while this action was being taken, the retired ministers and ruling elders being responsible for the action. The presbytery established a rule that no new call would be recognized at a salary of less than \$1,600, or \$1,200 where there is a manse maintained by the local church.

## Chicago Christian En- deavorers Hold Convention

The Christian Endeavor movement is strong in Chicago, and the young people of the windy city held their annual convention in Moody church on October 19, 20. Dr. Ira Landrith, Rev. Myron E. Adams and Dr. Ozora Davis were among the speakers at the convention.

## Organizations Get Together in War Work

The competition and duplication of various organizations of war work has been a matter of some comment and the demand of the hour in Christian work is that there shall be co-operation instead of the present overlapping. Three organizations have been interested in the subject of Bible study for the men of the army. These are the Y. M. C. A., the International Sunday School Association and the Council of Denominational Sunday School organizations. Two conferences

have been held recently between these organizations in Chicago and in Cleveland which have resulted in a solid alliance. Mr. Fred S. Goodman of the Y. M. C. A. will be the Bible study executive for all the interests and his slogan is "a Bible class in every company and a testament in every soldier's pocket."

## Children to Help Armenians

Sunday School children in America will be asked for an offering for the starving Armenians about Christmas time. It is hoped that fifteen million children in the Sunday schools of America will be interested in sharing their Christmas joys with the destitute children in the war-ridden countries of the orient. Sidney A. Weston, Ph. D., General Editor of the Sunday School Educational Publications of the Congregational Board, will serve as the representative of the Sunday School War Council in co-operating with the American Committee for Armenian and Syrian Relief.

## Petition for More Chaplains

Since the increase in size of the regiments of the United States army, so that these now have three times the number of soldiers in them, the Protestant leaders of the country through the Federal Council have petitioned the incoming Congress to pass legislation increasing the number of chaplains so there will be three to a regiment. The petition is signed by such representative churchmen as Bishop William Lawrence, Rev. Charles S. Macfarland and Bishop William McDowell.

## Churches Enjoy United Work

LaHarpe, Illinois, has a union church composed of former Congregational and Methodist Protestant churches. They worship in the Congregational building and the old Methodist Protestant building is being torn down, though its bell will swing henceforth in the Congregational building, for the Congregational bell was cracked and had lost its voice. The church contributes to the missionary work of both denominations. The annual message of the pastor speaks in glowing terms of the spirit of unity which exists in the church.



# Social Interpretations

By ALVA W. TAYLOR

## The Y. M. C. A.'s Big Drive.

THE Young Men's Christian Association is arising to the war situation as is no other religious organization. The churches are comparatively inert and helpless in the face of the crisis as compared with the efficient Y. M. C. A. The churches are inert because of their divided condition; the Y. M. C. A. is strong and ready because it represents a united Christianity and knows no denominational divisions; it crosses all sectarian lines on the basis of work for the common Lord and Master and will be able to raise for a single year's war work more than all the churches together will raise for two years' missionary work. The churches are helpless because they do not have a program of religious and social activity that will meet the situation in army camps; the Y. M. C. A. is efficient and capable to meet the situation because it has a program of activity that will meet it.

The church can preach with word of mouth most efficiently, but the Y. M. C. A. can seize hold upon young men through every interest that has to do with the moulding of character and add all that sort of method to preaching. The church has made a fetish of preaching; it needs to add to its glorious ministry of the pulpit that of social service; one man in each church can preach and administer the sacraments and other symbolical elements of religion; a multitude of churchmen can give expert and varied service in the many channels of approach to righteous living offered by other means of approach than that of the ear and the altar.

Psychology reveals, in its ethical applications, other means of influence and character building quite as powerful as that of preaching—indeed, that there are avenues of influence so open and accessible by the very moral winds that blow around us that preaching is powerless to meet the evil they bring. Sociology reveals the nature and character of environmental influences upon the individual and demonstrates that no amount of preaching nor of the usual church activities will avail against some of the most powerful of them; but there are social methods that will avail and the Y. M. C. A. uses these. Thus it has won the confidence of army and navy officers and of the common soldier. An army worker said: "I have heard everything under heaven cursed in this

camp except the flag and the Y. M. C. A.—and they did not dare curse the flag."

\* \* \*

## A Special Call to the Churches

The Y. M. C. A. has been given carte blanche in the army camps by both the religious forces and the government; both recognize the fact that it has the program that will do the work and that its freedom from tradition, ecclesiology and static methods of religious activity, and its social method of work, fit it alone to do the needed task. The modern, efficient army officer has no very great respect for the old fashioned regular army chaplain. The newer type of army chaplain will heartily work with the Y. M. C. A. and use its methods in his activities; sooner or later the government will outfit him with something like the Association's equipment and arrange a working basis between him and the Association where both are in the same camp. Here are some of the special niches the churches can fill right now; they can outfit their chaplains where they are with small troops that do not have Y. M. C. A. marquees; they can send out chaplains who will heartily lend themselves to the Y. M. C. A. program and utilize their staff and equipment; they can provide especially for the camp environs, where there is a sort of moral no-man's-land in which the saloon, commercialized amusement purveyor and harpie seek his soul.

This issue is squarely before us now. The Methodists have voted a quarter of a million to provide for it and other great communions are arising to the emergency. Local churches are unable to provide for the vast influx of men suddenly thrust upon them on Sundays and week-day nights. The soldiers like to get away from camp when drill is over and in great numbers seek both recreation and worship outside the camp. They like to go to church in an environment that reminds them of home and their civil life and they want the society of young women. Here is an immense opportunity for the church to panoply the churches near the cantonments to meet the emergency. Among the Disciples most of these churches are small and have neither houses nor working staff to adequately meet the opportunities. Money should be raised to supply both equipment and men. In every camp there are youth from each of the communions for whom their particular denomination should provide in special ways,

though without the intrusion of sectarianism.

Then there is the camp not near towns with strong, regularly established churches, and yet with a city about the cantonment that has sprung up as if in a night and which is filled with purveyors of amusement and extras that the soldiers will buy. Here much idle time is spent and influences both good and bad can be used; the latter are there seeking the almighty dollar; will the former be there seeking to keep the Almighty God before them through clean, wholesome amusements and good literature and the ministry of preaching? The Disciples have a commission at work; money is the first requisite; men in abundance will no doubt volunteer for the work.

\* \* \*

## The Pocket Book Volunteers

This war is to be won with money. The governments are multiplying dollars and saving men. The British are said to be throwing as high as a million shells per day for a single mile's front in the critical hours of their present big drives, but they report that the losses in men are comparatively small as compared with the early days of the war. In this game dollars come before men. While our young men go willingly and without complaint to risk lives and limb, no stay-at-home, no difference whether of the draft age or not, has a right to deny any legitimate call upon his purse for the help of these boys. While two million of our boys go to risk their lives and to endure the hardships of the front line trenches, no Christian man will desire to add to his capital stock if there is an unanswered need.

A successful business friend of the writer, who is a wholesale grocer, said a few days ago that he did not desire to "make money" during the war; he has a son at the front and he has patriotism and the love of God is his heart. But money will flow into his coffers in spite of this desire and he must take it for himself or allow some other grocer to absorb it, for he can keep profits out of his till only by refusing the usual market prices, and if he does the retailer will add the difference to his. What can he do? He can give it to the works of humanity in the cantonments and at the front. Every Christian man who stays at home and enjoys the immunities of peace has laid upon him the obligation to contribute his profits, above economical living, to the men who fight.



# The Sunday School

## Why Liquor Men Fight

The Lesson in Today's Life\*

By CHARLES H. SWIFT

SINCE we come to another temperance lesson, I wish to comment on a few passages from "The Anti-Prohibition Manual," now on my desk. The text selected from this "devil's bible" is "Why Liquor Men Fight." The quick reply is "That under license, regulation and control a legitimate business will be conducted, while under prohibition the whole industry becomes illegal." This is the confession of the liquor dealers themselves.

Note first that their business is claimed to be legitimate based on the decision of the Supreme Court in the Warehouse Receipt Case, January 26, 1914, which reads: "But we know of no ground for thus condemning honest transactions which grow out of reorganized necessities of a lawful business." In so far as the business is permitted to exist by law it is legitimate; but the known fact that the business has little or no respect for the laws of a community and country causes one to discredit to a large degree the legitimacy of the business. Note next, they confess that the business would become illegal under prohibition. True, the business is no respecter for law and it does not hesitate to break law in order to carry on its nefarious traffic. Thus the liquor men fight because they prefer to be a legalized outlaw than to be compelled to do an illegal business.

\* \* \*

The liquor men fight prohibition because it does not prohibit. The text runs: "Prohibition makes criminals. The new liquor law (speaking of Mississippi) is making criminals out of people who have hitherto been respectable and law abiding." Insanity, poverty, illiteracy, as well as the divorce evil, the filling of prisons and the percentage of non-church members are great in "dry" territory, according to the figures of this infallible book. Let us accept the confession of criminal making as proof that the business is illegitimate; that it is determined not to obey law; and that its deadly effect upon the morals of victims is such as to make criminals

out of them. They themselves admit that bootlegging goes on in "dry" territory. Their method of warfare has been conclusive proof that they have no regard for law.

Analyze any election in a community or state and note their tactics.

Note the methods of dispensing the deadly drug in "dry" territory which gives evidence of low morals. Jasper County (Mo.), with her saloons, keeps her county jail filled constantly, has an alarming number of inmates at the Nevada Hospital, a startling percentage of divorces granted at each term of court, an increasing amount of poverty, a constant stream of prisoners sent to the state penitentiary, and a very low percent of church members. Careful observation and investigation, as I visit the county jail and talk with the prisoners has compelled me to accept the confession that the liquor business is guilty of making criminals.

\* \* \*

The liquor men fight prohibition because it is dangerous. Let me quote: "I oppose prohibition, not because it is difficult of enforcement, but because it would be dangerous to the progress and welfare of any people to enforce it. I maintain that, instead of being a curse, alcohol is the handmaiden of intellectual and material progress, and that history abundantly proves it." Appeal is made to Washington and Lincoln, to wet Greece and Rome,

to the wet pilgrims, and a whole lot more illogical comparisons and conclusions.

No rational mind will accept such a statement which, on the face of it, is an absolute falsehood. The fact that we are teaching in our public schools the intellectual and moral effects of alcohol is sufficient proof to show the fallacy of the statement. Consider also the action of big business today, barring drinkers absolutely, in order to increase accuracy, efficiency and safety. Prohibition is dangerous to the liquor business because it dispels the ignorance of those held in its clutches and robs the business of its victims by the process of enlightenment.

\* \* \*

The liquor men are fighting prohibition because alcohol is a war factor. Not only will the country suffer the loss of a vast revenue, but the need of alcohol for smokeless powder is of vital concern. Uncle Sam is sufficiently rich that he does not have to take the stolen dollars of the liquor business to pay his bills. This has been emphasized in the late war measure against whisky. As to the latter point, the text runs that each gallon of alcohol makes 14 pounds of smokeless powder. We would not cut off Uncle Sam's source of supply in this regard, but what argument is there in it that we should pour the 14 pounds of smokeless powder inside our own soldiers and blow them up or give the same to our own country's citizens and cripple them for life?

Again, let me repeat that the war is teaching us the solemn truth that alcohol is one of the outstanding enemies to civilization and as such must be uprooted along with militarism, "Kaiserism," and every other "ism" which preys upon the masses of the people. The fight is on but the victory is Jehovah's.

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\*This article is based on the International Uniform Lesson for November 4, "Defeat Through Drunkenness." Scripture, Kings, 20:1-21. (World's Temperance Sunday.)





# FOLLOW THE FLAG



TO THE

## KANSAS CITY CONVENTION

October 24th to 31st, 1917

**THE WABASH RAILWAY** and eastern connections have been selected by Mr. E. E. Elliott, Transportation Secretary, as the route of travel from Buffalo, Toronto, Detroit, Northern Ohio and Indiana, via both the Chicago and St. Louis gateways; and from the Atlantic Seaboard, the Tidewater country, Virginia, West Virginia, Western Pennsylvania, Cincinnati and vicinity, and all points in Illinois and Missouri served by this line.

**COMPETENT LOCAL TRANSPORTATION MANAGERS HAVE BEEN APPOINTED.** Arrange to join one of these **SPECIAL PARTIES** in charge of Justin N. Green, Pastor Evanston Christian Church, Cincinnati, Ohio; Ira M. Boswell, Pastor Christian Church, Georgetown, Ky.; L. O. Bricker, Pastor First Church, Atlanta, Ga.; E. F. Daugherty, Pastor First Church, Vincennes, Ind.; David H. Shields, Pastor Christian Church, Kokomo, Ind.; J. Frank Green, State Secretary, Owosso, Mich.; Grant W. Speer, Pastor Central Church, Toledo, Ohio; John R. Golden, Pastor Central Church, Decatur, Ill.; Clarence L. Depew, Jacksonville, Ill.; A. E. Buss, 2712 Pine St., St. Louis, Mo.

## 3—Trains Daily—3 Between St. Louis and Kansas City

- 9:30 a. m.** St. Louis-Kansas City Limited. Carries observation parlor car, steel chair car and coach, also dining car serving luncheon, St. Louis to Kansas City. Connections made with branch lines.
- 2:00 p. m.** Fast Mail Train No. 9 carries observation parlor car, and chair cars, also dining car serving dinner, St. Louis to Kansas City. Connection is made in the St. Louis Union Station with Train No. 9 from the east.
- 10:30 p. m.** The Slumberland. Carries chair cars, coaches, standard sleepers, and tourist sleeping cars (every fourth night) from St. Louis.

**REDUCED FARES HAVE BEEN GRANTED FOR THIS CONVENTION FROM ALL EASTERN POINTS AT AN APPROXIMATE RATE OF TWO CENTS PER MILE IN EACH DIRECTION.**

Tickets will be on sale in ample time to reach Kansas City for the opening of the convention. For further information, quotation of fares from your station, and time of trains, call on or address any Wabash Railway Representative or **J. D. McNAMARA**, Passenger Traffic Manager, 1450 Railway Exchange Building, St. Louis, Mo.



# Disciples Table Talk

## H. O. Breeden Gets Call to Palo Alto, Cal.

H. O. Breeden of the Fresno, Cal., church, received an urgent call to the pastorate at Palo Alto, the seat of Stanford University, but his board and congregation plead with him to stay with his present charge, and he has refused the call to other fields. The work of Dr. Breeden at Fresno has been very fruitful, 175 persons having been added to the membership there during the past year. There is now a total membership of about 800. A fund has now been raised to provide further accommodations and rooms for the Bible School. Six additional class rooms will be provided, gymnasium will be installed and full program of athletics instituted, with basket ball, indoor baseball and other athletic sports. The roof arbor will be transformed into a boys' arena and the boys' department of the church will use it every day in the week as well as Sunday. The church gave over \$2,000 to missions this year.

## Fort Worth After 1918 Convention

A big delegation from Fort Worth and other Texas cities is on hand at the convention to bring back the 1918 meeting with them to the Lone Star State. Chalmers McPherson and a leading business man of Fort Worth are co-chairmen of the committee in charge of the campaign. The principal argument which is advanced is that in Fort Worth is located a university of the Christian Church which is attended by students from all over the state as well as from near-by states. A further argument used is that Fort Worth has wonderful advantages as a convention center, due to the many railroads centering there and the excellent hotel facilities. It is reported that Wheeling, W. Va., is also after the convention.

## Virginia Church Promotes Social Service

One of the churches of the brotherhood known for its social service activities year in and year out is Seventh Street church, Richmond, Va., where H. D. C. MacLachlan ministers. The Social Service Circle of the church has recently compiled what is called a Social Service Directory, in which are listed philanthropic organizations of the city, such as churches, civic organizations, day nurseries, hospitals, homes for the aged and orphans, social settlements, Y. M. and Y. W. Christian Associations, etc. The booklet has been prepared "in order to have cooperation between social workers and social agencies more frequent and also to give the people of Richmond a proper appreciation of the social agencies that exist."

## Signs of Progress in Michigan

J. Frank Green, state secretary of the Michigan Disciples, gives the following as signs of development of the work in that state: The Woodward Avenue church, Detroit, is planning an addition to cost about \$100,000; a magnificent new building is being erected at Flint; a

memorial church building at Coldwater is assured. These are only a few indications of growth, Mr. Green states. Michigan now has 124 churches, employing eleven men whole or part time.

## Drake Alumni Will Banquet

The Drake annual banquet will be held during the convention at the Coates House, October 27. The Alumni of Kansas City have been having weekly meetings to lay plans and arrange for the entertainment of alumni who will be in attendance at the convention. A fine program has been arranged, in addition to the dinner. The banquet will be served at a dollar per plate. The Drake Alumni will have a registration and rest booth in Convention hall, where they will be able to furnish any information to strangers who may attend the annual gathering.

## English Disciples Would Aid American Soldiers

Richard Dobson, pastor of the Church of Christ at Birkenhead, England, asks that his name and address be given to

## "VICTORIOUS PEACE" IS PRESIDENT WILSON'S POLICY.

*In a mastery of food control is where every man, woman and child can aid this.*

*The President, because of the needs of the Liberty Loan Campaign, asked that the intensive Food Pledge week enrollment campaign be changed to October 28-November 4. All the co-operating agencies agreed, and are making the drive for that time.*

*Many Disciples of Christ will be at the Kansas City Convention. Mr. Hoover recognizes this fact and leaves to the discretion of the individual churches and pastors any modifications of the program that may be necessary.*

*But the aim is to have all the churches of the land working together in a big reporting plan. Let the committee enroll every family, and distribute the report cards before November 4, if possible. Beginning that week, let every family keep tab on the food saved. Let the committee collect the cards for the first week, tabulate the results and on Tuesday send the report to Washington. Let every family in the church make its report weekly to the committee and the committee send the summary report weekly to Washington for the nine weeks of the campaign.*

*Let the spirit of 1917 be the same kind of spirit as that of 1776.*

*The one ounce of sugar a day you save means 1,185,000 tons more a year for people who need it. Eat a baked potato and save a slice of bread—the soldiers will need the bread.*

*There is nothing else to be thought of by patriots who know the conditions than "to bring this war to a victorious conclusion." The proper consumption and the right distribution of food is a big factor in the winning of the war. Here is the simplest and easiest patriotism for the folks at home.*

*Washington, D. C.*

PAUL MOORE.

readers of THE CHRISTIAN CENTURY. Mr. Dobson is desirous of doing anything he can for American soldiers and sailors reaching his city. He has already had the privilege of ministering to some of the boys of the Disciples' fellowship, but Mr. Dobson and his congregation do not wish to let any opportunity slip of providing something of the home feeling for the boys far from their American homes. Mr. Dobson's address is at 5 Alexandra road, Birkenhead. The church at Liverpool—Upper Parliament street—would also like to do all possible to aid in this way.

## Community Meetings at Atlanta, Ill.

R. H. Newton, of the Atlanta, Ill., church, writes that James L. Scofield has recently held there a week of community meetings, the Methodist, Baptist and Christian churches cooperating in the campaign. On Wednesday evening of the week 150 men and boys sat down to a banquet and enjoyed a delightful evening together. Mr. Newton reports that "Scofield stirs a community to take more vital interest in conserving the life of young people."

## W. S. Rounds to Prepare for Teaching

Walter S. Rounds has tendered his resignation at Taylorville, Ill., to take effect November 1, when he will leave to complete his education at Yale School of Religion, with the intention later of taking up teaching.

## M. E. Chatley Leaves Illinois for Ohio Pastorate

M. E. Chatley, whose resignation was reported last week from the work at Memorial Church, Rock Island, Ill., has accepted a call to Ashtabula, O. and is already at his new task.

## New Church Home for Kansas City

The Oak Park church, Forty-third street and Montgall avenue, Kansas City, Mo., was dedicated two weeks ago by George L. Snively. A total of \$10,000, a portion in cash and the balance in pledges, was contributed toward the building fund. The building was erected at a cost of \$30,000, and is a three story stone structure with twenty-eight rooms for departmental Bible classes. The seating capacity is 1,200. The structure was built as a result of the labors of Frank L. Bowen, commission organizer for the Disciple churches of Kansas City. Four years ago a tabernacle was erected there with a seating capacity of 250, and the membership was increased to 500 a year ago. The membership is now 1,000.

## H. H. Harmon Off for France

Last Sunday was H. H. Harmon last Sunday with his congregation First Church, Lincoln, Neb., and he is now on his way to France, where he will work among the American soldiers. Lawrence Dry, the assistant pastor, has charge of the pulpit and pastoral work during Mr. Harmon's absence.

\* \* \*

—Tolbert F. Weaver has closed his work with Rosemont church, at Dallas, Tex., having seen 101 persons added to the membership there during his one and one-half years' pastorate there; in addition, church debts were canceled and



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While postage is cheap (War tax after November 2). Help us save postage too in writing your school. **\$100,000 FROM THE BIBLE SCHOOLS FOR HOME MISSIONS.**

Address **Robert M. Hopkins, Bible School Secretary, American Christian Missionary Society,** <sup>Carew Bldg.</sup> Cincinnati, Ohio

various improvements made. Mr. Weaver resigned to accept the work at Nacogdoches, Tex., where he helped the congregation in the erection of the present house of worship two years ago. There were four accessions to the membership on his first Sunday in his new home. The town has been promised the Stephen F. Austin State Normal School, writes Mr. Weaver, which fact gives promise of a most fruitful work there in the next few years.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—First church, Beaumont, Tex., led by H. R. Ford, raised \$2,039.61 for missions last year. This church supports Miss Cammie Gray in China under the Foreign Society, and it is also a living-link under the Home Society, supporting a church at Galveston.

—The laying of the cornerstone of the new home of Central church, Flint, Mich., is reported by J. Frank Green, state secretary. Mr. Green spoke both morning and evening. The building will be ready for use by January 1.

—C. C. Buckner, of Connellsville, Pa., church, has been called to the work at Onia, Mich., and has accepted. He will begin his new task November 1.

—W. H. Hedges, recently resigned at Petoskey, Mich., began his new work at Bangor, Mich., Oct. 1. The Bangor Disciples church is the largest in the town.

—First church, Covington, Ky., recently held a special service in honor of its young men of conscription age, the auditorium being beautifully decorated; special sermon was preached by the pastor. Each young man was presented with a white carnation as he stood saluting the flag. They were then dedicated in prayer to God and to the service of the country. On the evening following a farewell service was held with a banquet and address.

—O. P. Bennett, of Arrowsmith, Ill., has accepted the work at First church, Moline.

—Hugh McLellan, of San Antonio, Tex., has been elected president of the Northwest Texas organization of Disciples. The recent convention was held at Houston.

—Woodland Street congregation, Nashville, Tenn., led by G. L. Snively, recently dedicated its new building, \$11,000 being raised at the services. Mr. Snively was assisted in the dedication by the pastor, J. E. Stuart, and R. Lin Cave, a former minister there. Seventeen young people responded to the invitations given during the day.

—J. H. Garrison recently spent a few days visiting with his sister at Macomb, Ill., and preached at the church there on Wednesday evening of his visit. Dr. Garrison will attend the convention at Kansas City, and will go from there to California to spend the winter.

—Graham Frank, new pastor at Central church, Dallas, Tex., preached a sermon two weeks ago on "How Dallas

Looks to an Interested Stranger." He spoke in high praise of the city, but also offered some mildly critical suggestions.

—The Liberty church, Phillips county, Kan., is the result of a meeting held during the vacation weeks of Bert E. Stover, pastor of the Horton, Kan., church. Thirteen adults made confession of their faith during the two weeks' meetings, seven others being received by statement and letter. There is no other Church of Christ nearer than twenty miles. The services are being held in Liberty school house, six miles north of Long Island, Kan. Officers have been duly elected and there are prospects for a fruitful work at this point.

—W. H. Hampton, pastor at Dallas City, Ill., reports the marriage of Russell E. Ostrus, a graduate of Drake University, and Miss Frances Hampton, who is a student at Drake Conservatory of Music. Mr. Hampton, father of the bride, officiated at the marriage, which took place at Dallas City.

—J. L. Finnell, who ministers to the church at Mill Creek, Mason county, Ky., reports that he has just dedicated several hundred dollars worth of improvements at the Athens church, a rural organization near Lexington. He followed the dedication with a twelve days' revival in which there were thirty accessions, twenty-eight of these by confession of faith.

—A fruitful three weeks meeting has just closed at Morristown, Ind., with

Harry F. Lett, of the Poseyville, Ind., church preaching and the pastor, F. J. Stephens, leading the singing. In three weeks of services there were ten confessions of faith and eight who came to the work by transfer of membership.

—The Louisiana State Convention will meet November 23 at St. Charles Avenue Church, New Orleans. F. W. Burnham, Home Society Secretary, will be a leading speaker. He will not only deliver a series of addresses during the convention, but will remain after the convention to lead in evangelistic services. W. H. Allen is the pastor at New Orleans.

—Texas Disciples connected with the Texas Christian Endeavor Union have planned to give \$1,500 to their mission boards during the coming year, thus placing themselves in a class with the Northern Presbyterians and the Presbyterians U. S. A. All Endeavor societies in Texas expect to give \$5,000 for missions during this time.

—President R. H. Crossfield attended the 25th anniversary of Drexel Institute, Philadelphia, and has been in New York for a few days on business.

—Dr. Ada McNeil Gordon addressed the Highland Christian Endeavor society, Denver, Col., September 30. She told of many interesting experiences she had in India as a missionary.

## Chicago Disciples Plan Work for Soldiers

### City Mission Society to Lend Its Auspices in Meeting Opportunities of Cantonments

The newly elected administration of the Chicago Christian Missionary Society discloses its vision and its sense of responsibility by announcing through its executive committee that it proposes to undertake the Disciples' share of the task of doing Christian work among the thousands of soldiers and sailors in the training camps and cantonments in the vicinity of Chicago. It is good to know that through the activity of this organization of Chicago churches the Disciples will not be behind other religious bodies in this most vital matter. In the vicinity of Chicago are located the Officers' Reserve Training Station, at Fort Sheridan, the Great Lakes Naval Training Station, at Lake Bluff, and Camp Grant, at Rockford. As the beginning of a large plan the executive committee of the Chicago Society has offered to render the following services:

First, it has offered to the chaplains and the religious work directors of the Y. M. C. A. in these camps a selected list of speakers who may be called upon to address the soldiers and sailors on religious and other important themes.

Secondly, it has undertaken a careful survey of conditions prevailing in and near these camps to ascertain what other assistance can be rendered the forces of moral and spiritual protection for the

men gathered at these various points.

Thirdly, it is preparing plans for the strengthening of churches at points like Waukegan, which are near these camps, in order that these churches may be able more adequately to care for the soldiers and sailors who visit them. This aid can be rendered both in the regular services of the church and in opportunities for social contact with its people.

Fourthly, it is impressing the churches of Disciples in Chicago and vicinity with the necessity of special provisions for the large number of young men who are attending their services from these camps. Hospitality must be extended and a social service performed which will be of the highest value in giving evidence that the churches welcome and are prepared to care for these young men.

Fifthly, the request is made that parents and pastors should communicate to the Chicago secretary, Rev. W. G. Winn, 4353 N. Kedvale avenue, the names of men in these camps who should receive special care from the Chicago War Committee of the Disciples.

If cooperation is given by those outside of Chicago, a most timely and important Christian service can be rendered.



—C. A. Myers, for the past two years pastor at First church, Findlay, O., has accepted a call to the work at West Side, Dayton, O., succeeding W. G. Oram, who recently resigned to become the leader at Orange, Cal.

—H. E. Stafford is undertaking a campaign for the recruiting of men for Christian service. On October 21 and 28 he preached two special sermons on "Man." Special music made the services still more attractive. At the close of the talks fifteen minutes were given over to discussion. This series of talks will be followed by another series on "Religion" and "The Average Fellow at his Job."

—F. N. Calvin, pastor at Waco, Tex., spent a week recently at Dallas, as a delegate to the national convention of the "Lions Club." Mr. Calvin is beginning his thirteenth year at Waco.

—Ernest W. Sears has accepted the pulpit at Kaufman, Tex.

—Gerald Culberson, of the Bedford, Ind., church, and George F. Cuthrell, of Sherman, Tex., are exchanging meetings, Mr. Culberson beginning his service at Sherman, next Sunday.

—Canton, O., Bible school, P. H. Welshimer, pastor, is in an attendance contest with the ten Christian Bible schools of Columbus, O., to continue nine months. Warren, O., Central, Walter Mansell, pastor, has started on a five-year program, embracing Sermons in Series, Better Bible School, Instruction in Church History and Doctrine.

—Ernest W. Elliott, minister at Glasgow, Ky., is now in his eighth meeting with Brownsboro Church in Oldham county, Ky.

—Howard E. Jensen, of the Disciples Divinity House of the University of Chicago, has accepted a call to the pastorate of the Park and Prospect Church, Milwaukee, Wis. He will supply the pulpit there on Sundays until the close of this quarter, which will complete his residence requirements for his Ph. D. degree. Mr. Jensen expects to move to Milwaukee and be at the work full time by January 1.

—W. S. Lockhart writes from South Houston, Tex., that a recent note in THE CHRISTIAN CENTURY, stating that he is located in Houston was an error, South Houston being a small village eleven miles from Houston. The church Mr. Lockhart serves is called the South End Christian Church. Mr. Lockhart urges all Illinois pastors who have "boys" in Camp Logan to send him their names and military addresses and states that he and his people will do all in their power for the soldiers.

—The new home of the Kirkwood Avenue Church, Bloomington, Ind., which is now under construction, will be one of the finest plants in the state, it is reported.

—The enrollment of Butler College, Indianapolis, this year is reported as running ahead of that of last year.

—A rally Bible School was held at First Church, Omaha, Neb., on Sunday, October 5, at which the new district secretary, Paul Rains, was a leading speaker; Miss Cynthia P. Maus, of the national organization, was also a helpful leader in the discussion of teen age work. Fifty dollars was sent this year to the F. C. M. S. for the support of Li Yung Tong, a native evangelist of Fwu Hu, China. They have also given

\$15 for Home Missions and \$13 for local church work. The membership of this society has almost doubled in the last seven months.

—Mrs. Olive Lindsay Wakefield, missionary to China and now on furlough, gave a lecture on her work recently at a meeting of the C. W. B. M. of Central Church, Peoria, Ill.

—The church at Denver, Ill., has under construction a fine new home to cost \$20,000.

—The Eureka College Banquet will be held during the convention at the Coates House, on Friday, October 26, either at the noon hour or at 5:30. Information and tickets may be had at the Education Booth, in Convention Hall.

—Charles M. Fillmore, of Hillside church, Indianapolis, Ind., reports four confessions of faith at that church on the 14th, with one added also by statement.

—O. F. Jordan, of the Evanston, Ill., church, is making use of a very helpful leaflet on "Religious Finance in War-Time," which is doing something to keep up the financial efficiency of the work there. Other ministers would do well to write Mr. Jordan for a copy or copies of this tract.

—Seventeen Christian Churches were represented in a Christian Endeavor rally at Platte City, Mo., September 30.

—Recent Illinois resignations are those of Ralph E. Callaway, at Havana; J. C. Mullins, at Mattoon, and O. P. Wright, at Mt. Sterling.

—C. B. Reynolds, who was called to the West Boulevard pulpit, Cleveland, O., to succeed F. C. Ford, who is now at Hillman Street, Youngstown, began his new work with a rededication of the building, which has been repaired throughout.

—Frank E. Mallory, of First Church, Washington, Ind., has resigned from the pulpit there.

—M. O. Ewing, recently resigned at Hillsboro, Tex., is now with his new field at Parkland Church, Louisville, Ky., which has a membership of about 600.

—Over \$13,000 has been given by the Christian Endeavor societies in the churches of Christ to Foreign Missions during the last fiscal year. The F. C. M. S. has recommended that the aim for the coming year be "\$15,000 from the Christian Endeavor societies by Sept. 30, 1918."

—Nearly a hundred new members have been added to the membership at Vermont Avenue, Washington, D. C., during the year. Earle Wilfley, pastor at Vermont Avenue, has been giving much time to the work of Food

Conservation among the Disciples, but Paul Moore is now relieving Mr. Wilfley of this very heavy responsibility.

—A church property free of debt by Thanksgiving, is the goal set for itself by the congregation at Waterloo, Ia. Central Church.

—In less than two minutes at a recent Sunday morning meeting, the Brotherhood Class at High Street Church, Akron, O., raised \$100 a year for three years to assist in the support of an adult Bible School man for Ohio. This new leader will be located temporarily as a Bible teacher at Chillicothe.

—The resignation of G. L. Lobdell at Eureka, Cal., is reported due to the fact that "the price of preaching has not gone up with the cost of other labor."

—John W. Darby is leaving the pastorate at Tulsa, Okla., after a service of two years.

—Lincoln Steffins, editor, author and publicist, recently gave an address on conditions in Russia, at Central Church, Jacksonville, Ill.

—G. L. Ferguson, recently pastor at Painesville, O., has enrolled as a student at the Episcopal Theological Seminary at Gambier, O., and will enter the service of that communion. Mrs. Ferguson will also be confirmed for pastoral work.

—R. H. Miller, of the Men and Millions team, sends report of the death of N. E. Cory, father of Abe Cory, on October 19. His death occurred at Mason City, Ia. For more than fifty years Mr. Cory has been an influential minister in Disciple churches of Illinois, Missouri and Iowa, establishing some of the stronger congregations in all these states. He was known in England, as well as in America, as a most effective preacher. Abe Cory, well known as the leader of the very successful Men and Millions Movement among the Disciples, is the last surviving member of his family.

—Prof. George W. Brown, President R. H. Crossfield, Professor W. C. Bowen, Chancellor Homer W. Carpenter and several students are representing Transylvania and the College of the Bible at the convention. The Transylvania banquet will be held at First Christian church on Friday night of this week.

—George L. Peters, who resigned the work at North Side, Omaha, Neb., in July, and has been supplying for First church, during the absence of the pastor Charles E. Cobbe, with the army Y. M. C. A. at Camp Cody, Deming, N. M., has accepted a call to the church at Carlton, Mo., and will begin work there Nov. 11.

## Who's Who on the Kansas City Committees

The men and women responsible for the arrangements and handling of a great convention such as ours at Kansas City is certain to be, make up an aggregation capable of managing a million dollar enterprise. As a matter of fact, our conventions are worth a million dollars, though they cost much less than that amount. But, anyhow, conventions are expensive, and the best management in the world is justifiable, regardless of

what it costs.

Fred W. Fleming, the general chairman, is secretary and vice-president of a great life insurance company. He managed the Red Cross campaign in Kansas City, which raised a cool million dollars in less than a week. He knows how to organize volunteer committees in order to do a given task. His name at the head of affairs insures success.

George Hamilton Combs, the general



pastor of the Independence Boulevard church, is in charge of receiving the visitors. Those who know him not will become acquainted with him when they get to Kansas City, because he is charged with the responsibility of extending the "glad hand" to everybody. At this, he is as much of an artist as at preaching, or writing books of sermons. For once in his life he will swallow his embarrassment and be thrust into the forefront at all times.

M. D. Stevenson, the man in charge of entertainment, and to whom you have written your letters asking for hotel assignment and entertainment, is a "Real-estate" man in Kansas City language means "Real Estate" man. He has his work so arranged that you must come to him if you want a bed for the week or a night's lodging. His address is 408 Sharpe building.

M. H. Gray, in common life, treasurer of the Million Dollar Church Extension Fund, is in charge of the convention hall, building and exhibits. He will see that you have a chair to sit on, a platform to stand upon or gaze upon, signs to guide your wanderings about the hall, and will build and bedeck with modest signs, the exhibit booths of the missionary societies and publishing concerns.

Dan. P. Gribben is in charge of the Bible School work of the convention. He is a tin-plate merchant in common life. His committee is arranging noon meetings in a theatre where Burris A. Jenkins is expected to tell of his experience in the trenches, and others not on the convention program will be heard for an hour each noonday. This enterprise is under the auspices of the Men's Bible Classes of our Kansas City churches.

\* \* \*

Mrs. R. S. Latshaw is in charge of women's work, whatever that may mean. It is also stated that she and her committee will supply some little surprises during the convention. In private life she is general manager of her husband, judge of the county court. Incidentally she is the mother of a fine family of nine children.

Fletcher Cowherd, in charge of the great communion service, is one of the chief business men of our town. He is also chairman of the Board of Church Extension, and interested in local church affairs. The communion service will be worth the entire convention. It will be quite a feat to manage a service where twenty thousand disciples will sit at meat with their Lord.

Mrs. J. L. Taylor, the lady in charge of decorating the hall, is a little slip of

a person, artistic in person and temperament. She knows how to blend colors, lights, shadows, and the like, and proposed to do some of this sort of work for the convention. It is even rumored that this fair lady is getting up some "convention colors" for permanent adoption, but this is supposed to be a secret, so please don't tell it. But watch for the decorations. They are going to be something magnificent.

There will be a convention post office as usual, where the folk "back home" can forward your mail. Telephones and a telegraph office will be there also, and the whole of this service in charge of P. H. Hopkins, whose chief business during the convention will be to act as go-between for sender and receiver of missives and messages.

\* \* \*

The preachers who attend our conventions usually want to preach in our city churches, and the pulpits are usually opened to them. Frank L. Bowen, our city missionary, has this in charge. If he knows you are coming to the convention he will try to let you preach if you want to, and most of you preachers do. "First come first served" will have to be the rule this year, because only the morning preaching hour will be so used. The Sunday evening service is too tremendously important to permit of any outside preaching. Don't fail to answer the letter he is sending you.

It would be a miracle for one of our conventions to be held without somebody getting sick suddenly, or someone suffering bodily injury. To care for such circumstances, a well organized hospital staff will be in charge of a good doctor of ours, Dr. C. W. McLaughlin. If you want to get acquainted with this good man, all you need to do is to get sick. God grant you don't have to meet him.

Spokane lost a rare jewel when Prof. John R. Jones came down to our city. The professor reads music forwards and backwards, and sings as well as he reads. He also knows how to cause other folk to sing, which is better still. He is in general charge of the music, and is training a chorus of 1,000 voices, which will sing some of the world famous oratorios during the convention. He is also in charge of the pageant, which will have 2,000 people in the cast. Don't miss the pageant the last day of the convention.

Lastly, a convention needs money. The chairman of the finance committee is none other than Judge Kimbrough Stone, a United States Government justice, whom St. Louis attempted to steal some time back and failed. The judge reports all the money necessary already

raised and in the bank, and so the business of the convention is proceeding.

Kansas City is not bragging on these folks. It believes they are going to make good in their respective circles, and when you come to the convention, you will be able to judge for yourself, whether or not this fact has been established. In any event, you will know that they have tried faithfully to make the convention what it really ought to be, and that is the GREATEST SINCE PITTSBURGH.

E. E. ELLIOTT,  
In charge of the Press.

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Vol. XXXIV

November 1, 1917

Number 44

## The Kansas City Convention

Editorial Correspondence

CHICAGO



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regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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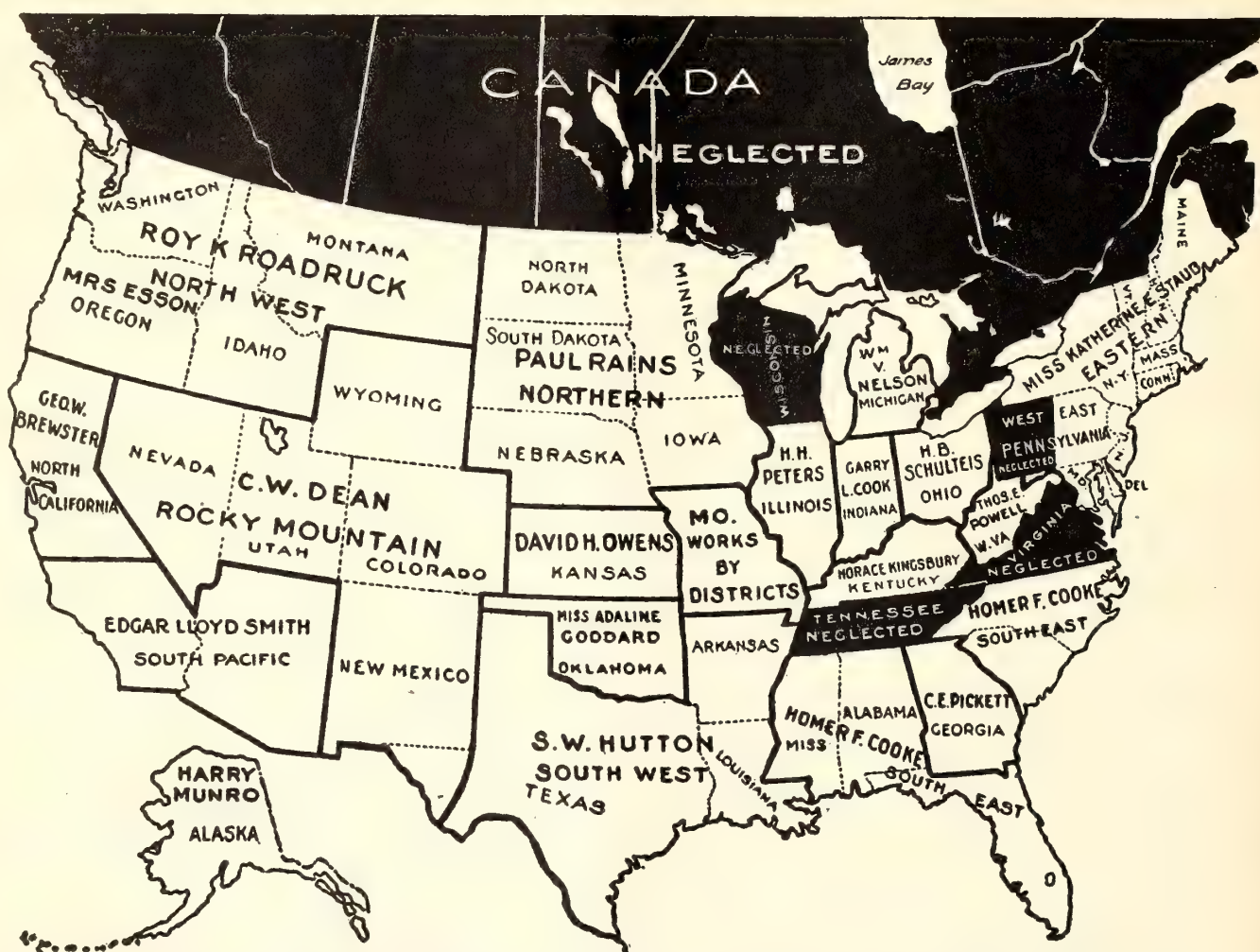
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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NOVEMBER 1, 1917

Number 44

## Compensations of War

### WAR IS NOT ALL DEAD LOSS.

The story of war's awful toll is given us from day to day in our newspapers, and after we have read columns of it we must realize that there is much more of the terrible story which did not get by the censor. The loss of life running into millions, the loss of money running into tens of billions, the mortgaging of the future both in life and money, the heritage of hate that follows war—all of these things are well known to most of us. It is depressing, not to say disheartening.

But is there not another side? Are there no spiritual compensations for the price we are paying? Those who live near a river are accustomed to wait for the coming of spring with a certain dread. For when the first spring rain comes, the ice will break and come down the river in a roaring flood, perhaps bringing destruction with it. Shall we say we have no love for spring because of the havoc made when it first comes?

Humanity was frozen up in the ice of convention and custom. The ice is now broken and is passing out in a flood. Afterwards we shall have the flowers and the birds.

★ ★

The social, economic and political benefits that will accrue from the war are not inconsiderable. War-time has forced a new consideration for the man who works. The sons of toil are coming into their own, not so much in the matter of wages as in the more adequate perception of the importance of the laboring man.

Some ancient vices of society are being discredited and driven out. The old heresy that soldiers need liquor in order to be brave has been proved a calumny. It is now well known that it is not in the interest of an efficient army for evil women to trail the camps of soldiers.

The war is causing a redistribution of the money of our country. Taxes on surplus profits will whittle down war fortunes, and big income taxes will place the burdens of society on backs that are able to bear them. The net result will be a redistribution of money so that after the war we shall be poorer, and yet more prosperous.

Christian people are more interested in inquiring concerning the spiritual results that will follow the war. Will life reach higher levels, or shall we sink below the plane on which we formerly lived?

The revival of heroism in the world is a gain of the greatest significance. When Edith Cavell died she said, "I see now that patriotism is not enough; I must die without hatred or bitterness toward anyone." This was heroism with a deep religious quality. A Canadian soldier was on board a ship that was struck by a submarine. He swam around and saved the lives of several people. Before he sank, he turned and said, "I have served my King and my country and this is my end." This is sad to us, but there are thousands

of men in the trenches today who long to be able to say just this. The meanness and selfishness of our old life of sordid industrialism has been burned out. Men have discovered within their souls ideal elements which they did not know were there.

This revival of the heroic in life is sure to have a profound effect upon literature. The best stories that have grown out of the war are still controlled by the censors. Yet we have the wonderful poem, "A Rendezvous with Death," and many other poets are even now being made in the wonderful hours before the charge. Our novelists are beginning to find something else to interpret than some new phase of the sex question; for, great as love is, there are other and higher motives than sex in the deepened life of today.

The war will give us a new and nobler patriotism. The love of country had ceased, ten years ago, to have large place in the average American's heart. Patriotism was languishing, just as were culture and spiritual religion. We now see that our America has some bigger thing to do in the sweep of universal history than to sit at ease in a corner of the world enjoying her bountiful harvests. America is to have a soul. As the Jew was known for religion, and the Greek for his love of beauty and his search for intellectual freedom, so the American shall be known as the friend of man.

★ ★

We shall learn from this war a new love and appreciation for other peoples. Four years ago we had scarcely heard of the Belgians. Now we realize that this little nation became indeed the saviour of our civilization. Her sacrifice delayed ruthless power until it was too late for victory. Belgium has paid as few nations ever paid, but we will love her to the end of time. We have come to see France in a new light. There is a steadiness, a fidelity to duty in the France of today which is wonderful. One Frenchman withstood two Germans at the Marne. There has been revealed to us a new depth and richness in the soul of the Frenchman. We see England, too, in a new light. Old-time animosities are buried as we clasp hands with kinsmen long estranged. After all, we live under English common law, read English literature and are ourselves more English than we ever realized. It is a spiritual gain to clasp hands with our allies of China and Japan and thus enlarge our appreciations of our fellowmen.

Religion may show signs of degenerating into millennialism, spiritualism, the search for miracles and the love of ritual, but this will not be for long. The religion of Christ is coming into the true catholicism which shall have room for every true friend of Jesus Christ. The new breadth of the world's life will make religion broader and more brotherly; thus, by a strange providence, is the prayer of our Lord coming nearer to realization.



# EDITORIAL

## CONVENTION MUSIC

THE first session of the international convention was opened with music from a great choir of over a thousand voices, led by Mr. John R. Jones, who is the musical director at First Church, Kansas City. The chorus was made up of the best singers of the churches of various denominations in the city. For the first time in the history of our conventions was the music of the occasion handled in this way. It is clear that there is no other way in which convention music may be satisfactorily organized than by appealing to the civic pride of the city where the convention is held, and by utilizing the very best talent within that city.

The presiding officer, Rev. George A. Campbell, very fittingly said that the chorus was a symbol of our message as a people. The host of people from the various churches singing together the great songs of the church gave fine musical expression to our plea.

Conventions are not held simply for the giving of information. Our great mass meetings have been found useful in inspiring great audiences. This inspiration is heightened and quickened if the music is made to fit the needs of the occasion. Our congratulations are extended to the enterprising Kansas City people for the splendid way in which the music of the recent convention has been handled.

## SERVING GOD IN BUSINESS

IT is a new experience for government officials in Washington to be besieged by business men seeking jobs but disclaiming any desire for a salary. The war has already gotten a hold on the souls of business men so that some of them are ready to forsake the factory and the counting house for the service of country and civilization.

The church has known many such men in recent years. We have men in nearly every community whose interest in the local church is so deep and passionate that it is indeed true that religion means more to them than does business. These developments give us hope with regard to the future of the spiritual view of life. Men have discovered that greater than money and office is the service of humanity and the glory of God.

We must not praise only the business man who is ready to quit his business for the service of God and humanity. Far more business men of religious spirit need to remain in their business. Factories need kindly, considerate men as owners and managers. The brutal profiteering on the labor of women in the stores of a past generation is giving way to a new attitude of respect for the woman who works. The business man who is a friend of God can bring into every line of business an honesty, a consideration for human life, and a social meaning which can come in no other way.

Paul never ceased to be a weaver of tent cloth. It is well that he did not. We could imagine that without the labor of his fingers day by day he might have become a man of visions who would not have touched the life of his day. He wove into his tent cloth a love for every-day people and at the end of every abstract theological argument there came the practical application of the doctrine so that the plainest man might understand it.

John Wanamaker, the famed Sunday school pro-

moter, now nearing the end of a life of splendid service helps us to understand the viewpoint of the consecrated Christian business man. We can think of many younger men who even better incarnate the spirit of the Christian man of business. We are to serve God not by running away from life, but by staying in it.

## DISCUSSION OR CONTROVERSY?

THE disciples of the old days loved debate. There was no more interesting hour than that spent in the discussion of some burning religious theme. We cannot quite understand why our fathers were so much interested in certain questions, but we do know that they found nothing more absorbing than the search for religious truth.

It was when discussion sank to the level of controversy that we lost our love of debate. The worst fear of Alexander Campbell about the debate as a method were realized in the debates held by certain of his followers. Victory became more to be desired than truth. The thought issue was obscured by the personal issue. Shafts designed for the head of an opponent were wielded with more frequency than shafts fitted for the routing of error.

It is this which makes many modern disciples become terrified in the presence of a religious discussion. They are always afraid that the discussion will sink into a controversy—and too often have reason for the fears.

We ought to realize, however, that we shall never be a free and growing people unless we keep alive the spirit of debate as it was practiced by the fathers. Dignified examination of truth and error is of the very highest significance to the progress of our people.

We are happily about done with controversy in our religious newspapers. We ought not to be done with the presentation of viewpoints which are opposed, for only thus can we grow in things spiritual. We are able to conduct our conventions without friction, but this does not mean that we shall never challenge the well-oiled plans brought in by the officials in charge of the convention. The disciples are strong for democracy and democracy involves free speech.

## THE RIGHT TO BE HAPPY

CHRISTIAN ethics has never been utilitarian or hedonistic. We have always insisted that life has a higher goal than pleasure or happiness. Yet it would be a strange thing if the pursuit of righteousness did not yield deep satisfactions. Though we be willing to serve God for naught He seldom asks us to do so.

Most of us have the right to be happy. It is the wonder of life that most of us can be happy. We have but to learn that the joy of life rests so little upon a material basis.

Happiness results from harmony within our own souls and a harmonious adjustment to things outside. Most of the unhappiness in the world results from an inner conflict. Men and women without principle, without character, are driven hither and thither, knowing no lasting joys, for they have no long-time pursuit of the deeper things of life.

The artist can be happy in his attic while he pro-



duces his picture. A poet is content with a life of simplicity, for the birds sing to him and the flowers grow eloquent with their message. The mother is happy in her love for her child, for she already possesses that which is the wealth of the ages.

Men and women with frail bodies have yet known the deeper joys of life, even though health is recognized as being one of the conditions of the highest efficiency. Happiness rests then neither upon the basis of strong bodies, nor is it dependent upon the possession of things in the world of matter. Even the man in the throes of death may know an intoxication of joy. He knows that he has lived for the best things and perhaps it is his glorious privilege to die for a cause.

If a Christian is unhappy, there is something wrong with him. He has not made a complete surrender to the spiritual view of life. When men cease to follow Jesus afar off, when they know what it means to give themselves completely to the accomplishment of some great spiritual aim, they will find both peace and joy.

### THE PROGRESS OF THE NEGRO

**A** PUBLIC LIBRARY BOARD in a community of the middle west where there is a considerable negro population has decided to put in a complete bibliography of the negro uplift movement. The coming north of a large number of negroes has resulted in new problems in many communities. It may be met in the way it was handled in East St. Louis or it may be met by educating the local community in the methods of service to the black race.

In the first place, the negro has his own particular heritage which is to be recognized and developed. Instead of transplanting an exotic white man's civilization to the life of the negro, the first duty is in the direction of understanding the spiritual possessions of the race and aiding him in the development of these traits.

The negro has within him the soul of music. A very significant study has been made by Schirmer under the auspices of the Hampton Institute and by Mrs. Natalie Curtis Burton. Mrs. Burton has studied the relation of the negro music of this country and of that in Africa.

Humor is also a spiritual possession of the race which should not be allowed to die. The white man is often too sour and he may well be grateful to any race, be it Celtic or African, which keeps alive the soul of laughter.

Negroes are gradually becoming educated for the higher tasks of society. When they have proceeded far enough to establish their own communities so that they shall be self-sufficient, they may lose their subserviency and their imitation of the white man's ways and become a people proud of their own achievements.

The white man of America has brought the negro here and must live with him. It will be more pleasant to live with physically clean and spiritually wholesome negro people than it ever will be to live with the other sort. There is every reason for us to rejoice in the wonderful progress the black man has already made and to help him toward still further development.

### PERSONAL WORTH

**T**HE value of a single human soul was one of the great spiritual discoveries of Jesus Christ. It was a more important discovery than the making of steel, than the construction of railroads and steamships. It transcends in importance the laying of the Atlantic

cable and the manufacture of the wireless. We have never properly learned this beautiful lesson from Jesus Christ and our world is all awry today for lack of this reverence for personality. It was the brutal, materialistic viewpoint which made it possible for the German government to murder Edith Cavell and to slaughter in cold blood the non-combatants of England and France. In the industrial world it has been neglect of the value of personality that has made it possible to exploit the labor of women and children without taking any thought of their future.

In the church we may forget that the making of personality is our greatest task. It is the glory of Jesus Christ that he changed men without robbing them of their individuality. Simon, the impulsive man, became the rock apostle of the church, but he was Simon still. The Sons of Thunder became the apostles of love, but they were none the less John and James. Doubting Thomas made the greatest of all the confessions of faith, but he was still Thomas. Our task in the work of the church is to respect personality while making men and women over into the image of Jesus Christ.

The history of the church reveals an infinite variety in Christian character. How different was Savonarola from St. Francis of Assisi, and how different was Erasmus from Luther! We have praying men like John Wesley and logical men like John Calvin. In our churches today we have those who love best the prayer meeting and others who prefer the study circle. There is the mystic and there is the church worker. A section of the church once undertook to standardize Christian character and to declare one type of personality alone desirable. We must learn that God makes no two souls alike any more than he does two leaves. The world is spiritually richer because of the different kinds of Christians who are in it.

### THE GROWTH OF THE LOCAL CHURCH

**E**VERY community has its religious enthusiasts who are found regularly on the front seat in all of the union meetings, but whose faces are seldom seen in the local church. He—or she—finds delight in great assemblages and in the congregation of those of different faith, but does not appreciate the fact that the local church is the foundation which supports all this superstructure of societies and union meetings. There are sometimes those who, though prominent in the national affairs of a religious body, are unknown to the people of the church in their own locality. These love the chief seats at the feast; some one should invite them down to a lower seat.

The good friend of Jesus Christ, who sees the inner meaning of the different types of Christian effort, realizes that it is the work of the local church on which everything else rests. Whatever builds up these congregations must eventually build every other Christian enterprise.

The growth of the local church must rest upon a spiritual basis. There are churches with money which languish for personal support. In a suburb of a certain large city was a strong denominational church with a seventy-five thousand dollar building and a rich clientele. It died for lack of worshipers. Never at any stage of its career did it lack money, but it closed its doors at last, ashamed of the futility of maintaining a strong minister to preach to empty benches.



A local church can live upon nothing else than the religious spirit of its members. This is the motive power which makes all the wheels go around. Our first problem in the Sunday school is to find people who know the spiritual meaning of religious education. Church boards need to realize the significance of church finance as a builder of spiritual attitudes. The choir all too often fails to look upon itself as a means of grace to the souls of the people.

The need of the hour is a great host of congregations who have Pentecostal devotion to God's work for this twentieth century.

### SOUNDING THE PLAINTIVE NOTE

SOME preachers live apart from the harsh things of our world. They are often not able to understand the fierce competition of business. Sometimes their lives are so sheltered that they do not appreciate the burden of sorrow that rests upon people round about them. Men of the sheltered life are having a bad time of it in the opening months of the war. Some have grown moody and others confess they have no message. It may be the shock of this situation, however, which will make some of them more virile and acceptable preachers. They have been driven away from their books and are forced to face the grim realities of our world.

The peculiar temptations of a preacher in such circumstances is to sound a plaintive note in his preaching, talk depressingly to his congregations or to deal with glittering generalities when his people should be led to the truth for this present hour. In such churches the attendance will fall off, the spirit in the church be lowered in tone. It is fatal for a preacher to fail to sense the needs of his people, but especially so at this time.

We have a right to expect from the ministry at this time a word of cheer. Paul eating before the shipwrecked sailors in the Mediterranean is a symbol of the brave preacher of this hour who brings courage back again from hearts it has forsaken. No one bears a burden any better for being filled with fear. Fear is a weakening thing. Only courage can give strength and power.

The cheering words these days are related to the Christian message of a provident God, of a Christ who is the Friend of Man, of a Kingdom that will at last be ushered in and of a future life which will atone for the mistakes and limitations of life in this present sphere. The great fundamentals of our Christianity are to be interpreted afresh in the light of present needs.

### BEST SELLERS AND OTHERS

THE religious significance of reading will not be missed by any cultivated preacher. Of course, the man who tries to get along with a five-foot shelf of out-grown and mushy sentimental works will not be preaching many sermons on the religious significance of our reading, but the man who is in intellectual fellowship with the world's choicest spirits will find that he must guide the taste of his people to the appreciation of the very best things.

The curse of America is the craze for best-sellers. We get the statistics of the sale of a book in Boston or New York or Chicago and these cold figures guide us in the purchase of the latest novel or war book.

In England and on the Continent, there is a much different attitude. There are issued innumerable editions of the great epoch-making writers, sold at popular prices, and people buy these and live by them. We have only a few of these popular editions of great authors in this country, but there would be many more of them if the American people would show a taste for the best things in literature.

It is possible now to buy the works of Maeterlinck in a relatively cheap edition. A group gathered for the reading of good books could do no better thing this winter than to know this great soul of Belgium. In these days when we have found a new love for the sacrificial people who saved civilization in Europe, we would do well to sit at the feet of a mystical poet who has so much in common with our evangelical Christianity.

Religious subjects, when approached from the angle of literature, take on a freshness and attract us more than when they come to us in the familiar phraseology. We shall find different interpretations, often wrong interpretations, in the literature of the ages, but it will stimulate us to a vigorous intellectual life and make us not ashamed to state and defend our faith in any presence.

### NEW METHODS OF PASTORAL WORK

THE old-time pastor knew no other method of pastoral work than the making of formal calls, at which time the children were catechised and formal prayers were said. We shall not say that this type of thing is useless. Adapted to modern conditions, it may, on the contrary, be of the very greatest service. We would note, however, how many new ways of doing pastoral work there are.

Many a modern pastor knows a score of men in his church so intimately that he can write a letter and ask for a piece of work to be done and be sure that it will be done. The larger churches are employing secretaries and the pastor who can get letters written quickly and easily soon finds what a source of power it is. We can often express our thoughts in writing on a delicate situation with a precision which is quite impossible when we are face to face with the person we would talk to.

The telephone opens up another avenue of pastoral oversight. It would not be hard for many pastors to reach their entire telephone list each week. Some pastors do. Even though they continue to make many of the old-time calls, the more frequent contact on the 'phone is of even greater value in cementing the parish together. There are churches where this telephone visiting is extended systematically until every absentee is reached each week. It is clear that we have not yet exhausted the possibilities of this wonderful invention.

The extension of the spoken word through the printed page is also a coming method of pastoral work. One church has a group of young people who duplicate the pastor's sermon on mimeograph each week and send them out wherever there is request for them. In other communities the sermons are printed as well as pastoral letters of the more general sort.

The modern pastor is no recluse, but shows his face in the community gatherings, whether they are religious or not. The non-religious person learns to think kindly of churches and preachers. When this is followed up by an intelligent publicity program, the pastor has



multiplied his influence many times. There are other things besides shoe leather that build up churches these days.

#### KEEPING UP THE EVERY-MEMBER CANVASS

**A** GOOD many churches in the past few years have fallen in with the methods of the Every-Member Canvass, but occasionally there is a church which tends to react to old methods in church finance.

It is sometimes thought by the finance committee of the church that a few men of exceptional ability can have greater success in soliciting money than many men of a lower average ability.

It is to be taken into account that the large group of canvassers means a large group of men who have become active promoters for the local church. If they do secure less money in some homes than more skilled solicitors would do, they at least give more themselves. Furthermore, the church which sends out a big company of men on such a task gets an impression of a mass movement which a small soliciting committee can never create. The church members, all thinking of the financial problem at the same time, are more apt to think adequately than is a church which is relatively unconscious of the fact that a financial campaign is being carried on.

## Editorial Correspondence

### From the Kansas City Convention

**W**E are in the midst of the largest convention held by the Disciples of Christ since the centennial at Pittsburgh, in 1909. It is probable that even that great gathering is outdistanced by the attendance here. Our figures for attendance at Pittsburgh were made up from the great communion service held on Forbes Field on Sunday afternoon, when more than 30,000 people gathered at the ball park to partake of the Lord's Supper. But it is doubtful if the combined attendance in the several auditoriums where the regular sessions of that gathering were held was larger than the vast multitude that gathers from day to day in Convention Hall here in Kansas City. The hall is said to hold 12,000 people, and it has been filled at the evening sessions and more than three-fourths filled at the day-time sessions.

It is proving to be a convention of beautiful harmony and is making significant history in the unification of many interests. The order in which the various societies hold their sessions has been quite radically changed this year. As I write (Sunday, October 28), the Foreign Society and the American Society have not yet had their sessions though the convention has been in process nearly five days. Opening on Wednesday evening with the usual felicitations of welcome from the entertaining city and the address of the President of the General Convention, Judge J. N. Haymaker of Wichita, Kans., the Christian Woman's Board of Missions retained its traditional place in the week's proceedings by occupying the entire following day. Since then we have had sessions of the College Association, Ministerial Relief, the National Benevolent Association, the Sunday School department of the American Society and the Temperance Board. On Friday afternoon was held a business session of the General Convention itself. Tomorrow is the American Society's day. Tuesday belongs to the Foreign Society and on Wednesday various other interests have their inning, the whole series of conventions closing on Wednesday night with an elaborate missionary pageant prepared by the Kansas City churches.

\* \* \*

One feels that this year, 1917, is to be marked in our Disciples' history by the emergence and adoption of several long discussed plans for the unifying and

simplifying of our organizational machinery and the positive expansion of our work in every direction. Examples of this are the adoption by the various interested boards, including the Foreign Society and the Woman's Society, of the plan for the merging of their several missionary magazines into one joint magazine of missions representing them all; the adoption by the American, Foreign, and Woman's Board of a committee to unify their work and perhaps to reduce (or should I say expand) their several societies to a single organization with foreign, home and women's departments—a great step forward; the enthusiastic passage of the pension plan by the Board of Ministerial Relief; and last but not least, the unanimous adoption of a new constitution for the General Convention itself, by which all the conflicting opinions and interests which have operated for fifteen years to inhibit the successful inauguration of this enterprise seem at last to be satisfied.

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Is not that a great group of achievements to be recorded to the credit of one convention? And this is by no means all that has been done, though these are the outstanding achievements. It is quite possible that the next three days will add other equally signal items to this outstanding group.

Of them all I think the most significant are the pension plan and the new constitution. I have long marvelled that we Disciples continued to tolerate that unutterably unjust title, "Ministerial Relief." I think I would about as soon go to the poor house as to accept aid from a friend bearing that name. It does not even describe the thing that has been done under the administration of its own board. But now the ministry of the church is to be put upon a self-respecting pension system in whose operation both the minister himself and the churches are to participate in a way that will insure to the preacher at the age of sixty-five a modest income for the rest of his life or for his widow in the event of his death. The details of this plan, as worked out by expert actuarial counsel over a period of several years' study of the distinctive peculiarities of our brotherhood, are given elsewhere in this issue. It will have further discussion later on. But for the present it will suffice to say, in the language of Secretary W. R.



Warren, who is more than any other man responsible for it, that it removes the necessity of a minister proving himself helpless and indigent before he may receive the benefits of the fund. Thus our ministry may at last be put upon a level of dignity and self-respect as it looks forward to the year of incapacity following a life of consecrated activity in the service of the Kingdom. And our churches, too, in their relation to the ministry may have at least as much self-respect as most economic corporations feel in making provision for the pensioning of their employees.

\* \* \*

Everywhere there is rejoicing over the outcome of the business session of the General Convention on Friday. With Judge Haymaker in the chair, the convention heard reports of the committee on the place of the next meeting, choosing Ft. Worth, Texas; of the nominating committee, choosing Dr. Edgar DeWitt Jones, of Bloomington, Ill., as president and re-electing Rev. Graham Frank as Executive Secretary; of the Committee on Resolutions, in which Rev. George A. Campbell of Hannibal, Mo., read a series of masterly interpretations of the consensus of sentiment of the convention on the great problems now facing the church; and of the Executive Committee embodying a statement of the work of the General Convention for the past year and concluding with a draft of a new constitution which it presented to the convention for adoption. The salient features of the new constitution are as follows:

First, the change of name from "General Convention of Churches of Christ," to "International Convention of Disciples of Christ." This change was made at the suggestion of those who have opposed the involvement of the churches as churches in the convention, but who wished to keep it a mass convention of individual Disciples of Christ. In the interest of harmony the advocates of the convention of churches gave way in committee and the new title was adopted.

Secondly, the article defining membership in the Convention gives all members of our churches who enroll all the privileges and rights of the Convention, including the right to vote, with this exception only, that when a vote is doubtful and if 100 members ask for it the chair may order a ballot and on such ballot the vote will be taken on the basis of "one church one vote." This provision involves the necessity of the enrolled members of each church represented taking a vote among themselves before the general ballot is taken. In so far as this provision of the constitution is practicable at all—and it is doubtful if it can ever be made practicable—it involves the retention of the principle of local church representation in the Convention.

\* \* \*

The third feature of the new constitution is altogether new, and marks a shifting from the local church as the unit of representation to the various state conventions as such units. It is believed by all parties in the prolonged controversy of recent years that we have here found the solution of our fundamental differences. Specifically, this provision calls for the appointment of a "Committee on Recommendations," which shall really be the business transacting body of the Convention, subject only to the convention itself for the final decision on all its recommendations. I will give here the exact wording of this section of the new constitution:

Throughout the annual assembly there shall sit from day to day, with power to appoint sub-committees, a Committee on Recommendations, which shall receive such reports of the various general agencies as may be submitted to it; shall analyze and scrutinize such reports; shall make such recommendations to said boards as it deems wise; and shall submit the same to the convention. To such committee all resolutions and other business shall be referred without debate. It shall report at each daily business session of the convention; and each item of business so reported shall be approved, disapproved, or recommitted to it by the convention to be revised and again reported. The Committee on Recommendations shall be annually constituted of members of Churches of Christ who shall possess good business qualifications and be actively interested in the various agencies of the brotherhood, but not in their employ. It shall be composed of one appointee of each state or provincial missionary convention, or district convention where there is none more inclusive, and of one additional and preferably lay appointee for every twenty-five thousand, or final major fraction, of members of Churches of Christ within the territory of such convention. The member of the Executive Committee shall also be ex-officio member of the Committee on Recommendations, which may fill vacancies in its own membership.

It has been calculated that, on the basis determined upon in the above article, the Committee on Recommendations will consist of about 140 or 150 persons appointed by the state and provincial conventions. This will give a strong representative body which by sitting throughout the entire period of the Convention will have time to duly consider the many problems which too long have been disregarded in our deliberations and to make recommendations upon which the Convention may act. The objection to an involvement of the local churches in a representative convention is thus overcome and the way opened for unity of action on an orderly and deliberative principle.

Here is cause for great rejoicing, and in the lobbies of the convention hall men and women of all shades of conviction on the General Convention controversy are felicitating themselves on the happy solution. The plan was devised by the committee appointed at Des Moines last year and headed by Rev. Z. T. Sweeney of Columbus, Ind. The other members of the committee are Dr. Charles S. Medbury, Rev. B. A. Abbott, Dr. Allan B. Philpott, and Judge Frederick A. Henry. This committee met last January at St. Louis in a large conference composed of the entire secretarial and official force of our several societies, together with the editors and publishers of our three national journals, at which meeting the essentials of the new constitution were wrought out. It was further perfected by the committee in conference after conference and finally presented to the Convention.

\* \* \*

Mr. Sweeney was spokesman for his committee and its plan, and pleaded with the convention not to amend so much as a jot or tittle of the new instrument, but to pass it on its essential merits, leaving minor details to be corrected at a later convention after the new instrument had become established by actual use. This plea was responded to by the convention, which expressed its enthusiastic endorsement of the document by adopting it unanimously and with joyous enthusiasm.

Do we dare to hope that the long controversy over a working plan by which the business of our great people may be transacted henceforth in an orderly and representative way has at last effectively been ended?

I dare to believe that we may.

CHARLES CLAYTON MORRISON.

Kansas City, Oct. 28.



## Tolstoi Saw It

**Y**OU are young and I am old. But as you grow older you will find, as I have found, that day follows day, and there does not seem much change in you, till suddenly you hear people speaking of you as an old man. It is the same with an age in history; day follows day, and there does not seem to be much change, till suddenly it is found out that the age is become old. It is finished; it is out of date.

The present movement in Russia (1905) is not a riot; it is not even a revolution; it is the end of an age. And the age that is ending is the age of empires—the collection of smaller states under one large state.

—Lyof Tolstoi.

## Why America Fights

By Joseph W. Folk

Ex-Governor of Missouri, Chief of the Interstate Commerce Commission

**N**O good American can question the justice of our entering the war with Germany, unless he is ignorant of why we did so. We have viewed for years the preparations for war being made by Germany, little dreaming that they might concern us, though occasionally there was apprehension as to the ambition of the German rulers to be to the modern world what the Roman rulers were to the world of their time. When the day came for which Germany had been so long preparing she suddenly hurled her tremendous military forces at the adjoining nations.

### THE PERIOD OF NEUTRALITY

Americans read with amazement of the ruthless violation of the rights of neutrals and the reckless disregard of treaty obligations on the part of Germany, but the war in its beginning seemed remote from our affairs and not necessarily to affect American rights. Here were advocates of each of the contending nations among us, and a strict neutrality was maintained. The cruel treatment of the conquered and enslaved Belgians excited our sympathy and aroused our resentment, but there was no certainty then that these acts had the approval of the German rulers, so the American Republic remained neutral, and the American people hoped against hope that America might not become involved.

As events followed events and the frightfulness of the German military policy became more and more evident,

those among us who sympathize with the German causes were little by little alienated. There was still an undercurrent of hope that we might not be drawn into the terrible conflict. President Wilson endeavored in every way possible, consistent with the national honor and dignity, to avert the disaster of war. On May 27, 1916, he urged the warring nations to state their peace terms, and pledged that the United States would become a partner in any scheme of lasting peace. The answer of Germany was evasive and unsatisfactory.

### THE LUSITANIA

Then came the sinking of the Lusitania and the wanton murder by drowning of hundreds of non-combatant American men and helpless women and children. This act was so conscienceless and inhuman, so contrary to all the rules of civilized warfare, that a shudder of horror ran throughout the American Republic, and the few remaining sympathizers with the German cause saw they could no longer continue their friendship for any nation guilty of such deliberate acts of brutality and savagery. The demand came from end to end of the Nation to declare war against this monster which was running amuck among the nations.

The President, however, was patient. He hesitated to lead the nation into the awful vortex of war and endeavored to save the national honor without that dire necessity. He wrote a note of protest to the German

rulers. They promised they would sink no more merchant ships without warning, and for a time it was thought that the crisis might pass, but it was only a hope to those who realized the German purpose of world domination. The President calmly waited, ignoring the malignant criticism and bitter attacks of some of those who insisted that we could no longer honorably remain out of the conflict.

### FINAL PEACE EFFORT

As late as January 22, 1917, the President addressed the Senate, urging a plan of lasting peace among the nations through international arrangement. A few days thereafter it became known that on January 16, 1917, the German rulers had sent a secret note to Mexico and Japan, attempting to unite them in a war against the United States, and promising to give Mexico in turn a part of the United States. Then Germany notified our government that it would no longer keep its promise not to sink merchant ships without warning. By plain implication it admitted that it had given this promise merely to gain time for preparation for a warfare of hideous frightfulness.

What was to be done? Every effort of diplomacy had been exhausted. American ships were being sunk without warning, the American flag was being insulted and fired upon, American men and women were being butchered, the mailed fist of Germany's war lord was being shaken at



American institutions. German spies infested our country, endeavoring to incite discontent, strikes and even civil war. It was plain that the German autocracy regarded this Republic with contempt, and its entrance or non-entrance into the war as a matter of indifference. National honor and national safety demanded that something should be done. Submission to such wrongs would have been unpardonable national cowardice. Only one thing could be done, all other means having been exhausted.

#### FOR THE SAVING OF DEMOCRACY

The American people then realized that if the German autocracy should overcome the European allies, our turn would be next. We had to fight to save our honor, to save our national existence, and to save democracy throughout the world, for democracy and autocracy cannot exist side by side. A state of war was recognized by Congress, and thus reluctantly we were brought into the world conflict, after the President had done everything that could fairly be done to avoid the catastrophe. Now that we are in the war we see, with clearer vision, that it was inevitable that we should go in, for it is our war as much as the war of England or France. It is a war to preserve our rights and our liberties as much as theirs.

It is now evident to all thinking Americans that Germany must be conquered or else Germany will conquer us along with the rest of the world. There have been many fights for freedom since the beginning of history, but they were merely local, while this is universal. There have been many wars for the liberty of a race, while this war is for the liberty of all mankind. Other wars have been waged to free one people, while this war is not only to keep ourselves free but to make free humanity of every race and of every creed. The outcome will determine whether the world will be all democratic or all autocratic, whether government of the people and by the people shall obtain throughout the earth or shall perish everywhere.

#### A CONFLICT OF IDEALS

We are at war with Germany because there is an irreconcilable conflict between the ideals of this Republic and the dominating purposes of the German autocracy. If our ideals do not prevail, then the German autocracy will prevail over us. We are fighting Germany because of outraged Belgium, invaded, and enslaved; because of France, unjustly and barbarously assailed and attacked; because of Russia, just emerging into the light of democracy and

just freed from the shackles of tyranny; because of England, from whence came our laws and civilization, and whose early entry into the conflict prevented that victory for German arms which would otherwise have been certain, thus saving us from the terrors of German militarism.

We are fighting Germany because the success of Germany would mean the end of freedom here and everywhere. America cannot remain free if Kaiserism wins. If Germany should triumph over our European allies, we would have to battle single handed with a victorious Teuton autocracy, determined to conquer and subjugate the world.

#### FORTY YEARS PREPARATION FOR WAR

For forty years Germany has been building up a military machine, the central thought of which has been world domination, and this terrible world calamity of blood and misery is the result of this aim of the German autocracy.

Germany's method of warfare, in the sinking of merchant ships without warning, in the drowning of helpless women and children, in bombarding unfortified cities, in lurking like assassins beneath the waters and in the air, ready to strike and murder the unarmed, the unsuspecting, and the helpless, has evinced a savagery and brutality such as the world has never known before. Humanity will find it difficult to forgive and history impossible to forget. Germany is the outlaw among the nations, trampling under foot every obligation of international law, threatening every ideal

dear to the hearts of freemen; and the world will not be a safe place for liberty until the German autocracy is overthrown and crushed forever.

#### JUSTICE MUST BE ENTHRONED

We would have lost the respect of mankind and our own self-respect had we failed to take up the gauntlet so insolently thrown in our face by the German rulers. We are fighting for our own freedom and for the freedom of all men during all the years to come. It takes fighting to make the people free and more fighting to keep the people free. We want no conquered territory, we desire no indemnity. The mission of America in this war is to free mankind by enthroning justice and brotherhood in the hearts of men everywhere. We are fighting Germany in order to secure the permanent peace of the world, which is impossible as long as the German military system is allowed to exist, for there can be no enduring peace until further criminal aggressions against the other nations by the German autocracy have been rendered impossible.

The same reasons which impelled us to enter the war must force us to keep up the war until its objects have been accomplished, for an inconclusive peace now would merely mean a death struggle later on between American ideals and an unconquered German autocracy.

#### NO TRUCE NOW

A truce now would be compromise, and there can be no compromise between liberty and tyranny. A truce now would be surrender, and surrender would be defeat. James Russell Lowell wrote these words in the long ago, and they come to us in the present crisis with a new and deeper meaning:

Once to every man and nation comes the moment to decide  
In the strife of truth with falsehood, for the good or evil side. \* \* \*  
Hast thou chosen, O, my people, on whose party thou shalt stand,  
Ere the doom from its worn sandals shakes the dust against our land?

Careless seems the great avenger; history's pages but record  
One death struggle in the darkness 'twixt old system and the word.  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow, keeping watch above his own.

List the ominous stern whisper from the Delphic cave within,  
"They enslave their children's children who make compromise with sin."

Before we entered the war Americans had a right to be neutral as between other nations. Now that we

#### Prayer

BY FRANK W. GUNSAULUS

*Oh, thou friend of friends, through Whose friendship extended unto us in Thy Son, our Lord Jesus, we are awakened to a sense of our own sonship unto Thee, we bring Thee our gratitude and wish to be friends of Thine.*

*Our world shakes beneath our feet, and human brothers are parted from one another, and even our old friendships are lost. Oh, Thou unfailing friend, let Thine all-encircling and persuasive friendliness, even for those who are wrong, as well as Thine own friendship for those who are right, in Thee and by Thy grace, command and conquer in Him who showed the friendship of God by dying for us all, and especially for those in the wrong. Oh, for one breath of the friendship of souls united by His cross to come over the torn and bloody fields of life and time! Oh, for the tide of an eternal friendship to rise and inundate all our woes and hostilities, because we have submitted ourselves here and everywhere to the unfailing friend, even Christ the Lord.*



are in, no American can be neutral. The American who is neutral now is guilty of treason to the Republic.

NO NEUTRALS NOW

The American who is not for his country in this war must be counted as against his country. Whatever our internal differences may have been, in such a time as this we must be one people, loyal to a common country and devoted to a common flag. Any man or woman unwilling to render whatever service he or she may be called upon to give in this great hour is unworthy to be an American citizen.

Millions of America's sons have answered to the Nation's call. They should have the full support of heart and soul and spirit of all American men and women, for, in the name of America and in behalf of America, they are going forth to battle in order that American honor may be sustained, American freedom preserved, to make the world safe for the common man, and to make international justice supreme. The withholding of such support by any individual or organization is disloyalty to the government and treason to the flag.

SUPREME HOUR OF THE WORLD

This is the supreme hour in the life of this Republic and of the world. A new economic and social order is emerging in every land and a new internationalism is being produced by the blood and suffering of mankind. The ending of the great war, in the only way that it can rightly end, will mark the beginning of a new epoch of world co-operation for the advancement of the common good. The public will no longer be the people of one section or of one nation, but all mankind and the principles of humanity will then be applied between nations as they have long been applied between individuals.

And why not? The inventions of the past few years that have annihilated time and space and brought distant parts of the earth in touch with each other have created new obligations in the relations of the nations. The civilized countries are nearer together in point of time and communication than were the states of this Union a century ago. No nation can live to itself and for itself alone. The time of the hermit nation is past. What each nation does affects in some degree the people of all other nations. These new conditions make it appropriate that the rights of nations throughout the earth be recognized and enforced by the common will through federated action. If there shall be born from the agony of Europe's battlefields an irresistible demand for some international

arrangement to maintain the permanent peace of the world, the sacrifice of blood and treasure will not have been in vain.

FOR A BETTER FUTURE

Men now living may see the day when the world will be ruled by right instead of might, by justice instead of selfishness. Men now living may see the time when the ideal of public right will be supreme throughout the world. Out of the black clouds of war that now envelop the earth may come a greater realization of the necessity for an international court of arbitration, with power to enforce its decrees. Then will dawn that day foretold of old, following the last great battle of the world, when there will be peace on earth and good will in the hearts of the children of men. The mission of America is to educate the world to this desired consummation. To fulfill this mission there must be loyalty and devotion to the ideals of America among the people of America.

The democracy that we are fighting for is the religion of brotherhood among men; the religion that says, "Thou shalt not lie; thou shalt not steal"; the religion that demands the application of the Golden Rule in public and private life everywhere; the religion that does not array class against class, but preserves the rights of all by causing each to respect the rights of the other; that equalizes conditions, not by dragging down those who are up, but by lifting up those who are down; that does not attack wealth honestly acquired, but wages unending war against conditions that create poverty; that protects property rights, but recognizes the fact that property rights should never be inconsistent with human rights; that seeks more government by the people; that gives to each man an equal opportunity to live and to labor upon the earth that God has given to all, and to enjoy untrammelled and unrestricted the gains of honest toil; the religion that means more of service and less of selfishness.

The Call

By MARY THACHER HIGGINSON\*

MY country, do you hear the call?  
Its solemn message thrills the air.  
It sounds above the desperate fight,  
And sternly bids you do your share.  
With Freedom's very life at stake,  
With law and order overthrown,  
My listless land, awake! awake!  
The peril has become your own.  
From the ripe wisdom of the past  
A warning voice, a trumpet blast  
Today seems ringing from the sky—  
" 'Tis man's perdition to be safe  
When for the truth he ought to die!"

My country, do you heed the call?  
The hour has struck; the sands are run;  
Your chance to take the patriot's stand  
May vanish by tomorrow's sun.  
If you refuse to guard the rights  
For which your fathers fought and died,  
To watch and trim the beacon lights,  
You shall be stricken in your pride!  
Haul down the flag, no more to be  
Shelter and emblem of the free.  
For hark; again that warning cry—  
" 'Tis man's perdition to be safe  
When for the truth he ought to die!"

\*This stirring poem was written by Mrs. Mary Thacher Higginson, widow of that gallant patriot, Colonel Thomas Wentworth Higginson.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## The Luther Anniversary Opposed

Objection has been raised by many well-meaning persons against the celebration of the 400th anniversary of the Reformation this year, because Luther was a German. The Chicago Church Federation Council takes the ground that Luther was a German merely by accident of birth and, that like Lincoln, he belongs to the ages, and that this great anniversary of our intellectual and religious freedom can and ought to be fittingly observed without extending aid or comfort to Prussians, Kaiserism, or Militarism.

## Dry Federation Gets Under Way

Some of the most prominent of the Christian leaders in Chicago are behind the Dry Chicago Federation, which proposes to make Chicago dry next spring. The federation met on October 26, with Bishop Nicholson in the chair. Mr. E. J. Davis made an address on "Over the Top in Chicago."

## Prominent Methodist Pastor Retires

Rev. Timothy Prescott Frost has occupied one of the most prominent pulpits in Methodism for the past fourteen years. While pastor of First M. E. Church in Evanston, Ill., adjacent to Northwestern University, he has led his church in the building of a beautiful Gothic structure costing two hundred and fifty thousand dollars. He has reached the age of retirement and will henceforth reside in Montpelier, Vt., acting as lecturer in the seminary in that city.

## Chicago Baptists Push Sunday School Work

The Chicago Baptists are pushing their Sunday School work leading up to a big day on November 4. They are issuing certificates of reward to those classes which increase their membership fifty per cent by that day. They also plan the doubling of the home department.

## Will Consider Advance in Religious Education

A big mass meeting will be held in New York on November 12, in which plans will be formulated for promoting the week-day instruction of children in religion and morals. The mass meeting will be very rep-

resentative in character, comprising Jews and Catholics as well as Protestants. Among the speakers will be Dr. John H. Finley, Dr. George Albert Coe, Rabbi Manges, Cardinal Farley and Bishop Greer.

## Roosevelt Addresses Ministers

A thousand ministers of New York gathered recently in the St. James Methodist Church and listened to an address of Col. Theodore Roosevelt on "The Work and the Message of the Church in War-Time." The ministers promised to keep secret the things that were told them. The meeting was held under the auspices of the Social Service Commission of the Methodist Church. The applause lasted for five minutes after the address.

## Episcopalians Interested in Foreigners

The clericus of the Episcopalian rectors of Cleveland has adopted an autumn program of a study of conditions in that city. At a recent meeting they were addressed by Rev. F. C. Blanchard of the Congregational denomination on the subject of "Church Work Among the Foreign Peoples of Cleveland." It was shown that seventy-five per cent of that city were foreign-born,

or the children of foreign-born. Some of the neighborhoods once occupied by English-speaking churches will not permit Christian work there any more. The church federation in Cleveland proposes to parcel out the field to the various Christian forces to achieve a greater efficiency.

## Unitarians Not Now Pacifists

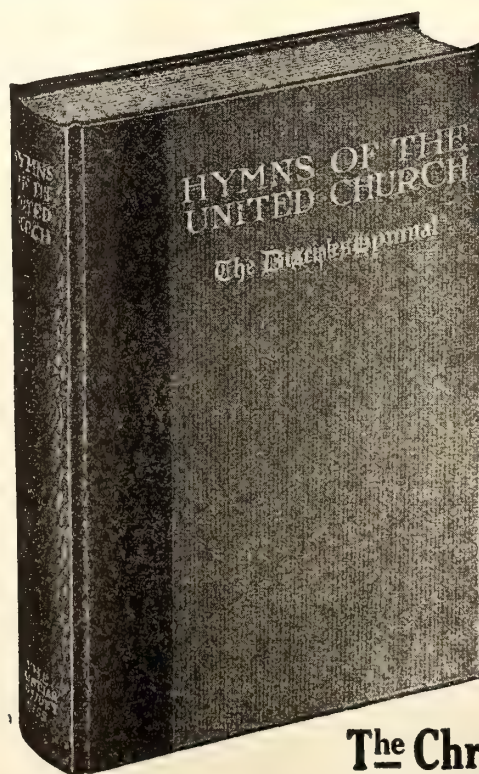
The Unitarian General Conference was held in Montreal recently and it repudiated by an overwhelming vote a "pacifist" resolution concerning the war, and following the lead of Mr. Taft, adopted a resolution supporting the government by a vote of 236 to 9. The Rev. John Haynes Holmes led the pacifist forces to defeat. The report of Mr. Holmes characterized the war as follows: "The majority of Unitarians accept the conflict as an ugly piece of business which must be done."

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700 East 40th Street, Chicago



# Social Interpretations

By ALVA W. TAYLOR

## New and Important Books

**MENTAL CONFLICTS AND MISCONDUCT.** By Wm. Healy, Director of Psychopathic Institute, Juvenile Court, Chicago. 330 pages. \$2.50. Little, Brown & Co.

Dr. Healy's long and thorough experience has given to his work an authoritative quality. He has been able to do more than propose novel theories; he has been able to verify until his work takes on the value of an established science. This volume is no less imposing than his "Individual Delinquents"—a text that has done much to change the material of criminological study. Such a work as this is no less valuable to the teacher and pastor and to all others who deal with moral delinquents than to the judge or criminologist. It has the precision of science in its discriminating analysis and the charm of popular reading in its descriptions of the intensely human situations from which its material is drawn.

It is impossible to longer deal with all delinquents—to thus class those whose delinquencies are under the ban of convention and law—as wholly responsible for their actions, though no one will jump to the extreme conclusion that criminals are a "type" and their delinquencies wholly due to mental mechanisms that make them subjects for the hospital rather than the prison. On the other hand, there will be less drastic treatment of delinquencies as such facts as those deduced in this volume are recognized in our courts and prisons and more treatment of delinquents as subjects for the medico-psychologist.

The cases described in this volume are those of children who were brought into the Juvenile Court. Under the old method of "dispensing justice" all would have been condemned for stealing and other delinquencies and thrust into reform schools. Through tracing the defect back through the inner mental experience of the culprit by psychoanalysis hidden springs are often found in mental conflicts and by resolving them and bringing them into the light of some one's sympathetic understanding the career of crime is stopped. Some early experience has stimulated an almost uncontrollable passion—such as the sex passion—in a child, but the inhibitions of his surroundings and training suppress it and the stimulus takes some other channel for expression. It is like damming up a stream and having

it break out in some tortuous manner elsewhere. Thus a lad excited by obscene stories and suggestions or even experiences suppresses the suggestion as it constantly arises and turns thief through the act of stealing having been associated with the other stimulus. By bringing the suppressed motivation to the light and enlisting the child's help through confidence, he is often able to practice self-control and turn out a good citizen instead of the habitual criminal the reform school would have made of him.

The "bad boy" and the "despair of his mother" and the "worst boy in school" may also receive help instead of unsparing condemnation and the metaphorical kick of the community when teachers, preachers and parents understand some of these things.

\* \* \*

**THE RELIGIONS OF THE WORLD.** By George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College. 349 pages. \$1.50. University of Chicago Press.

The study of Comparative Religion is becoming more the study of the history of religions. The field is so large and the phenomena so multifarious that it is difficult to write a brief text on it; the best one can do, it seems, is to give a series of sketches. Competent writers are long past the day when the sole consideration is that of making comparison of other religions with our own upon the basis of those things in religion in which we happen to be most interested—as, for instance, our passing creeds or ideological systems. There is today a dawning science of religion; it is not an objective social science wholly, though it is in part, but an exploration of religious experience and of native reactions to this mysterious universe in which we live and its interpretation in terms of our relation to divine powers

together with the obligations accepted in our various moral codes. Professor Barton gives us a very readable series of sketches with their interrelations as well established as is possible in so short a work, and he adds one quality that so many like works fail to treat, i. e., some notice of the moral codes and the manner in which religion sanctions them. Some sections may seem to the reader a little too much like segments out of the master's voluminous knowledge, but the volume is very readable.

\* \* \*

**THE NEW COUNTRY CHURCH BUILDING.** By Edmund de Brunner, 141 pages. \$1.00. Missionary Education Movement.

Mr. de Brunner is the leader of the rural church movement among the Moravian Brethren and the author of "Cooperation in Coopersburg," a very heartening account of the way in which one church was saved from sectarian narrowness to community ministry, and how it by so doing saved the community as well as itself. In this book he presents accounts of the activities in numerous community churches in rural neighborhoods, giving drawings of their church plants and the auxiliary buildings through which community service is rendered. The Methodists have not only called one of the most competent sociologists from a university chair to take charge of a rural church department, but have also employed a competent church architect to plan and induce growing and progressive churches to build and rebuild to suit community needs and to do the work of modern churches. Every state secretary, district superintendent and every other leader of rural church enterprises should acquaint himself well with this book. It not only offers practical plans and suggestions for the building, but in giving the stories of accomplishment in successful rural churches points the way for others.

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- El Supremo.**—White. A thrilling story of South America.....\$1.90 net  
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# The Sunday School

## Prayer a Vitalizing Force

The Lesson in Today's Life\*

By CHARLES H. SWIFT

**D**URING periods of stress and storm, the soul prays. Man has always attempted to commune with God. The heathen sacrifices and prayers may appear very crude to the sensitive soul trained in the Christian religion; but the fundamental elements of religion are present. Nehemiah resorted to prayer when the ill news from Jerusalem brought sorrow to his heart. The "God of Heaven" seemed to be the supreme need of the hour, before whom the Jewish exile pours out his soul in humble confession and earnest entreaties. Unlike H. G. Wells or Harry Lauder, who seek God only when deep sorrow befalls them through the loss of their sons in the trenches, this courtly character adopts a course of action in harmony with his mode of living. Having kept himself pure and prayerful amidst the luxuries and impieties of the palace, he found it natural to seek help from Israel's God of comfort. Such a prayer welling up from the depths of a sincere soul is a mysterious force vitalizing the entire life.

\* \* \*

The great power back of the life of Jesus was that vitalizing force coming from prayer. How often we read of his soul being poured out to God in prayer! He was always conscious of the Father's presence and would tear himself from the multitudes and even from the disciples that he might go into the mountain to pray. The feeling of dependency upon God is fundamental to prayer. The Son talked with the Father constantly. We know not the conversation which took place. Prayer is a communion of spirit with spirit and may seem somewhat mysterious. Suffice it to say that out of those experiences of solitude came the victorious Christ.

Nehemiah's prayer had within it those elements which give rise to a vitalizing force. He humbled himself before the "God of Heaven" and confessed openly and frankly all sins of the nation, his own sins included. It takes courage for a man to open his inner life to God. In fact, most men do not care to talk about themselves

at all for fear that the shady nooks of the soul might reveal horrifying skeletons. Then, too, there stands God to judge, the fear of which is sickening. Yet, no man can pray intelligently and effectively who does not open up his whole soul to the Heavenly Father. Read the story of the Pharisee and Publican. The courageous humility of the latter reveals the vitalizing force of prayer. Nehemiah confessed that the people had sinned against God. Perhaps in our great world stress when men are praying as never before, it might be well for us as people to humble ourselves before God in courageous confession of our great national sins.

Again, Nehemiah was sincere in humbling himself before God. Neither words, nor attitude, nor

locality determine the nature of prayer, though such have their influence. The force of prayer is realized in the sincerity of the utterances, however crude and informal they may be. Again, read what Jesus had to say in this regard—Matt. 6:5, 6. When we become conscious of sin and feel the need of God, then we will seek the solitude where in humble sincerity our souls will go out to God in prayer. It is manly to pray.

\* \* \*  
The world has attained its highest form of civilization through prayer. This vitalizing force has inaugurated all the great movements of the centuries. Moses prayed for the deliverance of Israel. Luther prayed for a purified church. Christ prayed for a united church. A few women in Indianapolis prayed for the womanhood of the world. Frances E. Willard prayed for a world freed from the shackles of liquor. Today men are praying for world democracy and universal peace. When the church humbles herself in sincere, fervent prayer, there shall go out from her ranks a force which will vitalize the entire world with the spirit of Christ. The times demand that this vital force should be conserved.

## Soldiers Write to English Pastor

### From a Canadian Soldier Who Perished

I have enjoyed my military life about as well as I ever could. I was not meant for a soldier's life. I can and am willing to be a voluntary soldier for the protection of ideals and rights, but to be a permanent soldier I never would of my own accord. Liberty is the great boon of America and that is the sovereign right of all men, even though eastern countries cannot yet claim that blessing. I feel that this is a righteous war insofar as we can be instrumental in advancing the ideals of Christ. Wherein we fail to do this, then this war is a curse. The suffering caused will never be known by us; the good attained will by us be known only in part. We must leave the summing up to one who understands. . . . As for the present I have no apprehensions. I am doing my duty before God and leave the future entirely in His hands. His will I shall try to make my will. I realize that even though I have seen service, I have not been in the heat of battle, but when the supreme test shall come in the near future I trust I shall not be found wanting.

\* \* \*

### Tells of Work of Chaplains

I am very pleased to hear that the special services held on Thursday eve-

nings are in our behalf and are a great success, and I do hope they will continue, as I am sure that not only I, but all the boys who are out here, appreciate the fact that the thoughts of all gatherings at Twynholm are with them. I have been in France now fourteen months and have gone through many dangerous and strenuous times, and am pleased to say without illness or wound.

The chief thing one notices is the splendid work of the chaplains. They have always been a great help to me and every soldier. We have not been fortunate enough to have a church service regularly, as such a thing is impossible in the trenches, but even there we are able very often to have a small gathering in our dugouts.

The life out here is split into many varieties. I am in a bicyclists' company and we have had many jobs to do, such as digging trenches, bombing, etc. One cannot help longing for the good old days of peace, but as in the past, we are willing to see it through, so that the world may once again resume the task peacefully.

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\*This article is based on the International Uniform lesson for November 11, "Nehemiah's Prayer." Scripture, Neh. 1:1-11.





## Some Recent Books



**A HISTORY OF THE GREAT WAR.** By Sir Arthur Conan Doyle. It is not too early to secure for one's library accurate and dependable histories of the early years of the Great War. No finer work of this kind has appeared than the two volumes of "A History of the Great War," written by Sir Arthur Conan Doyle, whose name itself is a token of what may be expected in this great work. This, the second volume, deals with the dark and terrible year called by the historian "the year of equilibrium." In his preface to this volume Sir Arthur calls attention to the fact that though many military critics and soldiers read the first volume there has been no instance up to date of any serious correction. This history is unlike many others in that it has, not only accuracy in the statement of facts, but also the glow of imagination. Every wise reader should secure these two volumes at once, and begin to build up his "war library." (Doran, New York, \$2; net.)

\* \* \*

**A STUDENT IN ARMS.** By Donald Hankey. Another book from the trenches, but quite different from others in that it is written by a man of spiritual insight and fine culture. It discusses the mental attitude of the soldiers at the front toward religion. We infer from certain statements made by the author that, previous to entering war service, he was a theological student. He gives us an impressive definition of religion: "Religion is betting your life that there is a God." The sketches included in the volume appeared originally in the London Spectator. Interest in the book is heightened by the knowledge that Mr. Hankey was killed in action on the Western front on October 26th of last year. This work presents the other side—and the deeper side—of the soldier's point of view. The less spiritual point of view is expressed in "Over the Top." (E. P. Dutton, New York.)

\* \* \*

### Books for Young People

**THE YOUNG TELEPHONE INVENTOR.** By Hugh C. Weir. Another volume of the Great American Industries Series, which indicates that here is a number one book for the American boy of today. Mr. Weir knows his business as a writer for boys. Only the finest results in character can result from the reading of his stories. (W. A. Wilde Company, Chicago. \$1.25 net.)

\* \* \*

**THE CRUISE OF THE DEEP SEA SCOUTS.** By Capt. Thos. D. Parker, U. S. N. The boy's taste for sea

stories will never fail, and the appetite of the live young American will be amply satisfied by this latest story of Captain Parker. It is the kind of boys' book that old youngsters of forty or fifty like to read. This is all that need be said. (W. A. Wilde Co., Chicago. \$1.25 net.)

\* \* \*

**THE WIRELESS PATROL AT CAMP BRADY.** By Lewis E. Theiss. With wireless and airplanes playing such a large part in the war, this book will be welcomed by the boys of the country. It is not only a story, but also a book of instruction in the science of wireless telegraphy and of the aeroplane. (W. A. Wilde Co., Chicago. \$1.25 net.)

**IN CAMP WITH THE MUSKODAY CAMP FIRE GIRLS.** By Amy E. Blanchard. And here is also a live story for American girls, most of whom have the "Campfire" fever. There is a realistic out-door atmosphere about the story. Its influence can only be wholesome and helpful. (W. A. Wilde Co., Chicago. \$1.25 net.)

\* \* \*

**THE LOST PRINCESS OF OZ.** By L. Frank Baum. Illustrated by John R. Neill. Another of the wonderful "Oz" books which have been bringing good cheer to the world's children since Mr. Baum began his writing career. This is the kind of fairy tales which older children of fifty to eighty enjoy as much as the youngsters. An attractive gift for any child. (Reilly & Britton Co., New York.)

## A New Gettysburg Speech

By George Ade

**I**F Abraham Lincoln were alive, facing this new crisis in the history of the country he loved so unselfishly, what would be his plea to you, his fellow-citizens? He would make a new speech at Gettysburg. He would say:

"Seven score and one years ago our fathers brought forth on the continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal. The most arrogant military power ever organized by craft and efficiency is trying to kill that proposition. We are confronted by the active hatred of a nation conceived in oppression and dedicated to the proposition that might makes right. Against the desperate leaders of that nation we must fight a great war to test whether our nation or any nation conceived in liberty can long endure. On the battlefields of Europe are the graves of millions of

men who have given their lives that freedom may survive. To the peaceful homes of Europe have come gaunt starvation and the death of innocents. The time has come for men and women of America to carry speedy help to the brave souls of Belgium, of France, of Great Britain. For they have been fighting our battles. Let us now be dedicated to the unfinished work so bravely advanced by our fathers in 1776 and 1863. It is for us to take increased devotion to the cause for which they gave the last full measure of devotion. Let us now highly resolve that the men who died at Valley Forge and Gettysburg and on all the torn battlefields of Belgium and France shall not have died in vain, that the free nations of the world, under God, shall have a new birth of freedom! that government of the people, by the people, for the people, shall not perish from the earth."

## Roosevelt to the Soldiers

*The following message from Mr. Roosevelt was sent to the American troops through the New York Bible Society:*

The teachings of the New Testament are foreshadowed in Micah's verse: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

### DO JUSTICE

And therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand

for the reign of Moloch and Beelzebub on this earth.

### LOVE MERCY

Treat prisoners well; succor the wounded; treat every woman as if she was your sister; care for the little children, and be tender with the old and helpless.

### WALK HUMBLY

You will do so if you study the life and teachings of the Savior.

May the God of Justice and Mercy have you in his keeping.



# Disciples Table Talk

## Dr. Maclachlan Heads Richmond Training Camp Activities

H. D. C. Maclachlan of Seventh Street Church, Richmond, Va., said in a recent symposium on "The Immediate Duty of the Church" that the first obligation to be considered is to help win the war. That Dr. Maclachlan is putting into the war more than simply talk is seen in the fact that he has been placed in charge of the work of the Richmond branch of the War Department's commission on training camp activities. Richmond's share of a fund of \$4,000,000 to be raised throughout the country for carrying out the training camp work will be \$25,000; this money will be spent there under the supervision of the committee headed by Dr. Maclachlan. One-third of the men at Camp Lee, near Richmond, will be allowed to leave camp at one time, so that a very important task is before the Richmond training camp commission.

## G. W. Buckner Succeeds Son in Pennsylvania Pastorate

G. W. Buckner, pastor of the historic Morningside Road Church at Southport, England, president of the Christian Association, and editor of the "Christian Monthly," has given up his present work to follow his son, C. C. Buckner, at Connellsville, Pa., church. The son goes to Ionia, Mich. Mrs. G. W. Buckner, who has for five years served as national president of the British C. W. B. M., supplies the Connellsville pulpit until the arrival of her husband January 1.

## Niles, O., School Maintains Hiram Scholarship

On October 14 there were 450 present in the Bible school at Niles, O., 125 of these in the men's class now being taught temporarily by the pastor, Wilford H. McLain. Sufficient money was contributed to maintain a scholarship in Hiram College. No visiting delegations were present from out of town or local churches. The Niles school has recently been organized into departments, each of which has a separate morning session. The High School department meets in the morning for study and in the evening for worship and expression. Thirty-five persons were added to the church during the first six months of the present pastorate, without a special meeting. New hymnals and a supply of Bibles were bought. Attendance at all services has been exceptionally good.

## Omaha Disciples Lose Leader at South Side

After four years of energetic labor at South Side Church, Omaha, Neb., John G. Alber has resigned this work. When Mr. Alber came to the Omaha church the prospect was very discouraging. The church was considering selling the building to pay off the debt. Beginning his service for the congregation at a very low salary, he soon received recognition for his fruitful activities by the doubling of his salary. The debt on the building has been reduced from \$4,000 to about \$2,400; in addition, there has been made up \$300 back salary for his predecessor. A basement has been added at a cost of \$1,000, and many improvements made on the building. Be-

sides meeting regular apportionments, \$240 has been put into the county Christian Missionary Society during the past nine months. The membership of the church has been very greatly increased.

## Study Features at Fort Collins, Colo.

Lin D. Cartwright, who ministers at Fort Collins, Colorado, led his Endeavor societies in arranging for Sunday evening services during October, a series of talks by leading men of the community on what the church has meant to them. Most of the speakers were leaders in the public schools of the town, and they discussed the following themes: "Values in the Hour of Worship," "The Church as an Intellectual Stimulus," "The Fellowship of the Church," and "The Church as an Opportunity for Service." These talks were followed by musical programs and by brief sermons by the pastor on the messages of the hymns. This aggressive church is featuring this year a midweek school known as the Christian Church Training School. Its purpose will be to train, from among the membership, efficient leaders for the various activities of the whole church life. The year is divided into three terms, autumn, winter and spring, each term continuing for a period of ten weeks. The sessions of the school are held each Wednesday evening, from 7:15 to 9:15. A general Bible study course is offered for all students by the pastor at 7:15. Following this hour, classes in Christian Endeavor efficiency and in methods of church work are conducted simultaneously. During the autumn term Mr. Cartwright is instructing his class on "An Introduction to Bible Study—the New Testament."

\* \* \*

—Charles E. Jackson, who has been pastor of the Warrensburg, Mo., church for the past two and one-half years, has offered his resignation to take effect November 15.

—Byron Hester reports four additions to the membership at Chickasha, Okla., during a recent week, two of these by confession of faith.

—H. E. Stafford, pastor at Massillon, Ohio, has begun a series of Sunday evening sermons on "Decent Sins." The first topic treated will be "The Sin That Started All the Trouble." A "big drive" is on at Massillon church.

—The Transylvania Glee Club has secured Professor Per Nielson as the director for the coming season. Professor Nielson is widely known on two continents, having appeared in concert work in Berlin, London, New York and Chicago. The college has had one of the best glee clubs in the entire south for a

number of years and this year is expected to be its best for many years.

—D. H. Shields, former pastor at Salina, Kan., and now at Kokomo, Ind., preached at Salina on last Sunday.

—The work at East Grand Boulevard church, Detroit, is prospering under the leadership of W. G. Loucks. Although a young church, there is a fine list of members of the congregation, and the Bible school has 19 classes. A new orchestra is an attractive feature at Bible school services.

—The Bible school of the church at Giltner, Neb., recently held a Fair on a Sunday morning, at which the classes exhibited the work they had done. Red and blue ribbons were awarded classes and individuals by judges for the best and second best work.

—Christian Endeavorers in the Beatrice, Neb., church, are co-operating with their minister, C. F. Stevens, who is preaching a series of Sunday evening sermons to young people. His subjects are: "The Fountain of Perpetual Youth Discovered," "They Kissed and Made Up," "The Value of a Life Program," and "Failure through Indecision."

## HONOR ROLLS

Printed on heavy cardboard in red, white, and blue, with spaces for twenty-seven names. (No. 27.)

These will be furnished with or without frames.

We have had repeated calls for an Honor Roll to cover more than 27 names so that we have now added a new roll with space for 27 names in the front and 43 names on the back, or altogether (back and front) 60 names. This roll is mounted on heavy board and can be hung up by cord attached. (No. 60.)

The single roll of 43 names can be had for those already having the 27 name roll, at 75 cents each, postpaid; unmounted. (No. 43.)

Those desiring a Framed Roll for 60 names should order No. 2743, which consists of No. 27 and No. 43, framed one above the other.

A new framed roll for 110 names with two-inch frame in golden oak, black, or mahogany finish, may also be had. (No. 110.)

### PRICE LIST

No. 27 (27 names), \$1.25, prepaid; unmounted.

No. 43 (43 names), 75 cents, prepaid; unmounted.

No. 60 (60 names), \$1.50, prepaid; unmounted.

No. 27 (27 names), \$3.00, prepaid; framed in oak, black, or mahogany.

No. 2743 (60 names), \$4.50, prepaid; framed in oak or black.

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th Street, CHICAGO



NEW YORK

A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—On Oct. 7th Paul Rains, the new Bible school superintendent of the A. C. M. S. for the Northern District, began an introductory tour of the churches of Nebraska and Iowa at Omaha. A rally attended by representatives of the Bible schools of Douglas county, was held in the afternoon at First church, and Miss Maus, who has endeared herself to all the people of Nebraska churches, through the schools of methods held in the state, introduced him. Mr. Rains made a favorable impression and will find the Bible schools of his district eager to cooperate with him in any advance movement. His headquarters will be in Omaha.

—Of the 100 girls at Transylvania and the College of the Bible, ninety-six have become members of the Young Women's Christian Association. It is expected that it will be made unanimous. This is one of the strongest Y. W.'s in the entire south and indicates the fine spirit of dead earnestness which characterizes the large student body this year.

\* \* \*

THE ILLIONIS EVANGELISTIC PROGRAM

The Illinois Christian Missionary society has spent a year in planning some new things for church superintendency and evangelistic activity. Recently five men were called to take charge of the various districts into which the State has been divided.

R. H. Robertson of Centralia is to have charge of the Southern District. He is familiar with this field, having held successful pastorates at DuQuoin and Centralia. J. C. Mullins of Mattoon will be evangelist in the East Central District. Mr. Mullins is just closing a splendid ministry in Mattoon. He has had a large amount of evangelistic experience and comes into his new field well prepared. O. C. Bolman of Greenville will have charge of the West Central District. Mr. Bolman has held pastorates at Pekin, Mason City, Havana and Greenville in that portion of the state where he is to work. He has long been interested in evangelistic work and looks forward with delight to this new task. Ward E. Hall of Blandinsville takes the Northwestern District. Mr. Hall was raised in this part of Illinois and has rendered a splendid service in Blandinsville. He has always taken a great interest in community problems and will be a valuable asset to the field force because of this. C. M. Wright of Bethany will work in the Northeastern District. Mr. Wright is not as old in the ministry as the other men, but before entering the ministry he was engaged in commercial pursuits and this has given him a valuable point of contact with people.

These men are all good preachers and have back of them records for good work. The Illinois Society is fortunate indeed in securing such men. We all join in the hope that this year is the beginning of larger things in the State of Illinois.

H. H. PETERS,  
State Secretary.

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OHIO SECRETARY'S LETTER

The Ohio Christian Missionary Society undertakes to express the conscience of Ohio Disciples by ministering in spiritual things to the thousands of our own sons at Chillicothe, en route to the front. W. H. Boden, state evangelist, is at this writing at work strengthening the local church for its great task. A good man will soon be on the field to lead in the special service that must be rendered to our soldier boys by the local church in the cantonment city. The chief danger to the cantonment soldier is when he is on the streets of the city, free from military restraint, hungry for normal human fellowship. Just then he is most vulnerable; just then is the church's opportunity. The O. C. M. S. will help

the local church in this crisis. Loyal Ohio Disciples are asked to help by liberal gifts for this extraordinary service. Special gifts should be sent in at once to the Cleveland office. Ohio Day offerings should be multiplied in amount. We must do our whole duty.

The Two-Year Program for Ohio Disciples meets with universal favor. Let every church enter with zest in this splendid campaign of achievement.

C. B. Reynolds in in charge of the campaign for better leadership; C. R. Oakley directs the work of securing a tither's league in 100 churches; P. H. Welshimer urges the abiding necessity of evangelistic effort; L. N. D. Wells is promoting the Every Member Canvass—that best of all plans of financing the kingdom. No church in Ohio has failed with this plan. One hundred and

The Ministers' Pension Plan

Recommended at the Kansas City Convention by the Commission on Pensions for Ministers and Missionaries

BENEFITS. Benefits along the following lines shall be provided

I. Old Age Pension. (1) To the member, after coming to be sixty-five years of age, who has served the Disciples of Christ at least thirty years:

(a) An annuity (provided for by his payments to the fund) of \$100 per year.

(b) An additional annuity graded up to \$400 per year as determined by the board, based on the contributions to the fund received from the churches and all other sources.

(2) To the member, after coming to be sixty-five years of age, who has served the Disciples of Christ less than thirty years:

(a) An annuity (provided for by his payments to the fund) of \$20, together with \$2 for each year of service to the Disciples of Christ; but for the years between 20 and 29, inclusive, there will be paid an additional amount as follows: For 20 years, \$1; for 21 years, \$2; and thereafter \$2 for each additional year of service until 29 years, inclusive.

(b) An additional annuity graded up to four times the annuity outlined in (a) as determined by the board, based on the contributions to the fund received from the churches and all other sources.

II. Disability Pension. To the member becoming permanently disabled before the age of sixty-five years:

(1) An annuity (provided for by his payments to the fund) amounting to \$20, together with \$2 for each year of service to the Disciples of Christ over five years.

(2) An additional annuity graded up to four times the annuity outlined in (1) as determined by the board, based on the contributions to the fund received from the churches and all other sources.

III. Widows and Minor Children's Pension. In case of the death of a member, an annuity to the widow or minor children as follows:

(1) For the widow, three-fifths of the annuity the husband was receiving; or if he died before the age of sixty-five years, then three-fifths of the disability annuity which he was receiving, or was entitled to receive, at the date of his death.

(2) If the member leaves no widow but leaves minor children, three-fifths of the minister's annuity, as provided in the preceding section, will be equally divided among them, the share of each child ceasing when the child reaches the age of 21 years or at its prior death, when the fund will be relieved from all further claims for payment of the share paid to each of said children respectively.

(3) In case of the widow's death or re-marriage, the annuity theretofore paid to her will be paid to the minor children, if any, to be divided equally among them, subject to the limitations set forth in the preceding paragraph.

(4) A widow and her children will not be entitled to the aforesaid annuity unless her marriage occurred before or during the member's years of active service, and before he had become an annuitant of the fund.

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and our Country in your Christmas program by using a new play for children (Sunday Schools or day schools), entitled

UNCLE SAM TO THE RESCUE

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twenty-five have used it. Mr. Wells is out to double that number of Every Member Canvass churches in two years. He could render no greater, more timely service to the kingdom.

These elements of the Two-Year Program are of greatest importance. Success in them will double the power of our churches.

In the Mahoning Valley the U. S. Steel Corporation is building great mills. The workers will make up the new city of MacDonald now building. In five years it will have 15,000 population. It must be churched. Ohio's 100,000 Disciples have a great obligation here. Plans are on foot to occupy this ground. It will require the expenditure of some thousands of dollars.

Ohio Day is the answer to these great, pressing problems. Great opportunities call to us from God. Great power is in our hands. Let there be no slacker church, no stingy Disciple, no indifferent preacher on Ohio Day, November 4. Let emphasis be laid in every church on larger gifts from every member than ever before. Send offerings promptly to

I. J. CAHILL,  
Cor. Sec'y.

988 The Arcade, Cleveland, Ohio.

\* \* \*

#### NOTES FROM THE FOREIGN SOCIETY

News comes from Dr. Kline of the Hospital at Vigan, P. I., that the little dispensary up in the mountains many miles away, had 700 treatments during August. Dr. Kline made a trip of 50 miles to operate on a blind woman and saved her sight. She had been totally blind for several years. When she was told that her sight could be restored, her tension was so high that she collapsed, and the operation had to be postponed a day. Dr. Kline treated a total of 2,033 patients during the month.

Rodney C. McQuery, who was chosen Associate Secretary of the Foreign Society in June, has just been called to the colors as Chaplain in the United States Army. He has received his commission, but does not as yet know in what department of the army he will serve. Mr. McQuery was formerly in charge of the New Testament Department in Eureka College. He is a graduate of Cotner University, and has his B. D. from Yale. He will be greatly missed from the office of the Foreign Society.

J. C. Ogden writes from Batang, Tibetan Border, that his Industrial School is going on with encouragement. The students are making mats and other articles, helping to make themselves self-supporting. This is the first Christian School of this kind in all Tibet. Dr. Hardy and his wife and baby started home from Batang in September. They will reach America some time in December. Their journey

is a long, arduous one, and they are much in need of a furlough.

Miss Jennie Fleming, of Mungeli, India, writes that she had 1,632 women in the services during the month of June. She states that during the month 13 different villages were visited, and 171 different homes.

The Foreign Society will not hold rallies this year, on account of the Men and Millions Campaign, and the need of the missionaries and Secretaries in that great work. A number of missionaries will be home, and they will be able to do visitation among the churches. Requests for these visits should come in early, so that their itineraries may be properly arranged.

The largest relative gain in receipts for the year for the Foreign work, has been from the Christian Endeavor Societies. Many new Societies have tak-

en up the support of their own native evangelist, and have thus become Life-line organizations. The endeavors delight in this kind of support, and it brings a new spirit into the local organization.

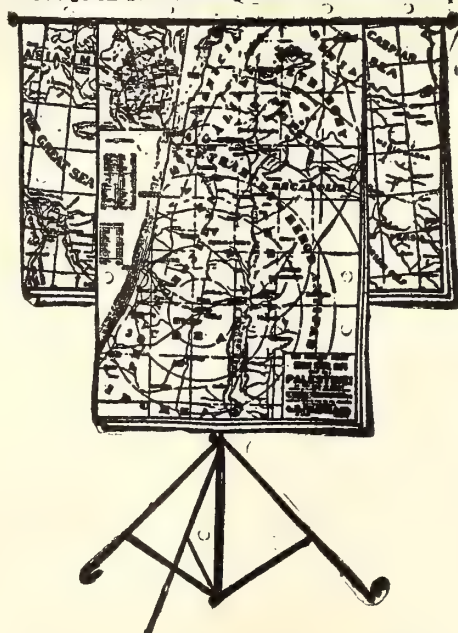
Great difficulty is being experienced in securing sailings for the missionaries who are to return to Africa this fall. The submarine activities have made passage by way of England all but impossible, and the large number of ships being commandeered by the different

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Address **ROBT. M. HOPKINS**, Bible School Sec'y, American Christian Missionary Society, 108 Carew Bldg., Cincinnati, Ohio.

nations at war, makes sailing very uncertain. The missionaries who are ready to go to Africa, hope to sail in December.

The Foreign Society is rejoicing over the large increase in receipts for the year. It is very fortunate that this increase has come, for the added expenditures because of war prices, throughout the world, has made it necessary to expend in this additional way more than the amount of the gain.

STEPHEN J. COREY,  
Secretary.

\* \* \*

A REVISED PAY ROLL

In the annual report of the Board of Ministerial Relief for the year ending with September, 1917, there will be found among the personal contributions an item of: "Cash \$250." In explanation it may be said that the man who is back of this gift put the Board of Ministerial Relief on his pay roll January 1, 1917, on condition that his name be kept out of our reports. Last week he met the secretary of this board and said: "I have been revising my pay roll and have decided to put our veteran ministers on for \$50 a month instead of \$25 a month. I find this is better than giving in a lump sum once a year. For one thing it doesn't look so big." We trust the double suggestion of system and enlargement may not be lost on other stewards of the King.

That there are a host of men and women who are like-minded is evidenced by the splendid gain in receipts that grows stronger from year to year, and we trust will come to such proportions in the year ahead that we can make the pensions paid to our veteran ministers and missionaries a fuller testimonial of our love and appreciation. Let the growth of offerings outrun the increase of the pension roll.

BOARD OF MINISTERIAL RELIEF,  
W. H. Warren, Sec'y.  
Indianapolis, Ind.

\* \* \*

SOCIETY REPORTS AT KANSAS CITY

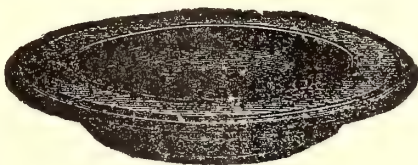
Church Extension Succeeds

In spite of the failure of the churches to measure up to their full responsibility, the Board of Church Extension can report a gain in receipts for this year. It is too bad that the churches fell down, giving only \$50 more than last year. The missionary committees and church boards are not awake to the needs of the work of the Board of Church Extension, else this could not have happened. Then, it is generally considered that we have many "lame" preachers, when it comes to Church Extension. They have an idea that the fund is large enough, and the work will not miss the hundred or two hundred dollars that their church ought to give. But—the act is, the churches as churches fell down miserably. Here are the figures supplied me by the secretary:

|                                                       |               |
|-------------------------------------------------------|---------------|
| New receipts during 1917...                           | \$ 146,904.86 |
| Gain over last year.....                              | 14,158.16     |
| Bequest of last year not included in this comparison) | 64,227.00     |

|                                                                                                                                                                                           |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Returns on loans during 1917 .....                                                                                                                                                        | 158,687.46     |
| Total receipts, including returns .....                                                                                                                                                   | 305,592.32     |
| Explanation: Church Extension money is loaned, to be returned in five equal annual installments, with interest at 4 per cent from the general fund, and 6 per cent from the annuity fund. |                |
| In 29 years, since beginning this fund, amount returned in principal and interest has been .....                                                                                          | \$2,297,374.89 |
| Original permanent fund...                                                                                                                                                                | 1,403,429.46   |
| Total amount in operation in history of fund.....                                                                                                                                         | 3,700,804.35   |
| Number of churches helped during 1917 .....                                                                                                                                               | 98             |
| Number of states, territories and provinces represented .....                                                                                                                             | 30             |
| Loans closed during 1917 aggregated .....                                                                                                                                                 | \$ 250,505.00  |
| Number of loans under promise for 1918.....                                                                                                                                               | 127            |
| Amount of promised loans for 1918 .....                                                                                                                                                   | \$ 451,150.00  |
| Number of churches paying loans in full during 1917..                                                                                                                                     | 98             |
| Returned loans and interest repaid during 1917.....                                                                                                                                       | \$ 216,995.00  |

Collection Plates



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DISCIPLES PUBLICATION SOCIETY

700 East 40th St. : Chicago

The churches that failed to send Church Extension offerings are the ones who will prevent the 127 needy churches from obtaining loans during 1918. Summary of other reports will be published as they reach my hands.

E. E. ELLIOTT,  
In Charge of the Press.

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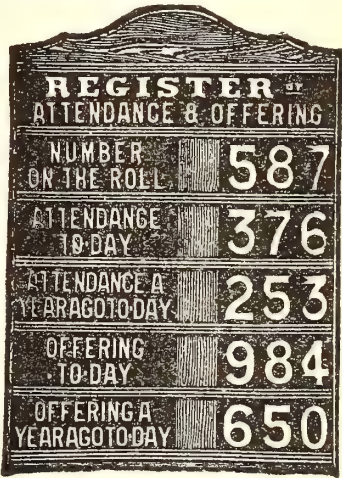
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Price, \$3.00. Delivery Extra.  
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# Steady Gain

**F**RIENDS of the Disciples Publication Society will be glad to learn that the patronage of the Bethany Graded Sunday School Literature for the autumn quarter, beginning October 1st, is far and away the largest in our history. The number of new schools ordering their supplies from us has surprised even our most optimistic expectations. In five years there has not been a quarter whose patronage did not exceed the corresponding quarter of the preceding year. But at no time has the gain been so great as this fall.



Here is the only book that tells the story of the Disciples movement from first-hand observation. Dr. W. T. Moore is the only man now living who could perform this task, and Dr. Moore has told his story in his

## “Comprehensive History of The Disciples of Christ”

You cannot afford to let this opportunity slip to secure this book for your library at practically half price!

This is a sumptuous volume of 700 pages, beautifully printed and bound. The pictures themselves are more than worth the price of the book. Here is a real portrait gallery of the men who have made the Disciples movement, from the earliest days to the present living minute.

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Treasures of the  
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*Says the Springfield (Mass.) Republican:*

"Just west of Cincinnati, Boone County marks Kentucky's northernmost point, and just back from the bend of the river lies a country parish to which for present purposes Edgar DeWitt Jones has given the name FAIRHOPE. But it might have been any other and been just as interesting under the magic pen of 'David Westbrooke, rural churchman, sometime traveler, and hopeful bachelor.' Just what Ian MacLaren did to put 'Drumtochty' on the map of Scotland, that has Mr. Jones as David Westbrooke done for 'FAIRHOPE,' in much the same spirit and with some striking parallelism. Lachlan Campbell, grand inquisitor of the Scotch parish, is closely matched by Giles Shockley of Fairhope, 'a hound of the Lord.' But the chapter on Giles begins with the supposition 'that every church has at least one self-appointed heresy hunter who scrutinizes the preacher's sermons with painstaking care for possible departures from the straight and narrow path of orthodoxy.' The supposition is well made, and the annals of a thousand country churches might each be written with a Giles or a Lachlan and with no ground for a charge of imitation."

*Carl Vrooman, Ass't Secretary of Agriculture, writes:*

"In times of national stress and excitement like the present, FAIRHOPE comes bringing a calming, refreshing influence in the lives that have a popular need of such a message."

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A. S. BURLESON, Postmaster-General.

Vol. XXXIV

November 8, 1917

Number 45

## Feeding Democracy's Builders

By Edgar F. Daugherty

CHICAGO



## What the War is Doing to Religion

**I**N these great, serious days when all human interests are being re-organized and re-valued, there is nothing more certain than that our religion is also undergoing profound change. What these changes are is but dimly perceived by the wisest of us, but it is important and profitable to try to make our perceptions still more clear. In its first issue in December, The Christian Century will begin a series of editorials dealing with the effects good and ill which the war is producing in religious thought, experience and organization.



**Subscription Price**—Two dollars and a half a year, payable strictly in advance. To ministers, two dollars when paid in advance. Canadian subscriptions, 50 cents additional for postage. Foreign, \$1.00 additional.

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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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Entered as Second-Class Matter Feb. 28, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

## Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

denominational and constructive Christianity. The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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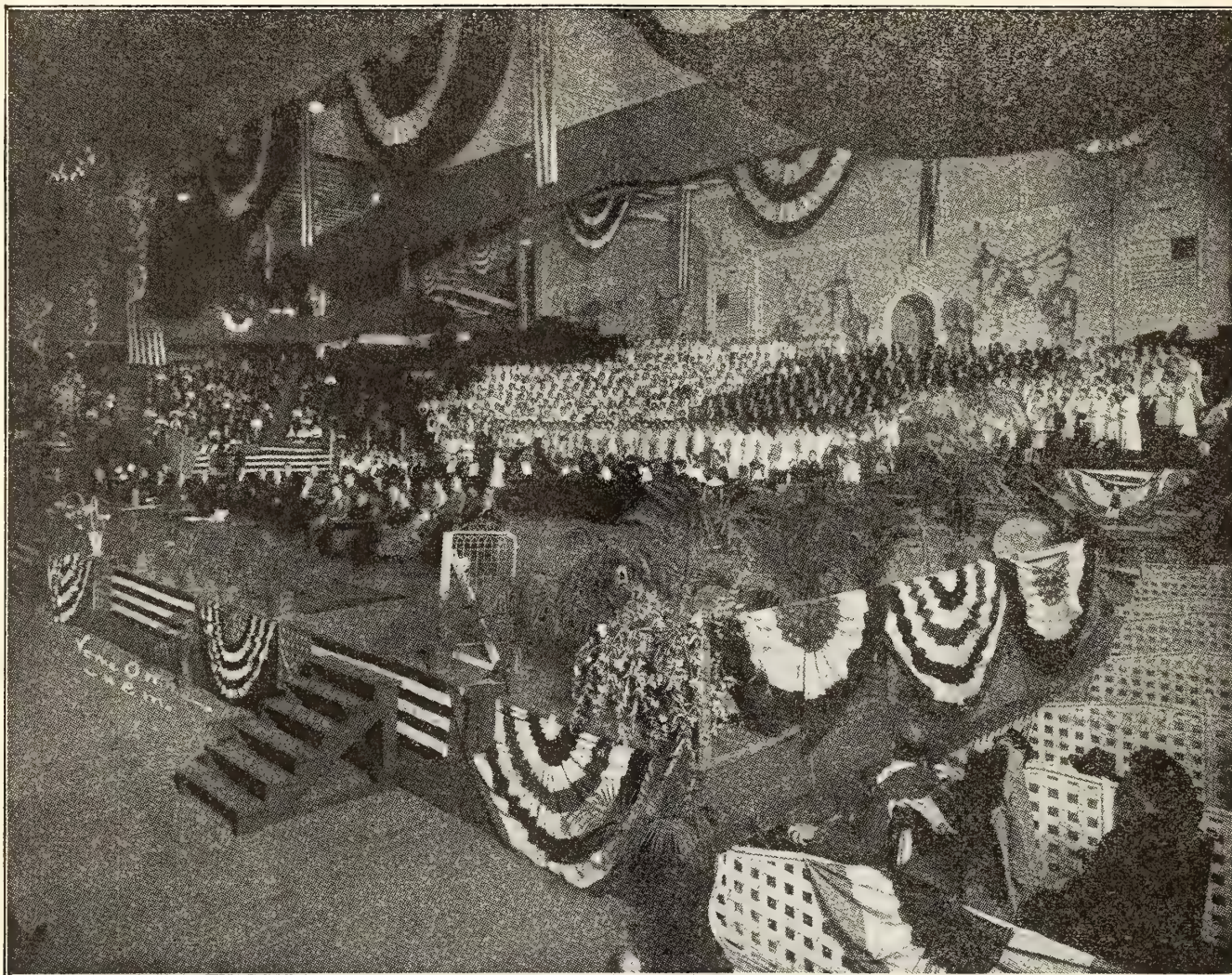
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Great Community Chorus and Orchestra in Convention Hall, October 26th, 1917

## Unity and Harmony, Beauty and Power

The splendid results realized by the Community Chorus in the Kansas City Convention were no more certainly dependent upon the perfect unity and co-operation of all persons and all parts than is the attainment of worthy ends in the Church of Christ. "That they may all be one" is still the fundamental prayer. "Perfected into one" is still the way to real success in religion.

Right here lies the greatest achievement and the finest product of the Men and Millions Movement. These appear strikingly in five different forms.

First, the perfect co-operation of seven national societies and twenty-seven colleges through three years of extraordinary stress and strain is more than marvelous; it is of God. The blessing of it is beyond computation and can never be lost. With one accord these divers agencies now say, "Whatever we undertake in a large way hereafter, we must do together."

Second, the uniting of young and old, those who have abounding life and those who have accumulated means, in the supreme common task of evangelizing the world, is a consummation that is glorious in its possibilities and even in its present realization.

Third, the uniting of the whole membership of each local church, through the Every Member Canvass, in the whole task of the church, local and general, has already proved magical in its results, spiritual no less than financial. No longer is it a travesty to speak of the church as the body of Christ and each individual a member of it, sympathetic with all the rest and responsive to the Supreme Will.

Fourth, it has run across the natural lines of cleavage that develop in a body of human beings and fused all into one, in loyalty to the Head of the Church and in earnest consecration to the saving of the world for which He died.

Fifth, it has brought to the attention and the earnest consideration of the various denominations the sublime plea for the union of all of God's people upon the New Testament basis. Our demonstration of unity among ourselves has proved wonderfully convincing to many who had ignored our logic.

Wonderful as all these results are now, their full consummation will appear only on the completion of the Movement.

**MEN AND MILLIONS MOVEMENT,** 222 W. Fourth St.  
CINCINNATI, OHIO



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Steadfastness of Soul

### SOCIETY NEEDS PILLARS OF FAITH.

One of the most thrilling books of the Bible is the book of Hebrews. More significant than any crisis that confronts our own national life was the crisis that confronted the Jews. With their city destroyed and their temple torn to the ground, the practice of religion was by very necessity changed. The old institution of bloody sacrifice was done away by a Roman army and with it went conceptions of religion and attitudes in religion that were corollaries of this practice.

There can be no doubt that many Jews lost their faith in those days and went over to heathenism. They had no heart in this heathenism, but conformed for the sake of getting on in the world. These venal souls enjoyed for a season the fruits of their apostasy, but they never had self-respect nor the respect of the Romans with whom they sought to curry favor.

The men that stood fast in the faith in those days and found the newer and more spiritual attitudes of religion were the men of greatest significance to the world's life. It may have been that the destruction of Jerusalem had much to do with the triumph of Christianity. It was easier in exile to practice a spiritual religion like that of Jesus and Paul. This religion had more to say to a man who had suffered the loss of all things.

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It is some such thing that is happening to the world at this time. An ancient civilization is burning up right before our eyes. We seem to be losing many of the sanctities of the past. The barbarisms which Germans have put into this war seem to carry us all the way back to primitive man. The low cunning, the contempt for human life, the ruthless spirit of destruction are all phenomena which make us wonder if the world after one little experiment in civilization has started back to the brutish elements of the life of savages. With our souls torn by the events of each day, we need some "pillars of faith" in every community who will testify for God and the higher life.

We need to know that Christianity is tied up with no particular political order. Rome perished, but the church lived. Charlemagne came on in all his glory, but the church outlived him. Kingdoms and empires have come and gone, but through two thousand years of history the church has stood. Our Lord said he would found His church upon the rock. This is no guarantee of miraculous intervention, but an assertion of faith in the essential soundness of the Christian view of life. Anti-Christ is abroad in our world today, but he will make more converts to Christianity than all the forces of the ministry have made in recent years. He is showing us the world's awful alternative.

We must pin our faith steadfastly to certain great fundamentals. No other attitude toward God is satisfying today except the attitude of Jesus. The man with

the hypothesis of No-God has but few followers. Not many of us could venture to live on if the suffering and sacrifice of our world came by accident and were dedicated to no great purpose. In our minds we see God fighting His enemies and overruling the wrath of man for His constructive purposes.

We must now believe steadfastly that only the life of love can ever enable man to come to his best upon earth. Hatred is suicidal. Hatred as a universal attitude would surely lead to a midnight time when a lone Superman would be astride an earth full of corpses, and waiting his own death. Love alone can usher in a world in which every distant part of the earth shall blossom as the rose and all the children of men, in effective co-operation, shall live each for all and all for each. The reign of hate teaches us the desirability of the reign of love.

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Days like these make us long for the Kingdom. It is not enough to have churches. We must have the Kingdom. Never until Christianity ceases to be an esoteric cult practiced by the few and becomes a universal faith permeating all of society, may we hope to achieve the best things for the race. The events of this hour make men pray more ardently for the coming Kingdom of God, the reign of love and peace and righteousness in the souls of all men everywhere.

The man of faith conceives in this hour a new hatred of sin. In past years our moral discriminations were blurred. There was neither black nor white, but only a dirty gray. We apologized for sin and explained it by heredity and environment. We detracted from righteousness and wondered if it was real. We grew tolerant and easy-going. The world is now beginning again to appreciate the horror and destruction of sin. True saints will be held in new esteem.

And how much we need the hope of immortality! We need it to wipe away the tears of those who mourn for loved ones. We need it as the guarantee that the fruits of our labors shall not be lost. We all feel that we need more time in which the work of grace begun in us by Jesus Christ may be brought to a perfect conclusion. Some in despair may seek the deadly bit of shrapnel on the battlefield as the end of all things, but far more of the young men who pass out before their time will demand in their faith more life and more opportunity.

Paul lived amid the crash of worlds and surrounded by the competition of rival philosophies and religions. He told his followers to make ready for fighting by learning to stand. That is the hardest thing a brave man ever does, our psychologists tell us. We dispel fear by action. Some of us must pass through weary days marking time, and we must stand fast. Let us not fail here, for this is the deepest test.



# EDITORIAL

## MEN AND MILLIONS ON LAST LAP

THE Men and Millions Movement has had to make its pull against heavy odds. It was but a few months after the movement began the active solicitation of funds that the war broke out in Europe and the program of many individuals was changed to a cautious hoarding of resources. It is gratifying, therefore, that so much has been accomplished in the way of securing the six millions which are needed to finish the task.

The time set for the completion of the work is the first of next June. We shall know at the convention in Ft. Worth whether the movement succeeded or failed on its financial side. No good Disciple could wish the movement to fail. The task this winter does not rest exclusively with any team but with the whole brotherhood.

The war has increased our missionary obligations instead of decreasing them. The German mission work all over the world has perished and much that might have been done by that people will have to be done by us. The rate of exchange is unfavorable to missionaries and the expense of supplies on the field is greatly increased, so that missionary salaries will have to be supplemented in order to enable the workers to stay on the field. There is reason for expanding our work in every direction and we cannot do this without securing proper equipment for mission work; this will be supplied by the Men and Millions Movement.

The success or failure of the movement will influence powerfully our standing in the Christian world. We no longer live in a corner, for the eyes of the world are upon us because of our bold adventure. If we fail, our stock will go down accordingly; but if we succeed, the forces that are to redeem the world will take us more seriously into account from this day forward.

In a sense, we are pledged to God to succeed. We have lived mostly in the central west, the richest section of our world. God has challenged us by His goodness to us as a people.

## A RELIGIOUS NOTE IN THE SECULAR PRESS

IF the war has called forth brutal and crass expressions from some of the smaller fry of the secular editors, there is many a man at work on a great daily paper today who is doing his bit for Jesus Christ. Of course, a great metropolitan paper could never afford to sound pious, but there are other and more effective ways of moving religious emotions and of feeding religious aspiration.

The *Boston Herald* has called our attention to an interesting custom among the British soldiers on the western front: An officer tells a man who is usefully busy to "Carry on!" As is well known, it is the duty of every man to salute his superior officers, but this often interferes seriously with work when officers are constantly passing to and fro. So the officers now say, "Carry on," and the soldiers keep at their tasks.

For many of us in private life, this is just the phrase needed. A good many people are meeting these days to foster their worries over the future ills into which we shall fall by reason of the war. The word for these is "Carry on." There is no use to stop useful work for the sake of worry. The only way out of our trouble is

forward. Wise precautions we shall all take, but foolish fear we should ever avoid.

Nor must we be weighed down by grief. The boys are now in the trenches and we all know what that means. These brave fellows will meet danger as good Americans have always met it. Many of them will go forward in the fear of God and with a good hope of the future. If they make the supreme sacrifice, the word for sorrowing relatives will be "Carry on." The men who go untimely to their fate would not wish this fact to decrease our own effectiveness in whatever sphere of life we are placed.

The word for these times is that every man do his accustomed and rightful work with the maximum of efficiency and the maximum of output. Those of us whose work it is to build up the souls of men must feel the challenge to renewed activity.

## CLERICAL EXEMPTION

THE matter of clerical exemption in war time is stirring deep thoughts in ministers today. This exemption comes down to us from other days when there was an artificial sanctity attaching to the priestly calling other than inheres in character and service. Today exemption is practiced in England and America as a social inheritance.

At the same time many ministers have been feeling that they want in every sense to be real men. Long ago the clerical garb was abolished by most of the evangelical denominations for week days, and the minister seeks on the golf ground and in the club to be a clean fellow and a good fellow. When the war broke out, some ministers followed their good friends into the army and are bearing arms for the period of the war. What the priests of France did by government order, many men in England and America have done of their own accord.

The only justification for a minister remaining at home is that his occupation is of outstanding social importance. We have not drafted the munitions workers for service in the trenches. The railroad men have been more sheltered than others. Is the ministry an occupation essential to the nation in war time?

The answer to such a question depends upon our conception of the ministry. If the occupation of the minister be to argue over baptism or to discuss foreordination or to defend the episcopacy, these men would better be in the trenches. There is real business to be done in the trenches.

On the other hand, if the ministers are alive and are serving in a real sense the inner life of their people, they may actually accomplish more in the pulpit than with a gun in hand. It would be a shame for a hundred thousand ministers who stay at home protected by their professions to lead less sacrificial lives than their brothers in the trenches. The call of the hour is for ministers who can sacrifice and suffer with their people.

## GROWING HARD IN WAR TIME

THE business of the soldier is no kid glove enterprise. He learns to live with dirt and blood and every sort of unpleasant thing. It is necessary for him to learn killing as a business. Those of us who read of the war every day learn to judge strategy



and to think of regiments of men as pawns upon a great chess board.

While the habits of war are capable of producing the most sublime unselfishness and the most significant loyalty to a cause, they can also be the means of making us hard and unfeeling. This is one of the results of the war which we must seek by every means to avoid.

Against the man who would lump our enemies off as a race of barbarians, we must offer effective opposition. It is unfortunately the policy of the present government of Germany to be brutal, but this is not the attitude of every German.

We shall be saved from growing hard in war time by philanthropy and by religion. The great human enterprise of the hour, the work of the Red Cross, the work of the Y. M. C. A., and our other sorts of legitimate war charity are means of helping others, but they are also a means of saving our own souls. Through these agencies, we express our fundamental Christian viewpoint of the infinite value of every single human life.

If we allow the situation to drive us to a hard and bitter spirit, then the enemy has conquered us, no matter what happens to our armies. We have become Prussianized and have the same attitude as the military leaders of Germany do at this hour. Since few of us want to be Prussianized, but would rather be more completely Christianized, we must pursue with unusual diligence the spiritual phases of our religion. Antidotes for the daily paper, with its terrible stories, are the Bible, the devotional book and the time of quiet meditation over the things of the spirit.

### INFLUENCING OPINION FOR RELIGION

**M**ANY preachers think that religious opinion is moulded almost entirely by preaching, books and the religious press. It is probable that novels, secular newspapers, and socialist orations are factors in the formation of religious opinion which have not been sufficiently considered.

Many secular papers today have departments in which the reader has a chance to come back at the editor. It is a matter of astonishment to discerning observers that the Christian people of a community do not more often take advantage of the "Vox Populi" department as an opportunity to correct unchristian things in the newspapers. The German emperor has brought down upon the Christian religion many slurs and jokes by his assumed partnership with God in breaking down the laws of civilization. These jokes should not go unchallenged.

Recently a great metropolitan daily sneered at the idea of protecting the morality of soldiers in military camps. This opinion was not only old-fashioned, but it was also vicious and hurtful. Yet a careful study of that paper for some days afterward showed no unfavorable reaction from three hundred thousand Christian readers against such a perversion of the truth.

The exploitation of bad books and indecent shows, apologies for the liquor traffic, the joke-making in connection with divorce cases, the sneers of the funny man at preachers and religion—all these are powerful factors in the building up of a public sentiment which is hostile to religion.

The time will come when every great denomination will have a publicity bureau which will study the religious significance of everything that is printed and will sys-

tematically undertake to correct wrong opinion at its source. Meanwhile, it is none the less the duty of every follower of Jesus Christ to witness for him in the ways which are now open.

### THE MAKING OF AN INFIDEL

**T**HERE are fewer honest-to-goodness infidels in the world than one would suppose. The creed of cynicism and despair has so little to offer that it has not made much headway in our world. Half of our population are not in active affiliation with the churches, but many of these people have a vigorous, even if unorthodox, religious faith.

What makes an infidel? It has been supposed that he is the product of too liberal preaching or of liberal books. It will be interesting for you to inquire of the next infidel you meet just how he came to his present dreary spiritual condition. You will hunt a long time before you find one who is not a product of straight-laced and unreasoning orthodoxy.

Robert G. Ingersoll was the son of a Presbyterian clergyman, and his views are clearly a reaction against the theology which his father taught. Tom Paine was brought up in a strict Quaker family which hedged life in with many restrictions. Bradlaugh of England was baptized in the state church and taught its doctrines. These men were confronted with impossible demands on faith and as a result of their rejection of the creeds they rejected everything. As the old proverb has it, "They threw the baby out with the bath-water."

The obscurantist preacher rejoices to announce his faith in impossible things. Like the medievalist, he declares, "I believe these things because they are impossible." Most of us hold that the function of faith is not to supersede reason, but to supplement it. When a religion presumes to make irrational demands upon us we must follow the light of truth.

In churches which have liberal preaching there is vigorous discussion of religion, but no rejection of it. Men who have been alienated by half-baked sermons and by emotional spoutings of doctrinal material are won back again to the beautiful religion of Jesus Christ which has room in it for both reason and faith. When the story of religion is finally written, it will be shown that infidelity died from wounds inflicted by the so-called "modernist."

### USE THE PEOPLE'S LANGUAGE

**T**HE vaudeville head-liner makes no better fun than when he describes the questions of an unsophisticated young lady at a baseball game. The language spoken on the baseball field has become highly technical. Only the initiated can understand what the enthusiastic fans are talking about.

Quite another thing is the language of doctors, for instance. Instead of concealing their thoughts in slang, they hide them in a form of Hellenized English which only the initiated can understand. When the doctor doesn't want you to know what is the matter with you, he tells you the strict truth in highly professional language. This learned discourse usually awes you into silence.

It is not commonly recognized by religious people that they, too, have developed a vocabulary peculiar to their interests. The child who has grown up in a Sunday school comes to know most of this vocabulary and in later life can come back to church and easily get some idea of the matters that are being discussed. Not so with a person



who has grown up apart from the church. To him the language of religion is a foreign tongue.

If the language of religion is strange in the ears of secular-minded people, even more is the language of theology strange in the ears of many Christians, not to mention outsiders. The young man just out of the theological seminary is apt to begin talking about "soteriology" when his church people are talking about salvation; all of them ought to be talking about the process of becoming Christ-like.

If Christianity is to find ever wider circles of influence it must be conservative in the use of technical terms. Professor James talked his philosophy in the language of the street and it certainly ought to be possible for Christians to take the religion of Jesus Christ, which the common people of Galilee heard gladly, and make it intelligible to everybody.

### THE DANGER OF THE BARRACKS

**L**IFE in the barracks is full of danger for any man. A visit to one of the camps will show just what these dangers are.

The habit of gambling soon develops among the soldiers. In more than one company, the chief amusement is playing poker for money. This turns men out at the end of the term of service ready for anything but honest work. The remedy is obvious—an amusement program in the camps which will enlist the interest of the soldiers.

The camps also reveal the possibilities of moodi-

ness and depression. While the volunteer soldiers, for the most part, are cheerful, since they have gotten the chance they asked for, the conscripts in some companies sit around sullen and silent. This is not in the interest of morale and it is not in the interest of the future efficiency of the men. Here the Christian worker comes in to play a great part. These men are often homesick and an invitation from one of the adjoining churches comes as a godsend.

The government has done everything in its power to provide a moral environment about the camps, but there is nothing to prevent a soldier taking a furlough and going into moral danger. Chicago needs closer regulations for the sake of the adjacent camps and so does Kansas City, the conditions in the latter city being unusually flagrant. It is a time when the voice of the ministry must be raised to encourage public officials in the performance of their duties.

The dangers of the barracks, as regards religion, are considerable. More than one man is saying, "I had all the religion I wanted at home." Against this attitude the Y. M. C. A. worker has to contend continually. Among the soldiers there are many men who are away from home for the first time. Just as the college student is tempted to eliminate the church from his program, because he has no religious supervision, so the soldier is tempted in the same way.

Our soldiers will come back to us to be our leading citizens. We shall hope that they will come back clear and strong and loyal to Jesus Christ.

## Editorial Correspondence

### From the Kansas City Convention—II.

**T**HE Sunday afternoon Communion Service at the Kansas City Convention, attended by fully 15,000 people, was the scene of a most inappropriate and, to speak moderately, regrettable incident. It seems that Mr. R. A. Long, of Kansas City, whose pledge of one million dollars underlies the entire project of the Men and Millions Movement to raise over six million dollars for missions and education, had asked permission to speak after the emblems had been partaken of. To grant this permission involved a departure from the established custom of celebrating the Communion in a simple service of Scripture readings and common prayers, without extemporaneous remarks of any kind. The suggestion was made the subject of considerable counselling among the leaders of the Convention, a majority of whom, trusting Mr. Long's good taste and believing that he had in his heart some additional gift to make toward the completion of the six million dollar fund, gave their approval to his request. To prepare the way for him Rev. George A. Campbell and Dr. Abram E. Corey stated the problem the Men and Millions Movement is now facing in approaching its consummation, and laid down a plan for securing the last million in 100 gifts of \$10,000 each.

Then Mr. Long spoke. To the amazement of the vast congregation he proposed the appointment of a commission to re-investigate the charges of heresy brought by the "Christian Standard" against the faculty of the Bible department of Transylvania College. Mr.

Long based his suggestion upon the rumor that a certain donor to the Men and Millions Movement now threatened not to pay his pledge of \$125,000 if Transylvania is to share in the proceeds of the Movement. The donor referred to by Mr. Long is generally known to be Mr. W. G. Irwin, of Columbus, Ind., a member of the commission of ten or a dozen laymen who defined the policy of the Movement at the beginning and determined the particular Colleges that were to share in it—Transylvania among the rest. The rumor that Mr. Irwin would try to avoid payment of his pledge is not taken seriously by those who know the probity of his character.

But be that as it may, Mr. Long's proposal of heresy trial at Transylvania, to be conducted by a court created by the new "International Convention of Disciples of Christ," whose constitution was not then more than forty-eight hours old, a proposal made in the solemn quiet of the Lord's Supper, when all hearts were open to receive some great unsectarian word of grace from the Lord himself, set everybody's emotions jangling like sweet bells out of tune. It is no wonder that Mr. Long's offer, with which he concluded his speech to give, under certain conditions, an additional \$100,000 toward the completion of the great fund, was met with shocking passivity by the convention. As I met the delegates coming from the Communion service, and before and after the evening session, and next day, the was but one theme of which they talked. The "coloss



impertinence"—as one of the greatest preachers of our fellowship characterized it—of intruding one of the coarsest and most vicious controversies of Disciple history into the most sacred and most catholic moment of our entire week's stay in Kansas City, received on all hands the most drastic condemnation. The intensity of the general resentment was indicated by the disgusted determination with which certain officers of the General Convention and of the Men and Millions Movement talked of presenting their resignations in case Mr. Long should urge his proposal at the business session of the Convention to be held on Tuesday.

Men of conservative judgment were everywhere raising the question not only as to whether Mr. Irwin's gift of \$125,000 was worth the price he was reported as asking the brotherhood to pay, but whether Mr. Long's initial million had not already proved itself a doubtful blessing. I have kept unshaken through many storms my confidence in the essential uncorruptibility of the Disciple mind in the matter of loyalty to our historic principle of the freedom of our scholarship from creedal and ecclesiastical control, but I confess that my faith was not equal to the decisive reaction which this Communion Service proposal received. The contempt with which churchmen measured hundred-thousands and millions against liberty and progress was a rebuke even to my strong faith in my brethren. I stood amazed in the vestibule after the evening session when a churchman closely associated with Mr. Long in several religious enterprises declared to me in the hearing of many others that he had grown weary and disgusted with the much ado that had been made in the past four years over Mr. Long's million dollar gift. "It is costing us in self-respect more than it is worth," he said.

Up to Monday noon everybody seemed to feel that some positive action ought to be taken by which the Convention would put itself on record as declining to participate directly or indirectly in any theological controversy and declaring the trustees of Transylvania College to be the only competent body to deal with the administration of their institution. But inspired modifications of Mr. Long's address began to circulate through the Convention. It was reported that Mr. Long was now interpreting his proposal for a reopening of the Transylvania affair, not as a request of his own, but as a suggestion that the college itself request such a re-opening. This revised version of the speech, while not affecting the essential thing which caused the widespread resentment, did, however, provide the leaders a clue for a policy. It revealed the fact that Mr. Long was not likely to further insist upon his proposal. The Convention, therefore, could make its best answer to his proposal by entirely disregarding it. By general consent this was done, and Tuesday's business session was an affair of routine in which the matter of heresy trial was not even mentioned.

The net result of the episode, humiliating and disconcerting as it was for twenty-four hours, will prove to be, as I see it, wholesome and providential. As another chapter in the education of Mr. Long it is certain to mark progress toward his complete disillusionment with respect to the power of money when measured against the ideals of liberty, tolerance and progress. Previous chapters in this interesting educational discipline are well-known parts of the history of the conventions and undertakings of the Disciples of Christ in recent years. While no serious harm can come to

the cause wherever those who were at the Convention have a chance to interpret the episode in its true light, that is, in the light of the reception given to the proposal, there is no doubt that a temporary injury will befall the cause of progress through the use the "Christian Standard" is certain to make of the fact that Mr. Long threw the weight of his personality and great wealth into the reactionary side of the scale. I note a communication from the editor of that paper in its current issue rejoicing over Mr. Long's reinforcement of the Standard's flagging attacks. We may now expect that the theological air of our brotherhood, which was almost cleared before the Convention gathered, will now be filled with a fresh puff of smoke as a result of this episode. When that has cleared away it is quite probable that the sky will be fairer than it has been for a long time.

\* \* \*

The Christian Union session of the convention, held on Sunday evening, drew a vast house. There was general disappointment that Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity, was kept at his home in Baltimore by illness. Rev. Carey E. Morgan, of Nashville, presided in his place and introduced the spokesmen of three deputations sent by their respective denominations to bear greetings to the convention. On behalf of the Presbyterians, Rev. William H. Black, D. D., of Marshall, Mo., spoke. On behalf of the Congregationalists, the Hon. H. M. Beardsley, of Kansas City, ex-moderator of the Congregational National Council, spoke. On behalf of the Christian denomination, Rev. Frank G. Coffin, of Albany, N. Y., spoke.

All voiced with deep conviction the growing desire of their respective communions for closer fellowship with the Disciples of Christ and with all Christian people. It gladdened our hearts to hear the clean-cut utterances on behalf of an out-and-out united church with which to face the united world that is to issue from the present war. The war is bringing home to Christendom the folly of our divisions and the necessity of constructing a new church with which to meet the problems of the new world. With delicate chiding, Dr. Black tried to lay upon our Disciple conscience the duty of meeting other Christian people part way, instead of stubbornly holding a position conceived to be absolute and final. Mr. Beardsley suggested that Disciples and Congregationalists are so near together anyhow they ought easily to effect an organic unity, and Dr. Coffin reminded us of the historic contact of a century ago between the Disciples movement and that of his Christian denomination.

The main address of the evening was delivered by Bishop Charles P. Anderson, of the Episcopal diocese of Chicago. He was immensely enjoyed. Without rhetorical frills of any kind he attacked his subject with forthright blows, presenting an indictment of our denominational order of things which we have scarcely anywhere heard excelled. He did the convention the honor of presenting, without apology or circumlocution, his own sincere conception of Christian unity. This conception is that of the Episcopal "high church" man. He contended for the historic episcopate and was willing to accept even the papacy in a purified and non-political form. Bishop Anderson and his Chicago diocese, as is generally known, give leadership in this country to the extremely "high church" sentiment of the Episcopal communion. The bishop is himself the chairman of the Episcopal Commission on Christian Unity,



having in charge the plans for the World Conference on Faith and Order to be held at the close of the war. It was a sign of the tolerant spirit of the Kansas City convention that without the slightest protest from the great audience the bishop was permitted to exploit the view of the so-called "Catholic" party of the Episcopal church. Probably not ten members of the convention would agree with the position he expounded, but he was listened to with the greatest respect and encouraged to state his mind fully.

I think Bishop Anderson made a tactical blunder—from the point of view of his desire to persuade us of his position on the historic episcopate—in referring at all to the papacy. One of the most interesting and amusing phenomena of our Disciples' recent development is the favor with which some of our Disciple churchmen have come to regard the episcopate. There were many persons in Bishop Anderson's audience Sunday night who were prepared to respond with sympathetic approval to such an argument for the universal acceptance of the historic episcopate as Bishop Anderson could adduce. I believe he could have sent hundreds of our people away saying within their hearts and half-confidentially to one another, "Well, that historic episcopate isn't such a bad thing after all, and perhaps we will have to come to something of that sort before we get Christian unity." But I doubt if a single man went away with any such feeling. The bishop's argument on behalf of the papacy nullified the effect of his argument for the historic episcopate.

I always come away from these annual sessions on Christian union with mixed feelings. I am glad to see us taking our part in the discussion of the far-away problem of the union of the churches, but I keep asking myself whether our "Association for the Promotion of Christian Unity" is not leading our minds away from our own historic and immediate task of practicing Christian unity here and now. Our "Association" is working at a problem which is more or less academic, a theme of endless talk and affording a basis for much felicitous sentimentalizing. But the Disciples set themselves to quite a different task—

that of actually building Christian union churches here and now and maintaining them on a catholic basis without waiting for the far-away attainment of the goal of a world-wide united church.

In devoting its energies so exclusively to the more remote, academic and theoretical task, I keep wondering whether our "Association" is not eclipsing for us the much more important aim which we set out to realize—that of making our churches, right now and here, an embodiment and illustration of the Christian union ideal. Suppose our Christian union session at the next annual Convention would consider these questions: Are we Disciples of Christ actually practicing Christian union? Do we illustrate Christian catholicity in our basis of fellowship? Have we sunk into denominationalism ourselves or are we still justified in describing our churches as simply churches of Christ, no more, no less? Have we kept the faith unmingled with human creeds which divide Christ's followers into sects? These and similar questions would provide a Christian union session at our next convention that would bear immediate fruit and go farther to advance the cause of ultimate Christian unity than all the felicitous greetings heard in all the denominational assemblies in the land in the past ten years.

\* \* \*

It will not be necessary to review in any detail the sessions of the American and Foreign societies, held on Monday and Tuesday, respectively, nor those of the Men and Millions Movement, on Wednesday. The substance of the annual reports of the societies has already appeared in *The Christian Century*. With Dr. Robert E. Speer speaking for the Foreign Society and the Men and Millions session, it is easy to imagine the uplift of soul we all experienced. The outstanding addresses of the last three days of the convention were those of Dr. Burris A. Jenkins, at the noon hour. I am going to write of him at a later time and so will forbear comment at this time.

CHARLES CLAYTON MORRISON.

## An Open Letter to R. A. Long

MY DEAR BROTHER:

The numerous tokens of your sincere devotion to the cause of Christ and the work of the Disciples manifested through many years lead me to believe that you will not misinterpret my motive nor resent my boldness in writing to you regarding the painful impressions produced by your remarks following the communion service at the recent National Convention.

From year to year sentiment has grown among our people that this service should be the most solemn and inspiring of all the sessions of the great gathering. Gradually all addresses have been eliminated, even those which formerly have been devoted to the interpretation of the central mystery of our holy faith, and the stimulation of generous participation in the offering in behalf of aged ministers. We have come to feel that the celebration of the Lord's Supper, with the simple and beautiful ritual provided for the occasion, and with unfailing remembrance of our Saviour's words of institution, is sufficient. Never was that feeling more pronounced than at the close of the service at Kansas City.

The introduction of the resolution laying special stress

upon the completion of the Men and Millions Campaign was doubtless justified by the present emergency. Even the earnest words of the leader of that movement were not inappropriate, and though they violated a growing and impressive tradition in a manner that ought not to recur, in the circumstances they were received with satisfaction.

If your remarks that followed had been limited to the support of that resolution and the generous proposal made regarding the completion of the great enterprise, they would have met approval, although not essential to the purpose of the hour, and in more fitting place in another session of the Convention.

But I inferred from your remarks that this was not the primary purpose of your request that you be permitted to speak at that time. And the introduction of your references to recent events in Transylvania College, and the proposals offered by you in regard to that matter, proved this to be the fact. The intrusion of such remarks at such a time could hardly be regarded as other than a singular breach of good taste, and a grave discourtesy to a notable gathering of your brethren.

Brother Long, the Disciples of Christ love you pro-



oundly, and are very proud of your significant services to the Church and kindred causes. Your signal ability and success in the business world have enabled you to take a generous part in many noble enterprises. Your name is honored in your own city, and throughout the Nation you have become known as a wise and open-hearted benefactor of religion, education and philanthropy.

Moreover, your personal character, and your devotion to the deeper things of the spiritual life, have still more endeared you to our people. You have carried the burdens and privileges of wealth with a modesty that none could fail to admire.

It is this fact which makes difficult of interpretation your conduct on this one occasion. In the great audience gathered for the celebration of the Lord's supper there were many men and women eminent in the activities that bring the honorable regard of all who know them. Yet in that gathering the least was as the greatest, and there was no distinction of persons. What would have been the unshared astonishment of that assembly if even the most notable of them had asked the privilege of presenting his personal opinions on any theme whatsoever? To ask the question is to answer it.

Am I in error in affirming that you felt that your pledge to the Men and Millions Movement in the beginning, a pledge which inaugurated the enterprise with enthusiasm, gave you the right to choose the most solemn and impressive moment of the Convention to express your personal views? Am I in error in saying that you were confident no one would assume the authority of withholding from you that extraordinary privilege, a privilege which no one else in the Convention would have presumed to ask, or would have been permitted to enjoy?

Your references to the Transylvania episode might not have been out of place at the proper time in the Convention. But your proposal of an ecclesiastical court to sit in review of that case was a singular anachronism in the story of the Disciples, and could only arise from a complete misreading of their purpose and history. Our people will have to turn back many leagues on the road which has brought them thus far out of the bondage to legalism and ecclesiasticism before they will consent to permit outside investigators to sit in judgment on the procedure of congregations or colleges. Every such organization must stand or fall upon its record and the extent to which it wins the confidence and good-will of the brotherhood. I like it that Transylvania is no exception to this rule, but quite prepared to abide by the verdict of our people regarding its faithfulness in the discharge of its educational obligations.

My earnest protest against your address—a protest which does not overlook or fail in appreciation of your generous offer at the close—does not base itself upon the manifest attitude of disapproval which you evinced toward the management and instructional course of that institution, but upon your violation of historic precedent among the Disciples in proposing such a tribunal. If the decision of the Board of Trustees of the college had been adverse to the accused members of the faculty, and the sentiment of students, instructors and community had been the opposite of what it appears to be, I should as seriously now protest against the suggestion to re-open a case before a court of any sort beyond the limits of the properly chosen and responsible directors of the institution.

In my reflection upon your words, the least timely of which was your reference to one of the probable donors to the Men and Millions Movement, who you said was wavering in his purpose, and might decide not to devote the very

large sum he had in mind for this purpose, unless he could be assured that it would be employed to strengthen only those schools which met his approval as safe, sound and orthodox. Brother Long, I believe I am fully aware of the appeal which a great sum of money makes to all those who are charged with the administration of educational, missionary and philanthropic enterprises. I believe also that I am sufficiently sensitive to the meaning of the Men and Millions Movement, its untold value for our own institutions, its moral influence upon our religious neighbors, and the long sacrificial service which it has demanded from some of the choicest spirits in our brotherhood.

But I want to assure you at the same time of my conviction, past all words adequately to express, that if we had to choose between the two alternatives, on the one hand the loss of all gifts so conditioned upon conformity to the educational and religious standards of a day that is gone, or even the complete failure of the Men and Millions Movement, proud as we have been of it, and much as we hoped from it, and on the other hand, the right to live and work in the free spirit of the fathers, and in complete loyalty to the will of our Lord as it is given us to understand it, I should not hesitate to make the better choice. And I am assured that a great company of the Disciples, men and women who fall behind in no effort to bring the Movement to success, are of the same mind.

With sentiments of profound Christian esteem, I am,

Sincerely yours,

HERBERT L. WILLETT.

Chicago.

## The Golden Age

By Thomas Curtis Clark

THE golden age will dawn  
When man shall dare to be  
From false ambition free,  
His goal the truth;  
When every youth  
Shall seek, not wealth and fame,  
But this: a spotless name.  
Righteousness shall be bold  
In that fair age of gold.

The golden age will come  
When men shall work for joy,  
When each shall find employ  
Suited to each;  
When toil shall teach,  
Not bring the soul disgust;  
Men will not hear, "Thou must!"  
Labor will not be sold,  
In that bright age of gold.

The golden age on earth  
Will be a time of peace;  
The wars of greed shall cease;  
Envy shall fail,  
Mercy prevail;  
Creeds shall not separate;  
Caste shall be out of date;  
Love shall all hearts enfold  
In that fair age of gold.



# Feeding Democracy's Builders

By Edgar F. Daugherty

*Rev. Earle Wilfley, the Government's representative at the Kansas City Convention, intimated that Food Administrator Hoover and his aids are much concerned over the indifference of the nation to the plans proposed for food conservation. Meatless and wheatless days are considered as an unusual and rather interesting novelty in the weekly programs of the people, but it is indeed true that the nation has not yet taken to heart the fact that "Food will win—or lose—the war." The ministers of the churches have an enviable opportunity to impress continually upon the minds of the people how very important it is that they give themselves whole-heartedly to this task of saving food for the world in this trying period. Mr. Daugherty's message may aid in emphasizing the importance of the campaign now being carried on from Washington for food conservation.*

THE league and the interchange of materials here referred to was preparatory to the building of the Temple. Many gods in those days were competing for supremacy amid the peoples of earth. The Lord's chosen people—the Israelites—led by Solomon, builded the Temple, and as a structure it signalized the coming supremacy of the name of the one true God Jehovah, and guaranteed the perpetuity of a pure—a spiritual faith on earth.

## A NEW TEMPLE BUILDING.

There is another Temple building now in the midst of men; it is the Temple of Democracy. The American people, through the 145 years of their independent life, have been laying the foundation thereof, from treasured material afforded by representatives of practically every race; the fact is revealed in the late report that of the sixty-seven men who lost their lives in the submarining of the Antilles transport, the initial mass offering of lives in liberty's present peril, thirty-one had other than American addresses for their next of kin; the melting-pot philosophy of our nation has had no better attestation.

This modern and rapidly growing Temple of Democracy is not like the ancient temple of Solomon, a structure to have posit in one particular place, and it is not a material structure symbolizing a spiritual ideal; it is rather a spiritual structure, with foundations as wide as the races of earth, on whose impregnable basis liberty for all people in their material lives can be had.

## DIVINE RIGHT OF THE PEOPLE.

Our nation during the past few weeks in its second Liberty Loan drive, has been financing, in part, the temple's structure; the next task to which we nationally apply ourselves is the task of feeding the builders. Solomon, in the olden time, had an ideal, that splendid vision of a house for God, wherefrom this challenge should forever salute the ears of the believing: "Hear, O Israel, I am Jehovah thy God, who brought thee out

*"And Solomon gave Hiram twenty thousand measures of wheat for food to his household and twenty measures of pure oil; thus gave Solomon to Hiram year by year . . . and they made a league together."—1 Kings 5:11.*

of the house of bondage; thou shalt have no other gods before me."

America in these modern times has had the ideal, the splendid vision of the golden age to come when the nations of earth shall recognize that all men are created equal before God and before the laws of their respective lands; the splendid dream that "government of the people, by and for the people" shall come to realization in the world when the divine right of the people shall displace the divine right of kings.

All other nations have been influenced and bettered by the vision which the Temple of Solomon symbolized. All other nations have been uplifted by the matchless realizations wrought for common men in the American Republic. Now in these undreamed of days of ours, when there has risen history's most infamous advocacy of the exploded doctrine that might makes right—when a recrudescence and reassertion of barbaric savagery that seemed incredible has filled the eyes of earth with horror and tears—now, that this devilish and inhuman organization of efficiency, the German Empire, assaults the welfare of humanity and by the threat of its might endeavors with frightfulness inconceivable to force all men to do obeisance before it, there has been sounded the counter challenge which is electrifying the free peoples of earth, in the assertion of America's spokesman, Woodrow Wilson, "The world must be made safe for Democracy."

## STRENGTHENING DEMOCRACY'S BULWARKS

So like Solomon and Hiram of old America and her Allies have made league to strengthen the bulwarks of

democracy in the earth. In splendid isolation from the autocratic quarrels of continental Europe, America, warned by George Washington and his compatriots as original fashioners of the nation's standards, has been, until now kept free; it has seemed, until now, unthinkable that American blood should ever be spilled on foreign soil in liberty's name; and we never would have faced the necessity had not autocracy's might seemed sufficient to overrun Europe and shortly clog the channels of liberty's stronghold here in America.

So the nation has bared its arm and heart, and is revealing its mind.

We have seen and felt the idealism of the splendid lives which have offered themselves in consecration toward Democracy's continued building; we have sensed the glory of sharing in loans for liberty's maintenance; we have been thrilled by the heroism of the Red Cross program, and the splendid comfort afforded in the Y. M. C. A. contributions. Uplift and cheer and elation have fired our national multitudes through all these recent months; but the chills of winter are near, and just outside our doors, dire news is hesitating; for in the supreme hours when American "Sammies" go over the top between embattled trenches and American "Jackies" find wave-washed graves in the ships with which they will go down before the submarine is extirpated—in those hours, the black pall of great hear sinkings will fling its shadows across America, and the slough of depression will be near at hand for many communities.

## THE COST HAS BEEN COUNTED

Yet out of it, they everyone will rise with mightier strength, a steadily increasing solidarity will possess the nation: for the cost has been counted and will be met, whatever its heart rending items, that democracy may indeed be made safe in the world, as we had thought it safe in America.

So we now bend next, as a nation to the task of Food Administration and conservation.

No matter in the present nation



and world crisis is more homely, more commonplace, than this task of food administration, yet none affords better chance for the expression of practical religion and intense patriotism.

The unleavened bread feast of the old Jewish days had no more sanctity than this new feast of consecrated eating to which we are called.

This temple of democracy, to whose maintenance our nation was dedicated at birth, has had its outer portals profaned and desecrated, 3,000 miles from our shores, and for the cleansing of those portals, that the inner shrines of our own national life may be kept in sanctity, the sons of America are gathering, to resist and there defeat the assailants of our ideals. The outrages have seemed remote, unreal, but their peril must be sensed as very near; because so it is. The Prussian system, so antithetical to all we cherish that we scarce can comprehend it, must be throttled by America and her Allies, because we all are seeing that with deliberation Prussianism would rule the world by violence, while we would see it ruled through enlightenment.

#### PARTNERS OF GOD

That devilish creation began with a blasphemous claim of partnership with God, and ends with the ghoulsh revelation of partnership with hell in the submarine's inhumanity; from Zeppelins to submarines, like another Lucifer's fall, has the glory of the German Empire been skeletonized before men as its pretenses fell. With entire heartlessness it has devastated provinces, to make way for German colonization; starved and enslaved subject peoples; crushed the souls no less than the bodies of men, women and children, for the one end of German pre-eminence.

Poland's distress, Belgian deportations, Serbia's rape, and the unspeakable crimes spread through northern France, attest, along with the submarine's heinous methods, that, without our resisting this philosophy and aggression now, the time is short until it would grip our own fair land. Well has Mr. Hoover said: "Every flag that flies against the Central Powers is an American flag by proxy." The cause of those with whom we are leagued is ours, though little had we thought it would so become; and except as our Allies be sustained—and from nowhere other than America can they be sustained—their soldiers will be enfeebled and their workers faint.

#### GERMANY'S SCORN OF AMERICA

Food will win this war; and the bread line which this food conservation issue bids us wisely administer in our homes, is just as truly to be dedicated to Democracy's maintenance, as the battle line where our boys have

willingly put their lives at stake.

It is a golden rule that comes to us here, as a defiance to the rule of iron and blood. Germany's war plans, organized under a single will, presumed that a loose-strung democracy like ours in America would go down before the might of their efficient machine; the Kaiser boasted as long ago as in 1908 that 3,000,000 voters in America did his bidding in every Presidential election; "idiotic Yankees" has been a favorite phrase of appreciation for us along with that other toward Britain's "contemptible little army." And the might of Germany's efficiency machine went down to the bed-rock whereon our nation now comes to stand—in food administration under a dictator measuring out portions, enforced under police regulations till every German life was controlled. Those with whom we have been leagued came shortly to measures akin. But what we dare believe as a free people today is that democracy has the ability to organize and administer its life with an efficiency that will spell defeat for autocracy. Instead of a food dictator we have an administrator; instead of food-control we set up the ideals of self-control; instead of one iron will we appeal to the will of every citizen.

And these measures whereby we purpose feeding the builders and defenders of democracy afford the answer of America to autocracy's insane challenge. Upon the success of these measures rests more than the fate of armies and governments. Upon it rests no less a thing than democracy's fate itself; for if, as autocracy holds, the energies of a people can best be developed through autocratic control, then goodbye democracy, and all hail, autocracy!—for that system, rather than the one to which our lives are dedicated, will prevail.

#### FOOD WILL WIN THE WAR

The issues of battle—yea, the very life of our present American civilization, are staked on the success of our food administration's plans; for food will win this war. Never has democracy embarked upon so great, so consequential an adventure; for the appeal for wise, economic and patriotic administration of our food life and ways comes home to everyone. If we fail to make good on the venture, our faith is futile, democracy's temple will tumble in ruin e'er fully builded in the earth—and with the bowed heads of a conquered and terrorized people we will have to acknowledge for all time and eternity that a free people cannot maintain itself versus thrones and dominions and powers. We dare not fail.

"To doubt would be disloyalty  
To falter would be sin."

Now out of the fires into which we have entered because our faith has led us—and further into the fires of trial we'll press before our faces are homeward turned again—out of the fires we have entered we shall in God's providence emerge as a nation purified of the dross that threatened us through a super-abundance of wealth, and enriched with a deeper dedication to democracy's idealism toward having a world in truth set free.

#### PLEDGE-SIGNING, PLEDGE-KEEPING

Pledge signing is democracy's easiest activity, next to resolution passing by her assembled companies imbued with fine enthusiasm and plans; but the test of a free people no less than of a free man is in pledge keeping rather than mere pledge signing. Not by their following the pillar of fire by night were the children of Israel shown fit for the promised land, but by the use they made of the manna sent from heaven day by day; not by our saluting the flag and applauding Democracy's rhetorically fashioned ideals will our present fitness be demonstrated for standing forth as freedom's champions, but by the consecration we make in our homes and at our tables of the food we have—no less manna than that which came down from heaven of old.

We proudly boast that we have food for ourselves and all our allies; if that is our faith, we must prove it in our works, by an efficient use, a wasteless administration in accord with the instructions which are nation-wide. No one stands over us with the rod of authority to see that we obey; everyone is left to keep his pledge for the good of his own country and humanity, left to prove his devotion to neighbors here as well as across the sea.

#### WHAT AMERICA MUST LEARN

Nationally, we have been mistaking license to waste, with freedom to live; reckless, greedy, and wasteful with our manna have we been in every direction; unless to the yoke of self-restraint we bow, the day will come when competitive struggles after the war will bring our national displacement by better disciplined forces in life struggles. That is the lowest ground of appeal for enlistment in this campaign; the high ground, and noble, is in appreciation for the linking it affords of our daily living with the national and religious ideals that have inspired us.

Magnificent has been the response by those who have pressed toward battle lines; splendid the efforts whereby the home fires are kept burning in equipment and relief programs of vast reach; few have been the slackers, and on whatever part they slack, scorn and contempt are their desert from all others. But the only



universal service possible is in food administration; it is the vital duty coming home to every one.

#### "ALL-TOGETHERNESS"

Co-operation, and "all-togetherness," such as we have never nationally known, is what this program means. Our civilization will be shown just as broad as our co-operation reveals itself. The savage, living to himself, dies a savage, caring for no others; a few such remain in civilization's midst; the clansman, standing with his kin, grips more broadly the facts in human existence; tribes, coalesced into a kingdom, emerge from barbarous ways; but when the American states formed their Union, the borders of human life were pushed out, in the faith that none of us liveth unto himself. Today, responsive to

the far-flung visions of dreamers now dead, we are glimpsing the possibility of a family of nations, fashioned to maintain world peace.

'Tis the coming of the Kingdom of God on earth, wherein there is room for every people who will enter, and the only submission required is submission to the will of God, "which is peace on earth and good will toward men." For that, in His providence, we are fighting, and for no national aggrandizement.

The pledge of service in this food campaign upon which men and women and children of America are entering, is more than a service to the Nation; it is a covenant with the beleaguered hosts of humanity down-trampled and intimidated by the dastardly and unforgivable pretension of insane autocracy!

#### A HOLY WAR

Not in the Crusader days, nor the days of Napoleonic defeat, nor the times of American struggle for independence and later battles for national solidarity and unity, never before and never again will a war be waged so holy, so consequential to humanity's eternal welfare, so essentially a war based on righteousness in God's sight and man's. Whatsoever our hands find to do, must be done as unto God in the name of liberty and justice, else the Temple of Democracy will fail of completion, as the Temple of Solomon did not, until its purpose in earth had been served, when materiality gave way to spirituality in the realms of humanity's idealism.

First Church, Vincennes, Ind.

# The Larger Place of Christ

By John Wright Buckham

Professor in the Pacific Theological Seminary

**A**LTHOUGH Christ is the founder and center of Christianity, it is surprising how he has been read out of Christianity. This tendency began early. Speculation about Christ took the place, too largely, of Christ himself. Latin theology turned definitely away from him to build up a theology upon the doctrines of divine sovereignty, human depravity, and the saving power of the church—doctrines alien to the spirit and teaching of Christ. The Reformation began a return to Christ; but soon resumed a modified Augustinianism. The return to Christ was commenced in earnest in the nineteenth century and has proceeded steadily. Theology has now become largely Christo-centric.

#### A RETURN TO THE NEW TESTAMENT SPIRIT.

This is, in one sense, a return to the spirit and outlook of the New Testament. It shares the realism of the synoptic gospels, the idealism of the fourth gospel, and the universalism of Paul. Jesus, the prophetic founder of a new social order, Christ the revelation of God and the mystic Redeemer of the soul, coalesce in the Christ of today as they did in the glowing minds of the writers of the New Testament. It was Paul who, more than any other, grasped the length and breadth and depth and height of a Christo-centric Christianity. We are only of late coming to understand the comprehensiveness of Paul's conception of Christ.

But Paul's world was circumscribed and provincial compared with ours.

Can Christ embrace the expanding needs and hopes of our age with its greater reaches and more urgent demands?

This is the supreme test of Christianity. We are not yet awake to its seriousness. We would fain be satisfied with the Christ of past centuries, while humanity is calling for a Christ of the twentieth century.

If Christianity is to be sufficient for the great task of reconstructing society after this colossal world-cataclysm it must possess resources greater than have ever yet been called into play. Has it them? The answer is: Only if they are to be found in Christ—the Christ inclusive enough to meet all our needs—can be the Reconstructive Christ.

#### A CHRIST OF CREED AND DEED.

He needs to be recognized as both the Christ of history and the Christ of experience. The later nineteenth and earlier twentieth centuries were engaged with these two aspects of Christ in turn—at first, chiefly in restoring the historical Jesus, and afterward in the rediscovery of the experiential Christ. Yet these two aspects of our Lord have not as yet been fully harmonized. The task remains for us and our successors. To fulfill his greater mission Christ must be understood as both the individual Jesus and the Universal Spirit. Unless we find in Jesus the incarnation of the Eternal Spirit, the revelation of One "who was in the beginning, is now, and ever shall be," what light have we upon the mystery of existence?

We require a Christ who answers both our theoretical and our practical needs, a Christ of thought and of action, of creed and of deed. Why should these two be so persistently played off against each other, the one maligned or ignored that the other may be magnified? We must needs think, as well as act, and our thought life, as well as our practical life, finds in Christ the key to its largest unfolding. In the light that shines from his face we pass into a lighted universe.

#### RECONSTRUCTING MODERN LIFE.

The Christ of reconstruction must be a Christ able to reanimate, reform, reconstruct the whole complex life of humanity—social, industrial, recreational, educational, religious. It is comparatively easy to see this necessity in the large, but to apply it in detail—ay, there's the rub! Yet the vision of its possibility is becoming as vivid as the realization of its difficulty. All the ranges of human life, from the highest to the lowest, need the animating touch of Christ. Not the least, the Church itself.

To put Christ at the very center of human thought and life, so that he can transfuse it all with his life-giving spirit—that is the task and the opportunity of Christian faith in the new age.

We hear men often speak of seeing God in the stars and the flowers; but they will never be truly religious till they learn to know him in *each other also*, where He is most easily, yet most rarely, discovered.—J. R. Lowell.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Centralizing War Activities

The Protestant Episcopal Church has a war commission and this commission is rapidly completing its organization for the care of the Episcopalians in the military camps of the nation. A gift of \$30,000 has been placed at the disposal of the commission by an anonymous giver. The committee is arranging for the appointment of voluntary chaplains at many points.

## Protestant Episcopal Pension Fund

The complete report of the Protestant Episcopal pension fund shows that the people of that communion have been unusually benevolent in their response to the call for aged and disabled ministers. The figure that was asked for by the leaders of the denomination was five millions of dollars, but the amount actually raised was \$8,712,000. The pension funds of the other denominations are being pushed vigorously and successfully.

## Plan Union Church at Cantonment

Rev. Charles W. Carroll is the pastor at large of the Congregational churches in New Jersey. He reports an interview with General Kennedy, in which the latter declares himself in favor of the building of a union church on or close to the reservation, and which would be open to all communions. Camp Dix will soon have 42,000 men, and it is believed that both chaplains and Y. M. C. A. secretaries would find such a building of great service. If the plan that is being worked out for Camp Dix should prove satisfactory to all the interests, a similar plan would be put in operation in many other communities.

## Three Bishops Before the President

On September 27 there was enacted an interesting and suggestive scene in the White House. A bishop from each of three denominations, Roman Catholic, Episcopalian and Methodist, stood together in the presence of the President to petition him to support the bill which would increase the number of chaplains in the army. The size of the regiment has been made three times the former size, but there has been no provision made for more men to provide for the spiritual needs of the

soldiers. The next Congress will be expected to provide for this emergency.

## Canadian Methodists Are Liberal

Canada has been paying the toll of war from the first and has suffered great losses. This makes the more significant the fact that the Canadian Methodist churches have made an increase in their missionary giving the past year of \$48,000. England made a similar increase and there is no sign that the war will lessen the Christian sacrifices in these countries.

## House of Bishops Meets

The House of Bishops of the Protestant Episcopal denomination has been in session in Chicago and one of the most important matters before them was that of the war duties of the church. The bishops endorsed the emergency action taken by Presiding Bishop Tuttle, and will support to the limit a program which will help in prosecuting religious work in war time.

## Archbishop Talks Against Socialism

The Archbishop of England has not only authorized outdoor meetings to reach the people, but has spoken at some of these meetings. He appeared in Beresford Square, in London, only to find an opposition speaker there who was shouting "Bishops and parsons are out to crush democracy." The opposition's speaker was asked to speak at another location as the archbishop had arranged for his meeting at police headquarters, but this speaker would not accede. The two speeches went on simultaneously, with considerable disorder in consequence.

## Wales to Have Disestablishment

Even though parliament had voted disestablishment for the Welsh church at the close of the war, the leaders of that church have been maneuvering for some sort of postponement of this action and perhaps the ultimate defeat of it. It has grown increasingly apparent, however, that Lloyd George will not retreat from the position he has taken, so the Welsh churchmen are now beginning to formulate plans for continuing the work of their church after the war on the new footing.

## The Moody Church Expands

Chicago has one downtown church which has been able to hold its own and grow in spite of changing city conditions, the Moody church, founded by Dwight L. Moody. Even this church, however, has been driven back a mile from the old location, and will henceforth operate two miles from the loop instead of one. The church claims four thousand members and 6,700 Sunday school members. The work of the church is greatly helped by the Bible Institute, which brings a considerable body of students to work in the local church.

## Orthodox and Episcopalians Fraternize

The Russian Orthodox church has been rapidly extended in this country in recent years through immigration. On October 7 the cornerstone was laid for a fine new church at South River, New Jersey. The Russian bishop, the Rt. Rev. Bishop Alexander of the Cathedral of St. Nicholas, New York, was assisted by the Rev. Sidney H. Dixon, of the Episcopal church of South River. This is one of the many signs of a growing understanding in this country between these two denominations.

## Bishop Resents Wells' Book

The latest novel by H. G. Wells, "The Soul of a Bishop," has been subjected to considerable criticism by various Church of England dignitaries. Dr. Russell Wakefield, the new bishop of Birmingham, declares that the bishop in that story is "weak and flabby." He thinks there has never been on the Episcopal bench a personality "so wishy-washy, watery, unintellectual and unpractical as this Wellsian creation. He is the Jules Verne bit of the book."

## Big Inroads on the Ranks of Clergy

The ranks of the clergy of the establishment in England have been greatly depleted by the war. About 2,400 men have gone out as chaplains; 55 have been killed in action or have died of their wounds, and 75 have been seriously wounded. Nearly all of the candidates for holy orders are now in the service. This means that the English church is suffering greatly for lack of man-power to carry on its work.



# Social Interpretations

By ALVA W. TAYLOR

## The Disciples and War Emergency Work

THE Disciples have appointed a war emergency commission and the Kansas City convention approved their plan to ask for \$100,000 for religious and social work in the cities near the cantonments and in the immediate environments of the training camps. The writer believes it would have been better to have asked for some certain sum each year of the war, but the sum asked is none too large for even one year if work equal to the opportunities is to be done.

The first question that will arise is, "Why do we need to do this sort of work with the Y. M. C. A. in the field in so adequate a manner?" and the first objection will be that no sort of denominational work should be obtruded upon the camps. The answer to the first is that the Y. M. C. A. works within the cantonments only and that the gravest moral dangers are on the outside. The Y. M. C. A. keeps the men in camp and fills their idle time with things worth while. But the soldier likes to get away from camp and to mingle in civil life once more.

If church-inclined, he likes to attend a regular church and mix with civilians and especially with companies where there are young ladies. Thus the near-by churches have large opportunities thrust upon them and it is not fair to ask them to bear the burden of such work alone. The boys come from all the churches and it is the duty of all the churches to help provide for them in the camp life. Most of our churches near the cantonments are small and need both larger buildings and an extra force. It is proposed that the strong churches be asked to loan their pastors for short term service in the churches near the camps and that the local forces be furnished with complete lists of all sons from Disciple congregations. It may often happen that a Disciple minister or church could make a special appeal to one who has become accustomed to their ministry. Not only religious services and direct pastoral visits are possible, but sociables could be arranged at the churches and tabernacles. No more gracious ministry could be given by local congregations than to furnish home-like sociables where the young people of the church would meet the soldier boys. The usual prejudices against soldiers do not obtain with a civilian army in

which the soldiers are from homes such as our own.

It is not intended that there shall be any intrusion of denominational activities or rivalries. In every case where any work is to be undertaken outside of strengthening the local church effort will be made to unite all the forces and make it a union effort. A number of appeals have already been made from churches near the cantonments and it is to be hoped that the churches at large will rally quickly and send the reinforcements so much needed.

\* \* \*

## Rural Church Interests at the Kansas City Convention

With more than 7,000 rural churches, two-thirds of which are omisionary and inefficient, one would expect that a convention of the Disciples of Christ would find in the situation grounds for a great deal of interest at a national convention. Our conventions are for propaganda purposes almost entirely. Deliberation has little part in them. They are not conventions of the church, but of the several missionary societies and each of these societies is vitally interested in developing more missionary churches that they may have more funds with which to do their work; yet they meet in a convention designed to stimulate missionary interest and giving and pay little attention to these vast, unmined resources in 7,000 rural churches. From these churches the overwhelming majority of ministers and missionaries come and from them there may be made to come quite as liberal giving as from town congregations. Few of their preachers and fewer of their laity attend the conventions and thus do not receive their inspirations; thus the convention stimulus and propaganda are lost to them. Organization of the Sunday schools and the providing of a staff of workers have not only promoted Sunday school efficiency but brought in \$40,000 last year. The writer has ministered to rural churches as a side line to college work for thirteen years and many will join him in the testimony that the rural church will respond to missionary education and give as liberally as the city church.

At Kansas City this vast field was given only fifteen minutes on the program, but on Tuesday evening there gathered at the Coates House seventy men vitally interested and

for an hour and a half there was a machine gun fire of two-minute speeches such as no other side conference in the convention witnessed. These men unanimously agreed that it would pay immensely, and was a responsibility laid upon the brotherhood, to provide a special department for rural work. The Presbyterians have for many years kept a staff of experts at work, spending as high as \$40,000 per year on it. The Methodists have recently called Professor Vogt from the State University of Ohio to the head of a like department and the Baptists are planning a similar undertaking. The war emergencies have called a halt upon many such enterprises, but one of the first accomplishments of the united work of the missionary societies should be that of a rural church department which would furnish expert help to the state and district secretaries and superintendents. In five years it would return 500 per cent on the investment.

\* \* \*

## The Down-Town Problem of the Churches

A very significant conference was held at First Church, Kansas City, on Monday night of the convention. It was called by Pastor J. E. Davis of that church and attended by a dozen men interested in the down-town church. Let us hope it was the beginning of a missionary movement that will reach into the most neglected field in our home mission areas. First Church, Kansas City, is within walking distance of 10,000 students of commercial, technical and trade schools, all of them away from home and without a shepherd or the means to supply one. This is the problem of all the churches and no single congregation can adequately handle it, especially if it finds life a struggle because of removals of supporters to the suburbs. Here is the immigrant as well as the boardinghouse youth, and here also center all the malevolent influences of crowded quarters and business districts and tenement houses and houses of pleasure and dissipation and vice. One-half the population of every great city in America live in such centers of the cities and are practically deserted by the Protestant church and we spend missionary money planting churches in many places where there are already too many. A commission of twelve will present a survey of the situation to the Ft. Worth convention.



# The Sunday School

## The Reward of Prayer

The Lesson in Today's Life\*  
By CHARLES H. SWIFT

THAT Nehemiah, a wealthy officer of the court, should pray, may be considered somewhat strange, but when we consider that "Prayer is and remains the native and deepest impulse of the soul of man," it is not at all strange to see any man praying. Often one's environs may be quite destructive to a vital relationship with God, so as to cause one to seldom pray; but there will arise moments of intense anxiety when the soul most naturally turns to God. Nehemiah had a deep desire within his soul to serve his fellow countrymen in the far-away devastated city and the desire became the motive of prayer. Human life is the same. Men are made up of desires and when desires earnestly press upon life for attainment, prayer logically results.

\* \* \*

Prayer has its reward. For four months Nehemiah had been praying. The needs of Jerusalem pressed heavily upon his heart and he sincerely wished for the opportunity of successfully meeting these needs. The one desire which finally gave him courage to boldly petition the king revealed the type of prayer offered. He was not petitioning the king for some selfish favor or gift; nor was he asking the king for permission to go to Jerusalem in order that he might win fame or popularity. His was an unselfish prayer and as such accounts for its reward. One of the outstanding reasons why more prayers are not rewarded is because of this universal sin. Men may pray sincerely and yet pray a most selfish prayer. It is no difficult matter to habituate one's thinking and living so as to become a refined egoist. Let the subtle material philosophy of the age once clutch the human heart; then every prayer uttered in silence or aloud is fashioned after the most selfish pattern. Nehemiah was thinking more of the welfare of his people and of the good he might accomplish by rebuilding the walls of the city. The unselfish desire continued to burn for months deep in his soul until, fired by the desire, courage and determination blazed forth in bold petition to the king.

\*This article is based on the International Uniform lesson for November 18, "Nehemiah's Prayer Answered." Scripture, Neh. 2:1-11.

All prayer is rewarded. It may be that the reward is not just what we prayed for. Psychologically, every desire expressed leaves its imprint upon the mind, from which goes forth an influence over life difficult to check or curb. A child may pray for an automobile and find on Christmas morning the desire of his heart. He may continue to pray for toys and benefits for himself until he becomes a most selfish and conceited chap. The granting of the toy is not the vital thing to the boy's life. The type of spirit produced by the type of desire is the most vital consideration. All prayer may not be answered by actually receiving the object desired, but all prayer rewards the one praying. It may be detrimental to the highest type of Christian character, still it is a reward. In life every desire has its own compensation, whether it be for good or ill.

\* \* \*

How necessary it is, then, that our prayers be carefully guarded! Prayers of confession, adoration, humility and praise spring from a dominant desire altogether wholesome. Petitions for forgiveness, strength of will and courage of heart compensate in a most vital way. Perhaps the most divine desire one can entertain is the aspiration to know God's will and fulfill it. It need not take form or be expressed in any stately liturgy. Its reward is dependent upon and meas-

ured by the intensity of the desire. When the soul aspires to know God's will with the supreme determination of doing that will, then it is that communion of soul finite with soul Infinite connects life with the great world's dynamo and power is produced. The reward of such a prayer is spiritual vision and vital force.

Our hearts crave more concrete and definite evidences of God's willingness to answer prayer. Shall we not pray for definite things, the soul asks? "Ask and it shall be given unto you," is the promise. Jesus prayed most fervently that the cup might pass from Him. Paul prayed that the thorn might be removed. Shall we not pray for victory over the Germans and for the safety of our boys? We do pray, whether we wish to or not. Our souls are flooded with desires. The one thing needful is that we shall have sufficient confidence in God to resign all to His will. Again, a selfish prayer would be harmful even though the answer might be granted and would prove a blessing to others. Why a victory over the Germans or the saving of your boy? If some great world motive prompts your soul to express such a desire, then pray and pray most fervently. Otherwise, better kill the desire at its birth.

When we can attain unto the mind of the Master in praying for definite things to achieve spiritual ends, then the reward of prayer will be elevating and prayer's answer will be an inspiration to faith. When we understand that prayer is not a substitute for work but only an ally, the hands will be doing while the heart is seeking wisdom. Prayer is not a magic. It demands intelligence. It is obediently understanding God's laws—all of God's laws—and earnestly seeking to do His will amidst these laws. God hears such a prayer and never fails to answer it.

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# Disciples Table Talk

## Charles S. Medbury Enlists for War Service

Charles S. Medbury, who has for many years led in the work at University Place Church, Des Moines, has accepted a call from the government to become something of a "Chaplain-at-large" for all the soldiers at the cantonments, reports *The Christian News* of Des Moines. Mr. Medbury recently left with his wife for Houston, Tex., to see his son, Sheldon, who is with the aviation corps at San Antonio, and who expects to go to France very soon. During the war in the Philippines, Mr. Medbury served as chaplain with the army. This new service takes Mr. Medbury away from University Place for the winter and probably for the period of the war, but he is not severing his relations fully as pastor. Some one will be secured to take his place until such time as he can return, or until it is settled whether he will be able to resume his ministry in Des Moines. Mr. Medbury also has a son-in-law in the Officers' Training Camp at Fort Snelling, Minn.

## Mrs. Ida V. Jarvis Makes Convention Attendance Record

Mrs. Ida V. Jarvis of Fort Worth, Tex., was at the Kansas City convention, and reported that this was her twenty-fifth national convention. She has not missed one in the past quarter century. Mrs. Jarvis is one of the largest women land holders in Texas, and has contributed more money to interests of the Church of Christ than any other woman. She is the author of "A Book of Texas Poems." Mrs. Jarvis gave a ranch of several thousand acres on which Jarvis Christian University, for negroes, is located. Her most recent gift was one of \$100,000 to Texas Christian University. She has paid the expenses of many young men through college and aided others. A number of children have been adopted by Mrs. Jarvis. She is about seventy years of age.

## New Officers of the "International Convention"

At the business session of the recent convention the following officers were elected: President, Edgar Dewitt Jones of Bloomington, Ill.; vice-presidents, George B. Peake, Des Moines, Ia.; Florence Miller Black, Louisville, Ky., and Hugh McLellan, San Antonio, Tex.; treasurer, Colonel Fred W. Fleming, re-elected; recording secretary, Milo Atkinson, Memphis, Tenn.; transportation secretary, E. E. Elliott, re-elected; corresponding secretary, Graham Frank, Dallas, Tex., re-elected. Members of the executive committee are: Joseph W. Hagin, Covington, Ky.; Dr. David O. Thomas, Minneapolis, Minn.; C. M. Chilton, St. Joseph, Mo., re-elected; C. R. Stauffer, Cincinnati, O., re-elected; L. O. Bricker, Atlanta, Ga.; E. L. Day, Indianapolis, Ind., re-elected; Mrs. C. H. Morris, Denver, Col., and Mrs. Louise Loos Campbell, Lexington, Ky.

## C. W. B. M. Elects Officers for the Year

The following officers were elected at the C. W. B. M. sessions at the Kansas City convention: Mrs. Anna R. Atwater, Indianapolis, president; Mrs. Ida

W. Harrison, Lexington, Ky., vice-president; Mrs. Effie L. Cunningham, Indianapolis, Mrs. Josephine M. Stearns, Indianapolis, and Miss Daisy June Trout, Indianapolis, secretaries; Mrs. Susanne Moffett, Indianapolis, treasurer. The resident members of the executive council elected were: Mrs. Jasper D. Case, Rushville, Ind.; Mrs. Maud D. Ferris, Taylorville, Ill.; Mrs. T. C. Howe, Indianapolis, Ind.; Mrs. N. E. Atkinson, Indianapolis, Ind.; Mrs. J. W. Putnam, Indianapolis, Ind. Mrs. Ralph S. Latshaw, chairman of the nominating committee, made the nominations. Mrs. J. King was made chairman of the nominating committee for next year.

## Convention Sunday Speakers at Disciples Churches

The following were the preachers at the various Disciple churches of Kansas City on convention Sunday: Wabash Avenue, A. B. Phillput; Independence Boulevard, E. L. Powell; Linwood Boulevard, Herbert L. Willett; Jackson Ave-

### NOTE TWO STATEMENTS

*They affect the churches.*

*They are in the morning papers, as I write.*

*They are from "heavy weights"—men who know.*

*They are vital to every American.*

Mr. Taft, former president of the United States, says: "Our government trusts the patriotic voluntary action of the people in securing the necessary economy in the consumption of food. May she not do this? That's the question. If we respond . . . then no such compulsory measures need be adopted."

Lord Northcliffe, of the British War Mission, who has been on a tour of the west and middle west, says: "The prosperity of this vast section of more than 40,000,000 is greater than that of any other period in its history. The task therefore of insisting on food conservation is a very difficult one. With so much in abundance it is well-nigh impossible to expect restraint."

*Both statements "hit the bull's eye." Prosperity! Compulsion?*

*Not if we adjust ourselves voluntarily.*

*Will we?*

*Church members, whose faith gives them a knowledge of the meaning of sacrifice, must be the leaven that shall prepare the whole country for voluntary restraint and get ready for some of the enforced restraint that is bound to come.*

*For Americans don't like to be told they must not. All the same, they will have to be told that. For the job ahead grows bigger as the facts of the situation are more clearly revealed.*

*Let every Christian smooth the way and create the conscience for the patient bearing of the unpleasant things ahead.*

*The Food Administration is preparing to control as far as possible gouging retailers.*

Washington, D. C. PAUL MOORE.

nue, Z. T. Sweeney; Ivanhoe Park, A. E. Cory; Forest Avenue, J. C. Caldwell; Roanoke, M. M. Mitchum; Hyde Park, G. A. Miller; Oak Park, E. A. Gilliland; New Christian, C. F. Swander; Swope Park, W. B. Slater and C. A. Lowe; Budd Park, L. W. McCreary; South Park, S. W. Nay; West Side, A. R. Moore; Central, Kansas side, Hugh McLellan; Temple, Kansas side, J. M. Philputt; Grandview, Kansas side, B. S. Ferrell; Independence, Mo., Ira M. Boswell; Longview, Carl C. Taylor; Emerson Park, J. H. Jones; Mount Washington, A. D. Rogers; Quindaro, Kansas side, W. S. Lowe; Merriam, Arthur Stout; Rosedale, J. N. Darnell; First, W. F. Richardson.

## Northwest Disciples to Meet

The Pacific Northwest Parliament will be held at Eugene, Ore., December 3-6. Among the features of the program is a series of addresses by F. D. Kershner of Cincinnati, on "What Is Wrong With the World?" and addresses by Governor Withycombe of Oregon; A. L. Crim, Eugene; W. F. Turner, North Yakima, Wash.; J. A. Churchill, Oregon Superintendent of Public Instruction; Roy K. Roadruck, Spokane; M. H. Fagan, Corvallis, Ore.; Geo. W. Knepper, Spokane; Hermon Williams, Tacoma; Davis Errett, Athena, Ore.; Ralph C. Sargent, Pullman, Wash.; H. S. Champie, Idaho Falls, Idaho, and W. L. Mellinger, Ashland, Ore.

## I. S. Bussing Leaves Iowa Field for Southland

Because of the health of his wife, I. S. Bussing has resigned the work at Davis Street, Ottumwa, Ia., to accept the pastorate at Waycross, Ga. He has already begun his new work. During his incumbency of the pastorate in Ottumwa Mr. Bussing has been active in the Ministerial Association, Clean Life campaign, Y. M. C. A. Social Service Club and Commercial Club. He has been given honorary membership in the Ottumwa Trades and Labor Assembly and was secretary-treasurer of the Ministerial Association. His special work, however, has been in the organization and development of the Men's Brotherhood which has attracted attention throughout the state and nation.

## W. F. Turner Will Lead Northwest Disciples

W. F. Turner of the North Yakima Wash., church has accepted the call recently accorded him, and will begin his new task as Northwest Superintendent of Missions about January 1. The church at North Yakima is seeking a strong man to succeed Mr. Turner. The new superintendent was born in the Missouri Ozarks, is a graduate of the College of the Bible at Lexington, Ky., and has had but four pastorates: at La Belle, Mo., Joplin, Mo., Peoria, Ill., Central, and his present work. At Joplin he received about 2,000 members into the congregation and built a \$30,000 building, and at North Yakima he has reduced the church debt \$7,000, increasing the membership from 1,000 to about 1,500.

## East End, Pittsburgh, Men in Banquet

Two hundred men of East End Church, Pittsburgh, Pa., were present at a banquet late in October. Plans for the future were discussed. It was stated that one of the best sites in the city



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had been secured for the new \$200,000 church building, but that the structure could not be erected now because of the dearth of workmen and materials. Senator George T. Oliver reviewed some church history in Pittsburgh and elsewhere, and said, among other things: "It seems to me that there is more need today for religion, as such, than at any other time in the world's history. I do not think existence would be endurable without the religion in which we believe." Colonel Samuel Hardin Church spoke of "Our Future." The pastor, John R. Ewers, made an appeal for consecrated service. "The biggest thing in the world," he declared, "is God, and the most important thing is to put yourself into the right relation with Him. What we need to do is to be still, and know that God is God."

## Forest Avenue Church, Kansas City, Dissolves

On last Sunday Forest Avenue Church, Kansas City, held its last meeting before dissolving, as decided upon at a recent meeting of the congregation. The members will unite with other churches of the city, having received letters from the retiring organization. R. B. Briney has served as pastor of this church for the past five years, while acting as secretary of the Missouri Christian Missionary Society. He will assist First Church during this month and next and continue in the secretaryship. The reasons given for the merger is that the two churches were trying to serve the same sections of the city and have too much in common to justify separate congregations. First Church has a new and modern institutional building. The abandoned property is to be sold and the proceeds given to the endowment fund of First Church, of which J. E. Davis is pastor.

## Soldiers Hold Services at Honolulu Church

The Honolulu, Hawaii, Christian church holds once a month an "Enlisted Men's Service," in which the soldiers have charge of the entire service except the sermon. About 400 men in uniform are usually present. The membership of this church is 320, of which number 58 are soldiers. David C. Peters is the minister.

## Budget Plan Succeeds at Lebanon, Ind.

The church at Lebanon, Ind., under the leadership of A. L. Ward, gave \$1,589.05 to missions and benevolences the past year. There has been a gradual increase on this phase of the church's giving since the introduction of the budget plan three years ago. At that time but two living-links were being sup-

ported; now the church is lending support to all the missionary and benevolent enterprises of the brotherhood. There were 107 accessions to the membership of the church during the year. Mr. Ward has a great men's class, with a goal soon to be reached of 100 members.

## R. A. Long New William Woods Trustee

R. A. Long has been elected a trustee of William Woods College to succeed the late Dr. W. S. Woods. The college board of control also named Mr. Long as member of the institution's finance committee. W. Edward Jameson, Fulton, Mo., and Joseph A. Serena, president of the college, were named as a committee to make plans for erecting a \$75,000 academic hall for the Fulton school.

## Bible School Day for American Missions

When? November 25, 1917. What? An educational and inspirational program, entitled "Bible School Work Among Early Americans" and offerings for Bible school work in America. Order free supplies today from Robt. M. Hopkins, National Bible School Superintendent, 108 Carew Bldg., Cincinnati. (The Kentucky schools, under the leadership of Horace Kingsbury, will make a joint offering for Bible school work in America and Kentucky: \$5,000 for America, \$5,000 for Kentucky. The aim of the state is "500 Schools Giving \$10,000.")

\* \* \*

—Mrs. L. P. Crigler, who has for several years served as president of the Christian Old People's Home at St. Louis, has resigned from this work, as she is now to make her home in New Orleans.

—The Ladies' Aid Society of the Frankfort, Ky., church has purchased \$200 worth of the new Liberty Loan bonds.

—The congregation at Billings, Mont., is planning to relieve itself of a large part of its Church Extension obligation. Frank L. VanVoorhis is the leader at Billings.

—G. F. Bradford, recently of Texas, has begun his new work at Weston, Mo.

—Byron Hester, minister at Chickasha, Okla., has been elected to membership on the state executive board. Mr. Hester enjoyed the recent Kansas City convention, his expenses being paid by the Chickasha church.

—Baxter Waters, until recently pastor of West End Church, Atlanta, Ga., but who resigned there to accept the work at Lexington, Mo., has now begun his new task.

—The Men and Millions Team is now campaigning in Tennessee.

—Carl Burkhardt has resigned at Franklin, Ind.

—E. B. Barnes will succeed Graham Frank at Liberty, Mo., it is reported.

—F. E. Mallory has completed his work at Washington, Ind., church, and is now in Topeka, Kan.

—Central Church, Peoria, Ill., H. E. Sala, pastor, has increased its membership about 50 per cent since entering the new building a little more than a year ago.

—J. W. Burns, who has left the work at Muskogee, Okla., will enter the evangelistic field.

—Two congressmen were delegates to the Kansas City convention. They are Congressman Dick T. Morgan of Oklahoma and Congressman J. W. Alexander of Gallatin, Mo.

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ending August 31, 1917, is just from the press. It has been prepared under the supervision of the Illinois State Secretary, H. H. Peters, and may be secured from Mr. Peters at 504 Peoples Bank building, Bloomington, Ill.

—H. W. Talley of Keokuk, Ia., began his new work as pastor at Maysville, Wis., late last month.

—The South Houston, Tex., church has given over thirty young men to the war for world democracy, seventeen of this number being from one class. W. S. Lockhart ministers at South Houston.

—C. E. Lemmon, pastor at Hastings, Neb., has been granted a leave of absence by his congregation and will do Y. M. C. A. work among the soldiers. He is already at Camp Cody, near Deming, N. M.

—F. Lewis Starbuck of Howett Street Church, Peoria, Ill., delivered two addresses at Chillicothe in the interest of the second Liberty Loan. The congregation at Howett Church sent its pastor to Kansas City as its delegate, paying his expenses.

—The Oakland, Cal., Bible school has grown to such a degree that although all parts of the building have been utilized, it has been necessary to secure rooms outside the building for some of the new classes. H. A. Van Winkle leads at Oakland.

—Stockton, Cal., church, to which E. V. Stivers ministers, reports an increase in attendance at its church school of 50 per cent over last year. There have been 123 persons added to the membership of the church during the year.

—The Christian Endeavor Society of the church at Red Bluff, Cal., has recently furnished and presented to the church a new social room, with all conveniences. Leland W. Porter, pastor, reports a doubling of attendance at all services.

—The Hood River, Ore., Christian Endeavor Society has won the distinction of being the first "excellent" society in the state, according to "expert" standards.

—A. L. Crim led the church at Eugene, Ore., in an every member canvass on October 19. Mr. Crim has greatly reduced the church debt since his coming to this work.

—C. H. Hilton of the Baker, Ore., church, has been speaking at a number of noonday meetings in the mills of that town. He has also been selected as a government speaker to appear in all the local theaters in behalf of the Red Cross, and to tour the county in the interest of the Liberty Loan.

—Geo. H. Brown of the Tabernacle Church, North Tonawanda, N. Y., recently preached for the Richmond Avenue Church, Buffalo.

—The latest issue of the Christian Union Quarterly, edited by Peter Ainslie, contains an editorial on "Ideals for Christian Unity," and the following articles: "The Movement Toward Unity in the English Free Churches," by F. B. Meyer; "America's Oriental Problem from the Christian Point of View," by Sidney L. Gulick; "Essentials to Christian Unity," by F. M. Rains; "Next Steps in Community Religion," by Jo-

seph E. McAfee; "That They May All Be One," by Alexander Whyte.

—Professor Walter S. Athearn of the Religious Education department of Boston University conducts an "Open Forum in Religious Education" in the Pilgrim Magazine, published by the Pilgrim Press, Boston. This magazine continues the Pilgrim Teacher. A good report is at hand concerning the opening of the second year of the "Malden School of Religious Education," conducted by the City Board of Religious Education at Malden, and directed by Professor Athearn. Professor Athearn has charge of courses in "Elementary Psychology" and "The Religions of the World and the World's Religion."

—John E. Pounds of Hiram, O., is beginning a series of meetings at Central Church, Lexington, Ky. He is being assisted in the music by Fred Butler of New York.

—Great enthusiasm is being manifested by Kentucky Bible schools over the entrance of Horace Kingsbury upon the work of the State Secretaryship of Bible school work for the Disciples.

—Dr. Paul H. Stevenson, former pastor at Maplewood, Mo., who recently sailed with his wife for China, has already begun his missionary work at Nankin. He is to devote a year to the

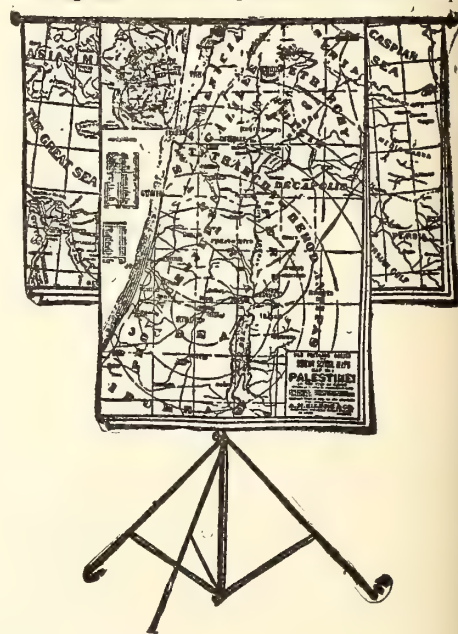
study of the Chinese language. Mrs. Stevenson is a trained nurse, having graduated from St. Luke's Hospital, St. Louis, in 1915. Dr. Stevenson is in China as a medical missionary under the Foreign Society. Just before he sailed from San Francisco he received an appointment to work under the direction of the China Medical Board, supported by the Rockefeller foundation.

—During the two years' pastorate of C. C. Garrigues at First Church, Joplin, Mo., more than 200 members have been added to the congregation. Nearly \$2,000 was given to missions and benevolences during the past year. The congregation recently held a reception in honor of Mr. and Mrs. Garrigues.

—The oldest delegates to the recent national convention were J. M. Goode of St. Joseph and E. J. Lampton of

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Louisiana, Mo. Each is 83 years old and each is still preaching.

—G. Lyle Smith, who resigned at Brownwood, Tex., a few weeks ago, is now pastor at Bentonville, Ark.

—Perry L. Schuler, formerly pastor at Second Church, Cedar Rapids, Ia., is now in a series of evangelistic meetings at Toppenish, Wash., where Oliver Hower ministers. He is being assisted in the singing by O. E. Darby.

—The church at Roswell, N. M., purchased two Liberty Loan bonds of the second issue.

—Roy A. Miller, who leads at Waynesville, Ill., having just come to this field last month, reports that he is planning to revive two rural churches of the county, preaching for them on Sunday afternoons. There is a membership of over 300 at Waynesville.

—Miss Ruth Bell, daughter of President Bell of Drake University, was recently married to Lawrence W. Lane, a graduate of Drake, and connected with "Successful Farming," a journal published in Des Moines.

—C. H. Morris, pastor at Central, Denver, Colo., has been elected president of the Ministerial Association of the city.

—Clarence N. Bigelow, formerly assistant pastor at University Church, Des Moines, and later pastor at Mondamin Avenue, is now in Y. M. C. A. war work at Camp Dodge.

—*The Christian News* of Des Moines, edited by Charles Blanchard, is running a series of articles by J. T. Nichols, who will narrate his experiences during his recent tours of the war-stricken lands of Europe.

—C. C. Morrison gave an address before a meeting of the Rotary Club of Kansas City last week, discussing the subject, "What the Disciples of Christ Stand For."

—Paul Moore has a very interesting article in a recent issue of *Leslie's Weekly* on "The Work of Chaplains in the Army."

—Dr. T. R. Ayars, well known Disciple of St. Louis, is among those who have been called to war service. He has been in the service for six months as a first lieutenant in the Medical Reserve Corps.

—Kansas Bible schools won the loving cup at the Kansas City convention for the largest percentage in Bible school efficiency.

—William Stanley, father of Governor A. O. Stanley of Kentucky, is teacher of the men's class in the church at Frankfort, Ky. He has been a minister of the Gospel for many years.

—The Mayfield, Ky., church, J. J. Castleberry, minister, has recently built and given free of debt a new and comfortable house of worship to the colored congregation of that city.

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Vol. XXXIV

November 15, 1917

Number 46

## Religion for the War Camps

CHICAGO



## What the War is Doing to Religion

**I**N these great, serious days when all human interests are being re-organized and re-valued, there is nothing more certain than that our religion is also undergoing profound change. What these changes are is but dimly perceived by the wisest of us, but it is important and profitable to try to make our perceptions still more clear. In its first issue in December, The Christian Century will begin a series of editorials dealing with the effects good and ill which the war is producing in religious thought, experience and organization.



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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

NOVEMBER 15, 1917

Number 46

## The Search for God

THE QUEST FOR GOD IS MAN'S AGE-LONG PASSION.

The story of humanity's hunger for a knowledge of the Father is full of pathos and significance. Though the skeptical spirit has been alive since the time of Lucian, and much longer, our world continues to seek for God.

We have too little appreciated the animating spirit of polytheism. The polytheist finds God in every process of nature and in the great outstanding experiences of man. He is so religious that he cannot regard the phenomena of his world as going on apart from the Divine Spirit. What the polytheist has lacked has been a sense of the unity of the Great Spirit and his righteousness. It is possible, however, for the haughty monotheist to be shamed by the religious passion of the unenlightened polytheist. Many who have thought correctly about God have ended by not caring very much. They have gone back into their selfish little world of personal interests.

★ ★

The ancient Hebrews lived in a polytheistic world and their Semitic kinsmen were all polytheists. How they came to be monotheists, and by what road, is an interesting study in divine Providence. They lived in a small country and apart from the excitements of the ancient world. In the mountains of Palestine they cultivated a tribal faith in their Jehovah which at first admitted the existence of other divinities. All they claimed in their earlier period was that their God belonged to them in a peculiar sense and the more spiritual among them insisted that Jehovah alone should be worshiped. A study of the prophets reveals how the notion gradually developed that Jehovah controlled the destinies of other nations and was not chained to Palestinian soil. It was only in later history that idols were scorned as being only the work of men's hands.

When monotheism was fully come among the Jews, God came to be thought of in ethical terms. He was the incarnation of righteousness. The Greek philosophers also had come to the thought of one God, but how different in character was their deity! The development of their religious ideas was completed in neo-Platonism, and in this mixture of religion and philosophy, which the church encountered early in its history, we find a concept of God cold and purely intellectual.

If the Jew tended to err in his thought of God through an excessive anthropomorphism—indicated, for example in the allusion to Jehovah walking in the garden in the cool of the day—the Greek removed God so far from all contact with human life that worship became impossible and imitation of him a blasphemy.

The struggle between these two concepts of God went on in the early church as Christianity became more and more hellenized. The council of Nicea formu-

lated a creed about God that is very far removed from the simple ethical monotheism of Jesus. It is significant that from this day on saint-worship, Mary-worship and a practical polytheism in Christianity superseded the simpler and direct worship of God. No people has ever developed any warm religious feeling toward the logical abstraction called the Trinity. As in neo-Platonism, so in high historic orthodoxy God came to be approached through intermediaries and acted through intermediaries.

The shallow deism of a century ago required God only as a great first cause and then put him off in a corner of his universe, as no longer much concerned with the world he had made. God was thought of as a great Architect resting from his labors.

Pantheism lost God in nature. God is all and all is God, this was the confession of the pantheist, as it is also the confession of the modern Christian Scientist. Our religious spirit revolts against a system which levels moral and aesthetic distinctions, and loses sin and pain in the blankness of a logical proposition. So pantheism has never been a popular faith.

With the birth of the new social spirit, Comte identified God with Humanity. This is a kind of social pantheism. By over-emphasizing the social in religion, it robs God of his ethical character, and worship becomes as artificial under positivism as it ever could be under pantheism. Under such a conception, fellowship with the Divine Spirit is as well accomplished at a drinking party as in a cathedral.

It is well that the race has made all of these journeys in its search for God. We shall be the more satisfied to settle down at last with the simple and beautiful faith of Christ.

★ ★

If we ask a guarantee of the truthfulness of his faith, we have it in its effect upon life. In the business of living we must often exercise faith, both in religious situations and otherwise. The proof of our faith is in its consequences. No other thought of God has ever given the world such beautiful souls as has that of Jesus Christ. The mystics cut through the theological tangles and got back to the thought of God as the Friend and Companion of man. They but found the faith of Jesus who has a continuous fellowship with the heavenly Father.

Jesus did not trouble with metaphysical speculations. It was enough that God was his guarantee that no real harm could ever befall him. He lived a life full of joy and overflowing with love because of the fundamental religious basis on which it rested.

Our world today is showing itself restless with out-grown creeds. New books about God appear every year. The preacher who can lead his people into fellowship with the Divine in these trying days will not lack a consecrated constituency for his ministry.



# EDITORIAL

## A RINGING APPEAL FOR UNITY

**I**T CAN be no occasion of surprise to Disciples of Christ that the Congregationalists in their National Council, held recently at Columbus, Ohio, passed ringing resolutions favoring the unity of the people of God. Some of the most persuasive voices in Christendom favoring a closer walk among God's people are to be heard in this fellowship.

The resolutions recently passed include the suggestion that "we would confess and put from us any aloofness, unteachableness or divisive sinfulness which render the churches inefficient and leave them incapable of answering as one body the providential call of the age about to come." In this resolution the Congregationalists suggest a moral difficulty in the way of Christian union. The stubbornness and prejudice with which some people hold to the non-essentials of their religious systems have been a matter of regret to every prophet of the coming era of fellowship and goodwill.

In the interim of the coming two years, during which there will be no national meeting of the Congregationalists, the executive committee and the various commissions are not only advised but "enjoined" to act quickly on any emergency that presents an opportunity of progress in the matter of unity. The resolutions breathe the thought that the war is a crucible in which is being burned up old prejudices, thus preparing the way for the bigger loyalties.

In the same issue of the *Congregationalist* in which these resolutions are reported, is given also favorable editorial comment on the attitude of the recent international convention of Disciples with reference to union.

There can be no doubt that the times demand of us a new preaching of the duty of closer fellowship among the friends of Jesus Christ. This preaching must not deal with glittering generalities. It must not state the minimum of our demands on other people. It must state an ever growing maximum of willingness to sacrifice in behalf of the coming era of brotherhood. Beginning in the local congregation and working outward, we must teach and practice brotherhood with all Christians.

## THE NEED OF GREAT PREACHING

**T**HESE are no times for trivial sermon themes. People have learned to think internationally and the preacher who continues to preach small-town ethics to people with world interests will find no hearers. The needs of the hour are great needs and we must have a ministry aware of these.

These are times which demand fresh thinking about God. A new literature has come into being and there is a new skepticism abroad. It will be the natural tendency for people today to believe in God, but there will be found many exceptions. There is a kind of despair that falls upon some souls which is the opposite of faith. Our world needs the support of a living faith in a living God.

Christian ethics is also pressing for fresh interpretation. Some have called the non-resistance teachings of Jesus the normative element in the ethical message of the Master. Others have treated this teaching as hyperbolic or have softened its effect. We must know what the normative principle of Christian ethics

is if we are to declare Christian duty in these new times. Some Dunkard soldiers in a certain military camp have been punished for refusing to take the oath of allegiance. Are they right or wrong?

The times demand a fresh interpretation of the social program of the church. Some preachers are bewailing the fact that the Y. M. C. A. has been appointed to care for the religious activities within our military camps. Others see in the Association only an arm of the church. What should the church herself do and what should she leave to others? These are urgent and important questions.

The church is being asked for a fresh declaration of her hope of the future. Can we still believe in the coming of the kingdom? May we yet believe in the future life of the soul? If we do, just what content shall we put into these hopes?

In the face of such religious needs, some of the preaching that is being done in the churches is a tragedy.

## THEY WANT TO KILL THE KAISER

**T**HERE are twenty Kansas men who want to contribute to a fund to hire an assassin to do away with the Kaiser. They are not different from some men we know in other states. Our nerves are now on edge and some one is sure to talk too much.

Such a proposal would comport very well with the ethics of much of the program of the present German government which has stopped at no crime to carry out its evil purposes.

If, however, we allow ourselves to stoop to this level, we must admit that the German spirit has conquered the world. It were better that a German army should batter down our National Capitol than that we should ever ourselves become Prussianized in sentiment.

Our present moral duty is one difficult of performance. We must go to the work of destruction with cold, scientific precision and win against an enemy which has worked at this job for forty years. We dare not fail, and yet we must do this work without ever forgetting that in the end we desire to serve the best interests of the German people and to be friends with them again.

This is no time for men to fan the flames of hate. Every church should be building up during war-time the spirit from which peace may finally come. If we must fight, let us save all we can from the moral wreckage of the world.

## THE LESSONS OF THE ELECTION

**W**HILE this is an off year politically, the fall elections in the cities were watched with unusual care.

There was fear on the part of patriotic leaders that the disloyal element would play some coup and secure a verdict in certain communities by reason of a stay-at-home vote. Chicago turned out strong for a judicial election that is usually lacking in excitement and showed that it was not controlled by the German vote, though it be, as Mayor Thompson says, "the sixth German city of the world."

The fight in New York was for clean government, and Tammany is again in power. The New Yorkers can never stand more than one term of reform government



The vote in that city, however, proved the population to be loyal to the National administration.

The triumph of woman's suffrage in New York state is of enormous significance to the cause in general. Though suffrage lost in Ohio, the victory in New York makes it practically certain that the movement will eventually carry the whole nation, just as it has already carried certain countries in Europe.

The vote of Ohio on the saloon question still hangs in the balance with the present verdict for the wets. Whether there shall be uncovered vote frauds in Cincinnati, as is now hinted, which will swing the state into the dry column, remains yet to be seen.

To summarize the total results of election day, they show a preponderance of sentiment in favor of progress and decency in politics. The war has revived our patriotism and is helping us to think more clearly in many communities about our domestic problems.

It will not do for us to talk about making the world safe for democracy until we are sure we are really democratic, and we cannot be truly democratic without a religious basis for our national life.

### CHICAGO FEDERATION PRESIDENCY

THE re-election of Dr. H. L. Willett for a second year as president of the Chicago Federation of churches is no perfunctory recognition of the Disciples of Christ whose turn it may have been a year ago to provide the leader for this work in which they bear their share of responsibility and honor, but is a distinct token of appreciation of Dr. Willett's outstanding personal influence in the religious activities of this city.

During the past ten years scarcely any task has been undertaken requiring the collaboration of the best minds of the united local church, for which his wisdom has not been levied upon. From the Mayor's Vice Commission in the preparation of whose statesmanly report Dr. Willett made signal contribution, to the municipal Teacher Training Institutes, the Union Theological College and a score of other public inter- and un-denominational enterprises, he has been kept busy at the big things the Christian intelligence of this city is working out.

The recording of his re-election to the unique Federation position in the midst of all the churches, affords occasion to express anew the satisfaction all Disciples of Christ feel in the favorable representation Dr. Willett gives them and their ideals in every contact with the larger Christian world.

### AN UNPLEASANT EPISODE

THE atmosphere of the Kansas City Convention of Disciples was so generally harmonious and religious that one is ashamed to chronicle the story of a meeting, not held under convention auspices, which had its session in a leading hotel of Kansas City—the Muehlebach.

Some months previous to the convention a weekly paper had been started in Cincinnati called *Something Doing*, which was intended to find its constituency among Christian Endeavorers. This paper, true to its name, proposed something very soon that looked like a rump C. E. organization. The regular organization went to the Muehlebach meeting to hear the claims made by the insurgents. At the meeting it was explained that the Cincinnati paper wished to free the Christian Endeavor organization of the Disciples from

affiliation with the American Christian Missionary Society, charging that the latter had exploited the Christian Endeavor movement for funds without rendering any return.

That the mode of organization for our young people should be discussed in good spirit would seemingly meet with no objection, but this meeting developed heat and the air was filled with shouting and calls. It is distressing to record the coarse scenes that took place. Gray-headed saints, long since graduated from Christian Endeavor, got excited. Some good people left, and one minister went out saying, "I am going for the police!"

The meeting finally reached some compromises and the Christian Endeavor movement among the Disciples will have a new board located in Kansas City. The officers of the old board after years of faithful service yielded their places gracefully.

Disciples have in most communities learned the difference between controversy and discussion. It is to be hoped that the noisy ones of that assembly, called by the facetious the "Muleback meeting," may yet learn the distinction.

### UNITY LIES FORWARD, NOT BACKWARD

IN his address before the International Convention at Kansas City, Bishop Anderson, of the Protestant Episcopal diocese of Chicago, came in the best of spirit and offered his solution of the problem of Christian unity. The solution he offered was in the main that already suggested by Dr. Newman Smyth and Dr. C. A. Briggs. It involves a renunciation by the pope of the political functions of the papacy, and an acceptance by Protestantism of a purified catholicism. Bishop Anderson holds that Christians the world over agree in their affirmations, but differ in their negations. Therefore, he would have us include in the united church the outstanding positive feature of each great section of Christendom.

His point of view, and that of most interpreters of Christian union, has too much of backward look. Some would go back of the Council of Trent for a constitutional papacy, and some back to the church fathers for an episcopacy in which one bishop was *primus inter pares*. Still others have sought to reproduce the New Testament forms of organization of one period or another. All of these things must be considered, doubtless, but does not the modern man have rights of his own? His fathers made modifications in Christianity to meet their needs. Must not every age bring in its own modifications? Otherwise Christianity would be a static thing that must die.

Among the considerations that will lead to the future unity of the church must be that of modern religious needs. We must ask of every credal statement, of every bit of ritual, of every type of organization, of every activity, What does this contribute to our religious life? The things that we do merely out of respect to our ancestors will pass away. The things that live also in the hearts of men today will abide. One of the tests in formulating a program of unity is the religious need of modern society.

If some object that such an attitude would loose us entirely from the moorings of historic Christianity, he has but little faith in that historic Christianity. He professes that historic Christianity will no longer abide the test of the Master, "By their fruits ye shall know them."



# Editorial Correspondence

## Half a Year in Kansas City

**M**OST of my life has been lived in portions of the world where the Disciples of Christ were either very weak or at best subordinate in numerical and social strength to other Christian communions. For the past twenty years, with the exception of five years spent in Springfield, Illinois, where our church may be fairly said to lead all the rest, I have lived in Chicago, where our ten or a dozen congregations are overshadowed by great communions numbering from sixty to one hundred and twenty congregations each, many of which are wealthy and well attended, and exert a commanding influence both upon the city life and the life of the denominations which they represent. In my boyhood and youth my father was a missionary evangelist in Minnesota, Wisconsin and Iowa, so that from the beginning I have lived chiefly in an environment where we Disciples have had to make our way by much explanation and with great difficulty.

In late years I have wondered often what it would seem like to be the pastor of a church in a great community where the Disciples not only felt that they were the leading Christian body, but were acknowledged by their neighbors to be so. This is a naive sort of feeling to have, I grant, but I own that the invitation to accept the pastorate *ad interim* of a church of two thousand members in the one great city of the land where the Disciples rank first was accepted for the boyish reason (among others which I hope were more consistent with my advancing years) that I could have the sensation of ministering under conditions of paramountcy in the community life. When Rev. George A. Campbell was breaking a pastoral service of a dozen years in his church in Austin, Chicago, to go to Hannibal, Mo., some half dozen years ago, he told a neighboring Methodist congregation to whom he was saying a farewell word, that it had long been an ambition of his to be pastor of a church that was bigger than any Methodist church in the place! He was going to have that ambition satisfied at Hannibal. This facetious frankness of Mr. Campbell's expresses my own mood in going to Kansas City last May to shepherd the flock of the Linwood Boulevard Church, while its real shepherd, Dr. Burris A. Jenkins, went to the European front to preach to the British soldiers.

Linwood Church is situated in the very heart of the best residence section of Kansas City. Its building cost about a quarter of a million dollars and, next to the elaborate plant of the Independence Boulevard Christian Church, is the most adequate church structure in town. A great auditorium seating 1,700 persons supplements the church auditorium which seats about 1,300 persons. On Dr. Jenkins' last Sunday in April, both these rooms were filled and even then there was an overflow. He preached his sermon twice that morning, going from the main sanctuary to Atkins Hall, as the supplemental building is called, where the second congregation had been kept waiting for him.

For several years it has been necessary to turn people away from practically every Sunday morning service at Linwood Church, and often in the evening. This fact has become proverbial among Kansas City pastors. Dr. Rogers, pastor of the neighboring Presbyterian church, speaking at a Christian Unity banquet held during the recent Disciples' convention, named a number of things for which he was indebted to the Disciples, and mentioned as his last point his indebtedness to Burris Jenkins for many

an overflow congregation! When it is remembered that Linwood church is hardly more than fifteen years old, its growth is a remarkable achievement.

The secret of Linwood's success is found in several factors. I think everyone acquainted with the situation will agree that the church was fortunately located, where it could take advantage of the growing population in a large section comprised of people of moderate and often affluent resources. I know most of the prominent congregations of our people, and I venture to say that there is not a congregation of Disciples in the entire brotherhood where per capita wealth is so high as this Linwood congregation. There are congregations, no doubt, blessed with one or two outstanding men of greater wealth than Linwood possesses, but taking the average of its membership, my appraisal will, I believe, hold good.

The gathering together of such a great congregation of men and women of resources and quality was not altogether due to fortunate geographical location. A prime factor not to be overlooked was the statesmanship of Dr. T. P. Haley, for forty years the constructive leader of Disciplesdom in Kansas City and the founder of Linwood church. Dr. Haley projected the new congregation on lines of policy which were more consciously grasped by the collective mind of the church than such considerations usually are. Most churches of the Disciples, like Topsy, "just grewed." Their congregational character is what it is because of influences that were quite fortuitous. Not many of our young churches start out to develop a certain well-defined ideal of character and thereafter consistently cleave to those policies that will produce in them that character. Their policy is haphazard, impulsive and opportunist. They have a succession of ministers whose standards of work are so antithetical that what one builds up his successor tends to undo. A thoughtful preacher, a teacher and interpreter of life, is followed by a galvanizing, high-pressure recruiting-officer type of minister, and he, in turn, by an organizer and administrator, after whom comes again, perhaps, another leader of the didactic-interpretative kind. Each may be said, in a way, to make his contribution to the life of the church, but the frequent vibration between antithetical types of leadership costs the church in consistency of character and steady growth more than it gains by so varied a contribution.

\* \* \*

The principle I am now suggesting extends, of course, to many other particulars besides the type of pastoral leadership. Policies of financial administration, aesthetic standards in church worship, customs for the expression and cultivation of congregational reverence, standards of tidiness and cleanliness in the care of the church building, the relation of the church to its neighborhood and the whole community of which it is a part, its missionary ideal, its theological attitude and character, its conception of its relation to its particular communion of churches and to the larger Christian world—its policies in respect to all such considerations as these react into its character as a congregation; and if in these matters it has no conscious policies it will be a characterless church, its processes of growth paralleled continually by processes of disintegration.



I cannot think of Linwood Church without seeing it as a social incarnation of T. P. Haley. Its traditions derive from him; its spirit is the after-glow of his personality; its openmindedness, its contemporaneousness, its reverent and orderly worship, a certain fine mixture of democracy and aristocracy—all seem to me to be there not by accident but because he put them there. The church shares, too, the *limitations* of this great man. Linwood Church is not unduly consumed with the missionary passion. In this it reflects a much discussed lack in its founder. Dr. Haley's great contribution to our communion was his statesmanly direction of the growing processes of our churches in a metropolitan community. He formulated and deeply embedded in the church mind of Kansas City the doctrine of "One church worshipping in many places." Through his influence it may be said that there is a sense of organic unity in our entire church life in Kansas City that obtains in but few, if any, metropolitan centers. Absorbed with this great local task, it is not strange that Dr. Haley, while of course thoroughly sympathetic toward the missionary ideal, did not lay the passionate emphasis upon it that we of the following generation feel to be necessary. Dr. Haley's lack in this respect is reflected in nearly all our churches in Kansas City. Not Linwood alone, but Independence Boulevard and other congregations fail to measure up in their participation in the missionary enterprise to many churches of their class in other cities. My hope and prayer for them is that from the great convention they have just entertained they may derive new vision and a new sense of their privilege to have a greater share in the sacrificial, world-embracing task of the Kingdom of Christ.

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I want to speak of one of the most outstanding of my delights in the fellowship of Linwood Church during the past summer. I refer to the prayer meeting. Through the hot weather—and it gets rather warm in Kansas City!—we scarcely ever, if ever, ran below an attendance of 100 on Wednesday evening, and for the rest of the time our attendance would register from 150 to 250 persons present. These meetings came to be a joy to my heart, and they seemed to touch with particular helpfulness the lives of those who came. There was no effort put forth to get an attendance. The meetings were never even announced from the pulpit—only the printed notice in the church calendar—but the thing we did at the meeting seemed to give the people both inspiration and satisfaction.

And what did we do? Nothing very unusual. We sang two hymns, recited the twenty-third psalm and offered together the Lord's Prayer, sang again, I read a scripture lesson and offered prayer and we sang again. Then I devoted from eight to ten minutes to a resume of my sermon of the previous Sunday morning and declared the meeting open for talks from the floor. These talks consisted of comments on the sermon, restatements of any thought that had particularly impressed the hearer, criticisms, questions and further illustrations of some point in the sermon. The plan was not original with me. Dr. Jenkins had conceived and inaugurated it six months before he went away. At first I felt a bit embarrassed, at least a bit self-conscious, at submitting my sermon to such a public analysis, but I soon got over that. The participants, while undeservedly gracious in their allusions to the merit of the sermon, did not waste time in compliments, but cut right in to the substance of the sermon itself. They formed the habit of thinking about the sermon not as a preacher's *performance* for which he personally was to be applauded

or criticised, but as an interpretation of life and truth which they were to appropriate or correct. I am sure the habitual attendants at the Midweek Service formed the habit of listening to the sermon with a peculiar zest and eagerness on Sunday morning, in anticipation of the discussion it would receive on the following Wednesday evening.

I shall remember these prayermeeting occasions with especial comfort, for they reassured me on a matter of which I have been theoretically dogmatic for a long time, namely, that there is a very real place in our modern church life for a social meeting in which religious talking and prayers make up the program. I believe the desire to talk religion is instinctive, and the failure of many churches to maintain prayermeetings is due primarily to an inability to find an attractive method by which people may deal in a spirit of reality with the subject-matter of reality. The Linwood meeting was preceded each evening by a supper served for 20 cents and followed by social visiting until the formal service began. The supper is financially self-supporting, and no more. From fifty to 125 persons would gather for supper and remain to the service. This device accommodated some who wished to come direct to the church from their work, without the inconvenience of a long trip home and a long trip back to the church. In the interim between the supper and the prayer meeting much committee work was done. I have gone into some detail in reporting this because I imagine the experience may be suggestive and helpful to others.

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During my stay in Kansas City I greatly enjoyed the fellowship of the strong group of ministers there. I found my heart declaring particular affection for the Marshalls, the Combses, the Brineys, the Franks, the Leakes, the Violettts, the Davises—but where can one stop who begins to name his friends? Dr. Combs is to take a year's holiday beginning Jan. 1, and Mr. Violett is, I understand, to fill his pulpit during that time. Mr. Marshall was described to me by a brother minister as "the most unselfishly co-operative pastor in Kansas City, now that Dr. Richardson has gone." That speaks the kindest word that could be said in these days when the task is so great that each man easily falls into the mood of seeking his own things and forgetting to help his brother. The Franks have gone to Dallas, but they will be conscripted, I predict, by the International Convention, and will be settled either in Kansas City or New York or Chicago; and the Leakes have gone to Springfield, Mo. Mr. Briney has resigned his church (Forest Avenue), which has merged with First Church, from which it is distant but a few blocks. He will continue his work as state secretary of Missouri. Mr. Davis, at First Church, has a big burden in raising funds for a new building in the center of the city, but I am glad to hear that funds have been provided sufficient to warrant letting the contract.

My impulse is to write also of some of the laymen of Linwood church—big, vigorous, consecrated men they are, but I declare I wouldn't know where to stop if I should start in, and so I shall have to content myself with just an acknowledgment of my affection and my debt for their innumerable courtesies which made the half-year amongst them so delightful.

And as for the pastor, Dr. Jenkins—well, I have studiously avoided him in writing this article because I soon found that he bulked too large to be included in a story that treated of anything except himself. So I will make him the theme of another chapter.

CHARLES CLAYTON MORRISON.



# Religion for the War Camps

## How the Y. M. C. A. Is Helping to Make Christian Soldiers of the Newly Enlisted Fighting Men

By Nolan R. Best

THESE men must have religion." Such is today the universal conviction among the Young Men's Christian Association secretaries working with soldiers and sailors in the training camps of the United States. It chimes like an echo with the word so often on the lips of the nation's men in khaki—and oftener undoubtedly in the speechless depths of their lonely hearts: "There's nothing like this soldiering business to make a fellow think about God."

### THINKING "RUNNING TO COVER"

It took a month or so, it seems, to bring that consciousness clearly to either the secretaries or the soldiers. When the camps were being got ready for the troops of the militia or the untrained men of the draft and when crowding thousands came pouring into the cantonments to find their places for the first time in government barracks, there was far too much of noisy confusion to permit anybody to think. Feverish secretaries were madly guessing whether it was going to be possible ever to get their equipment into any such shape that they would dare open the doors of their camp buildings to these hordes of men. And the conditions were all so new to the embryo soldiers themselves that they couldn't for the life of them tell just what it was that was making the ache in their hearts—much less, what sort of comfort they needed. Action cried loud; thinking ran to cover.

It is in no manner strange then that in this first period of turmoil the things that could be seen in the life of the camps loomed into uppermost attention. Hundreds of huts built according to a severely tested plan of rough-and-ready architecture to be "community centers" in America's great military towns, together with the bright lights, cosy corners, correspondence tables, moving pictures, entertainments, songfests and the like designed to attract the soldiers inside, monopolized for the time being all minds. But it couldn't continue many days. In a situation where every sort of humanity was teeming, the human element was bound immediately to be the dominating element. Things couldn't count much where men so abounded—mostly lonesome, dazed men at that.

The buildings had no more than opened when the secretaries at the counters found that the men who thronged through the doors wanted and needed more than anything else to tell somebody how they felt. Too shy usually for the first advance, they irresistibly invited by the hungry look of their faces the friendly question that opened the floodgates of the most intimate confidences. And when any man tells you what is weighing on the bottom of his soul, whether it is his sin, his discouragement, his lonesomeness or his worry about family or business at home, there is nothing that you can draw on for his help that really meets the case except religion. Anybody able to see beneath the surface knows that the real need in such a case is always a need for the friendship of Jesus Christ—who says, "Lo, I am with you alway."

### LONESOME AND ANXIOUS LADS

And right there was where religion came to the top in the army work of the Young Men's Christian Association. If anybody had anticipated that Christ was to be commended to the men in the camps chiefly through "welfare work," he soon revised his opinion. Of course, the welfare work will be done and it will be done in the name of Christ—done on the warrant of Jesus' own assurance that the cup of cold water given in the name of the disciple wins the reward of being accepted as done to himself. But the religious problem of the camps is not a case for handling indirectly at polite arms' length.

It is a case for close grips. It is a case for direct application of immediate measures. It is a case for straight talk, naming names—naming the things that ruin, naming above all the one Name that helps. And there is no time to lose—these men are summoned by their country to learn a terrible art, to risk a manner of living all exposure and peril, to venture everything—no less exposure and venture for the souls of them than for their bodies. Something must be done quick in moral training as well as physical, not simply to support their courage but also to stiffen their ideals and harden their determination against the thousand and one subversive influences that beset the whole rough march of the soldier from peace to war and back again.

Under pressure of this consciousness which experience has taught with startling promptness and inevitable emphasis, the evangelistic impulse at the core of the Christian heart is challenged as it has seldom been challenged heretofore in either the church or the Christian Association. To be sure, many of the conventional ways of evangelism are in the nature of the circumstances inapplicable in camp. Honest regard must be had to the fact that the army cuts a complete cross section through the whole diameter of American life and includes therefore every stratum of religion imaginable—Catholic and Jewish as well as Protestant along with all the nondescript sorts and the rankest forms of irreligion. And the army is certainly no place for trying to beat down one kind of dogma with another. A great many strictly theological things which are most surely believed among Protestants have to be left unsaid in camp, as a matter of course.

### NO CONFLICTS OF DOGMAS

But there is an advantage going along with that, which makes up for all the repression of theology. If on the one hand it is impossible to preach formal church doctrine in ecclesiastical terms, it is a joy on the other hand, in this atmosphere which magnifies the common denominators of religious faith, to find dogmatic prejudices crumbling to nothing which have heretofore built sound-proof walls in front of the gospel. When you see Catholics and Jews thronging Y. M. C. A. religious services, and hear Catholic priests and Jewish rabbis advising their co-religionists in the ranks to appreciate the Christian work which the Y. M. C. A. is doing—as you may in almost any camp—the conclusion to be drawn is not that the Y. M. C. A. has weakened down its message but that men who once imagined something obnoxious in the evangelical offer of Christ have come to think differently.

The strong ministers of the gospel and outstanding church laymen whom the association is inviting in to every one of its hundreds of buildings and tents every Sunday will not fail—they are not failing—to speak for Christ every time—for Christ able to save a man from temptation and to keep him pure



and true in the country's service and in the honor of his own manhood. A Saviour all-loving, all-sympathizing, all-powerful to sustain—practically everybody listens greedily to that story; and the old sneers as well as the old dismissals—"no consequence to me"—have disappeared. It is of consequence now.

#### SPEAKING FOR CHRIST

There is, however, much more being done for religion in the camps by private and personal contacts than through public religious meetings. The association secretaries themselves do not often speak in public meetings. Their methods are concentrated in Bible classes and in personal interviews. And for the promotion of these endeavors, responsibility is especially located (though every Association worker must feel the stress of the opportunity) with definitely designated religious work secretaries. One man so-titled is attached to each army hut—meaning one for every 5,000 soldiers in each camp—and besides there is a general religious work secretary set as supervisor of the whole effort in every camp and cantonment.

For these latter supervisory positions the National War Work Council has been able to command the services of some of the most stalwart and strenuous Christian ministers of the whole nation. Examples of the type demanded and secured for this duty are John Timothy Stone, pastor of the Fourth Presbyterian Church of Chicago; Clarence Barbour, president of the Rochester Baptist Theological Seminary; W. J. Hutchins of Oberlin's faculty, and Karl Reiland, rector of St. George's Episcopal Church in New York City. It does not require to be said that where these men and their kind are present religion is in no peril of being relegated to a secondary place.

It is in this routine camp work that the Y. M. C. A. "war roll" is

being used as a unique influence of rapidly spreading value. The very invention of the idea is a brilliant illustration of the resourcefulness and adaptation with which the Y. M. C. A. has applied itself to its unprecedented task. Facing the impossibility of using any already hackneyed form of evangelistic "card," the Association has developed a new form doubled in appeal because of its peculiar fitness to a military environment. All these embryo soldiers have signed the muster roll of the national army; why not summon them to sign the muster roll of the other army whose eternal Commander is Jesus of Nazareth? That is the inspiring thought which produced the Y. M. C. A. war roll. Its brief but solemn pledge has a clutch in it that can not fail to draw forth the latent heroism native to the breast of normal young manhood. Here is what the Association calls on the soldier to sign his name to in sacred and conscientious fidelity:

"I HEREBY PLEDGE ALLEGIANCE TO THE LORD JESUS CHRIST AS MY SAVIOUR AND KING, AND BY GOD'S HELP I WILL FIGHT HIS BATTLES FOR THE GLORY OF HIS KINGDOM."

And does this attract the young soldiers of the American Army? The answer is evident in the long lines of men in khaki which may be seen night after night at the desk of many an Association hut waiting their turn for the privilege of writing their signatures beneath that great and heroic pledge. There's the making in those boys of faithful fighting men for the nation's cause; nobody doubts that. Who will doubt their true loyalty in this vow sworn to the Lord Christ?

#### ORGANIZATION OF CLASSES

The Bible class is another instrumentality on which the religious leaders of the Association are everywhere banking heavily. A permanent organized class in every com-

pany is the object at which they are aiming—the sort of an organization that will hold together even when the men are front to front with battle fire in the trench lines in France. The International Sunday School Association has engaged to furnish teachers for such classes whenever it is found necessary, but the Y. M. C. A. is pleased to discover competent Christian material (quite frequently experienced material) in the rank and file of almost every company for the leadership necessary. Always at least there are men gladly willing to be class officers. And there never fail to be men eager for the privilege of being included in the fellowship of such groups. Invariably a text book is chosen for their study which exalts Jesus Christ in his compassion and his power. Professor Fosdick's wonderful "Manhood of the Master" is the prime favorite in general use. Each such class has a weekly meeting in the company's own barracks, and the teachers, in all cases where soldiers are doing this duty, meet weekly at the Y. M. C. A. hut in an instruction class taught by the religious work secretary of their section of the camp.

#### LETTERS HOME

The happiest pictures of all this camp life are pictures which the eye of God alone can see—such as a secretary sitting late at night, after taps have sounded, under the light of his desk lamp, writing in his own hand the letter too hallowed to be dictated to a stenographer in the ordinary course of office work, telling some anxious mother at home how her boy at camp has that day decided for Christ and the Christian life. This is the sort of thing which the Saviour said makes joy in the presence of God, and there is a gracious increase of such joy in heaven today because the Young Men's Christian Association is at work in the camps of the American army.

## The Toilers

**S**TRONG, with the strength of earth beneath their tread,  
Slow as the marching stars they gaze upon—  
Squadrons of living men and living dead—  
The legions of Democracy press on.  
As one they come. "And who in yonder van  
Illumes all the path that men may see?"

\* \* \*

"I think he is a fellow working man—  
A Carpenter, they say, from Galilee."

—Harold Speakman in *Everybody's Magazine*.



# God in the Convention

By George A. Campbell

WHY do people go to conventions and why do so many go? The increasing cost of living did not keep the multitude from keeping holiday at Kansas City. Doubtless the motive is somewhat composite. We like to travel. We love to meet old friends. We desire to have our church and cause supported by a great throng. We greatly enjoy hearing the encouraging reports and the convincing speakers.

Perhaps there is a deeper reason.

In coming home from the convention I sat with a pastor from Iowa. He told me that the convention had led him to decide to give his life to work in China.

I received the last day of the convention a letter from another Iowa pastor saying he had decided to offer himself for service in the war.

The deeper reason seems to be this:

People go to Christian Conventions to find themselves, and to find God. The two Iowa men are doubtless typical of hundreds. Convictions are strengthened. Vision is clarified and enlarged. The will is brought to a decision. A convention is a congregation multiplied. God has always spoken through Christian assemblies. Light is bound to result when many individual souls join in worship and plan making.

## THE VOICE OF GOD

In a very real sense our brotherhood spoke at Kansas City. It matters not whether the individuals were delegates or non-delegates; when they came together in a collective sense they spoke for God. There were present at the communion service fifteen thousand individual Disciples and God. And God did not lose his opportunity.

He spoke burdens to many people. The two Iowa pastors returned with new burdens. The fifteen persons attending from my church came with new burdens. Why do we attend conventions? To add to the burdens of life. To take on more of the world's suffering. Yes, it is so; for there is no fulness of life without the burdens of love. There is no greatness in living without the vision which puts us under obligation. Most of us might represent our vision by a very small circle of interest. We may even have two or three small circles to claim our interest. Some of us hear the cry of the orphan; some are taken with the decrepit and aged; some give special

attention to the poor and neglected preacher; some are attracted to the cause of the great cities; some to the pioneer regions of the homeland; others respond to the appeal of the unexplored, and their hearts and money go out to foreign lands; but a great Christian convention draws a circle around all these sectional circles and makes Christ the Lord of all and the passion of all.

## WIDENED VISION

The fully Christian circle leaves out no man and no cause. Think of the difference between the man who does not have a vision beyond his store or farm and the man who has such a world vision as a great convention gives him. A man cannot remain narrow through a meeting like that at Kansas City, if he at all gives its spirit a chance. It is possible for a local church to prescribe one's vision.

Many of the best speeches and prayers, much of the best thought and counsel of the brotherhood are given from the platform of the conventions. But you do not get the entire message of the convention by adding these. There is a *plus*, and the secret of our annual assemblies is in the *plus*. "They were all together in one place," and then—the *plus*. I believe it was so in Kansas City, and will be so at our future gatherings.

I would not say that our conventions cannot make mistakes; but it is my conviction that more than through any other channel our brotherhood speaks its best and most authoritative word through them, and that their voice is usually the voice of God.

If I am right in holding this theory of the conventions there is great significance attaching to the impressions made and to all business transacted.

## BUSINESS IN THE CONVENTION

Business as well as prayer is encompassed in the *plus*. The new constitution of the convention harmonizes different conceptions which have struggled for supremacy for several years. It is a compromise. Life itself is a compromise. I do not think the constitution is an unholy compromise, but a holy one. The tests before us are too great to justify our stopping to debate the exact basis of the membership of our convention. We must in these days give ourselves to

great things. The "Committee on Recommendations" will be new in our conventions. Its constitution is based on representations from the various states. I think it will work well.

The societies took steps looking towards a complete union. The Convention voted to approve of this important step.

A commission was appointed to make a survey of all our churches. One-half of them do not contribute regularly to our missionary tasks. It is hoped that this survey will disclose the cause of this weakness and suggest a remedy.

A delegation consisting of Dr. Z. T. Sweeney and Dr. Carey E. Morgan was appointed to bear fraternal greetings to our brethren of the churches of Christ, which do not cooperate with us in our conventions.

A commission to study the downtown church problem was appointed by the Convention.

A Stewardship secretary was recommended.

The Pension plan for ministers, recommended by W. R. Warren, was favorably acted upon.

The Government was petitioned to safeguard the soldier's camps. The American Society was heartily sustained in its plans for the war situation. Ringing temperance resolutions were adopted. The President was upheld by a strong resolution.

All the societies planned forward steps.

The Men and Millions Movement gave to the convention three slogans:

1. One hundred gifts of \$10,000 each before June 1st.
2. At least one set-apart worker from every church.
3. One million dollars as an additional offering this year.

Does God still guide His church? If so, why should we not regard all this business as transacted under His direction?

## MANY GREAT SPEECHES

There were many speeches of a superior character. I refrain from mentioning any names for fear I should do an injustice by omitting some very worthy ones. I did not hear all. Speeches were not talked about as much as at former conventions. Never before did we meet when American soldiers were in Europe to do battle. We could not get away from the awful background of the war. I presume it would not



be an exaggeration to say that hundreds of our preachers' sons are in service.

At such a time we are impatient with mere speeches. Never was there so much of directness and passion in the addresses. Never before was there so little of the partisan and sectarian in the program. The atmosphere was that of big things. Men used their words with caution. They read profound meaning into the old trite terms. No thoughtful man today can glibly speak the word, "sacrifice." It has come to have a meaning that shakes the soul. We do not argue over the Atonement now. We seek to live it, and by living it come in a measure to sense its profound depths.

#### PRAYER AND FAITH

I found myself more anxious to attend the morning prayer meetings than in other years. I felt the need of leaning hard upon God. The world guided by the wise of earth had lost its way. I must seek the divine light. What a wonderful half hour! What wonderful prayers of humility, confession and intercession! I was going to suggest that they be better advertised. No, no. To advertise them would be to desecrate them. A. McLean was the door-keeper. Like the psalmist of old he prefers that task to others of greater distinction.

The convention was not cast down because of the war; but it was greatly softened and sobered by it. It is too early to tell just what effect the war will have upon the Church and upon religion. Undoubtedly it

is influencing the leaders to much greater devotion and consecration. Dr. Speer said in his heartening address that he believed for every one who had lost his faith as a result of the war one hundred thousand had found faith in God. I hope he is right.

There are certainly some great religious words coming out of the heart of the war. If I sensed the convention at Kansas City aright we are praying more easily but more profoundly than ever before; we are giving more liberally and sacrificially; we are more earnest over the universal matters; we are looking up with greater childlikeness; we are accepting the law of the cross more naturally and happily; we are more and more humbly walking by trust; we feel that death is a fainter shadow than we had supposed; we have an increasing longing to join all Christ's followers in order that we may unitedly win this world to him; and we feel as never before a great passion welling up constantly within us to be possessed by God.

#### THE COMMUNION HOUR

What shall I say about the Communion Service? It was more like the first Supper, attended by the Lord in person, than any we as a people have ever celebrated at our national gatherings. The first supper was a troubled one. There was great disturbance in the hearts of the Disciples and in the Master's own heart. And there was disturbance, rebellion, war, murder, without. The emblems were those of death. The Cup was not far from the Cross;

nor was it far from martyrdom. It did not mean sentimental placidity. It meant an oath of commitment. It was a sacrament.

During the Communion so impressively conducted by the Kansas City brethren I found my mind alternating between the Christ of Pain and the World of Pain. I thought the two must be connected. Our convention was a connecting soul. We were there to meet the Christ, to receive strength and light and life from him, in order that we shall be able to endure and minister to the pain of the world.

As the thousands sang hymn after hymn the question arose in my mind, Are we a mystical people? Do we love the quiet in worship? Is this wonderful throng listening for the still small voice? I closed my eyes, tried to forget the crowd, the organization, all save our Lord, who is never absent. I have no doubt most of those present did the same. Yes, we are mystical. To be otherwise would be to miss the deeper notes in Paul and in Christ, as well as in all that is fine and sweet in human life.

And then the challenge.

Out into the night of conflict went the disciples from the first supper.

Out to the world of pain came the challenge after the mystical quiet at Kansas City. How alike were the two Suppers!

O, Christ! We do not know to what crosses many of us may be moving. But we accept the challenge of the time—Thy challenge. Thou Captain of our Salvation, lead Thou us on!

Hannibal, Mo.

## Making a Soldier

By Chaplain Walter B. Zimmerman

**A**S newly designated chaplain I reported to the regimental commandant and his adjutant, then, accompanied by an orderly, I was sent to the post commander. While in the latter's office I met a Colonel who suggested that had I been assigned to his command he would have turned his guard house prisoners to me for discipline. This was a new duty for me. Although the information coming to me as to the office of chaplain specified that I should be prepared to defend prisoners in court-martial, I had thought of my tasks as spiritual and social only. However, I am glad for that suggestion from the Colonel, for through it my attention was called to the case of John Brynski. This was not his real name but the pho-

netic spelling of that which my ear caught as the name was pronounced. The last syllable is correct, I am sure.

John was a naturalized American. What does this mean? In John's case it meant that he was a Russian Jew, born in Poland, brought to America by a Montana ranchman of his own nationality, a sheep herder who had never become Americanized, although naturalized. Naturalization did not mean a knowledge of the language of his adopted land, for his associates spoke his native tongue; customs and manners, and, likewise, the American garb were unknown to him. But in *this* he was Americanized,—the spirit of patriotism had tugged at his heart and he had replaced the cap, the heavy

boots and the coarse clothing of the Polish peasant with the service hat, the comfortable Munsons, and the khaki of democracy's defenders.

For six months John had been in the service. Half of that time he had spent in the guard-house. As a prisoner he shoveled snow from the walks before my quarters, threw coal into the basement, and at half the pay of a private. But he was working for his country and no hardship could bring him to a grumble. Perhaps he reasoned that half the pay of the American soldier was more than that of a Russian peasant, that the prisoner's work was hard but easier than that of the oppressed fellow-countryman overseas,—then the warmth and the bed of the guardhouse, and even the fare, sur-



passed that of his foreign home, or of the ranch house hid away among the Montana hills. Perhaps, I say, he reasoned in this vein, but I think he did not. He desired to serve, and that passion of country-love drove him to the task without the intervention of reason, and thereby was the task made easy.

He had thirty days yet to serve when I became intimate with his case. Why was he there? Why not at drill? Why not at horse exercise? Why not out with his squad at tent-raising in practice for camp-pitching at the southern port to which we anticipated early departure? As a chaplain it was my business to find out.

A sergeant and a corporal were called in. From them I learned that John had been slow, he had refused to obey, he had made mistakes again and again, he would not learn the

manual of arms, and he held back the progress of his squad.

"Were you patient or harsh with him?"

Both acknowledged that they had not been patient. It was hard to take a new recruit into a bunch of veterans and be less than sharp, especially an ignorant Jew. And he had positively disobeyed orders time and again.

#### JOHN'S TRANSFORMATION

John was called. Broken English was scarcely an acquirement. Only by a word caught here and there could his meaning be grasped. He wanted to drill, to ride, to pitch the tent like the other soldiers; he wanted to fight the race which had subjected his people. He was slow. Such was the heritage of a race long schooled by oppression. But he did not disobey; he tried, he failed, because he could not understand. In

short, he could not "savy" orders.

The story must be shortened. The kind-hearted Colonel released John. That ever present Y. M. C. A. "house" furnished a class where the rudiments of the language could be learned and a fellow soldier, interested by the story I have related, taught him slowly by the parrot method the commands and the meanings. The man found himself quickly. Once slow, he became quick to learn. I am interested in him, but not half so much as he is interested in his work. He is taking his place in the squad and he will fill a soldier's place at the front.

The other night the Colonel announced publicly, not giving the name of course, that John Brynisk had bought \$200 worth of bonds in the second liberty loan.

This is but one page from the records of inspiration which enliven the work of an army chaplain.

## The Pulpit and the War

W. R. Nicoll in the British Weekly

A BUSINESS journal in New York, the *Manufacturers' Record*, says that a note put into the hands of a pastor of the leading church as he was about to enter the city contained the words, "Don't preach about the war." The *Record* is naturally puzzled, and writes a homily on the subject, which has its added effect in coming from a non-professional source.

#### SHALL WE PREACH ABOUT THE WAR?

It says: "A man or woman who can take that view in this hour of world tragedy, beyond all other tragedies in human history, has so little conception of the period through which we are passing that we might well believe that, had he stood on Calvary when the Son of God gave His life for the world, he would soon have said to the preachers of that day, 'Do not talk about Calvary or the Cross. We have heard enough about it. It is horrible. Let us put it out of our mind.' The man who could say 'Don't preach about the war' has not grasped the significance of the war. He has not realized that the tragedy is so fearful that we have no right to shut it out of our thoughts. We have no right to seek to forget, no right to ask that it be not preached from the pulpit. Today the pulpit should ring forth with God's call to the manhood and the sacrifice of the nation."

He goes on to condemn those

ministers who for more than two years maintained neutrality and refused to raise their voices when the most fearful moral tragedy which man has ever known was being enacted before their very eyes.

We have reason in England to be thankful that the ethical element did not vanish from our councils in the hour of trial. We had been thinking of wealth and comfort and ease and getting on. But the call was answered. When the crisis came, as all judgment hours of life come, in a moment, as the lightnings flash from one end of heaven to the other, we did not refuse the rocky and blood-stained way.

#### THE MINISTER'S GREAT OPPORTUNITY

But in those three years the old life has gone from us forever. Like an old sunset or an old song, it cannot be recalled from the dead. It cannot be continued. We may have a better life here and beyond, but we cannot have the same life. At a great cost we have won what we have won, and sometimes the weight of depression, as we think of what we can see no longer, makes the heart go down to the lowest depths where heart can go.

In these circumstances the true preacher will find his opportunity. Our ministers are not like poor Hebrews, set to make bricks without straw. The war has prepared for them an audience if only they can understand it. The old great truths

that in many cases had sunk into the background have been called forward, and now the questions they settled are the questions most discussed and most urgent in the mind of the people.

#### A NEW MESSAGE OF THE CROSS

Ministers are able to preach in a new way the mystery of the Cross. Vicarious life, vicarious suffering have been enacted every hour. But the sacrifice of the Lord Jesus Christ, while vicarious, is infinitely more efficacious than any human sacrifice. Our Lord was indeed the Martyr of martyrs and the Saint of saints. But he was more. He was the Redeemer of the world. He was God. The Word was made flesh and dwelt among us, and the flesh died. On the Cross Jesus revealed the heart of God. We know now the infinite consolation of the truth that in all our afflictions God is afflicted. The conviction of the love of God is received from Christ dying for us, instead of us, our Substitute, our Oblation, our Sacrifice. On the Cross we are redeemed and forgiven, and we learn to love God for his righteousness as much as for his love.

These agonized years have taught us that Christ possesses, as he has always possessed, the power of awakening love, that he can still hold up his Cross before men and enthrall their souls with rapture.

There is also the mystery of



Providence, and we cannot hope to acquiesce in any explanation of that mystery which excludes the manifestation of God in Christ, living and dying, rising and reigning. We look back upon what we have come through with amazement. The ground has trembled beneath our feet. But we have not been left in utter darkness. Gleams of beauty, gleams of truth, shining pools flashing in the cloudy sea of life—these have been with us. We can look forward to the goal, and we can trace sometimes, nay, often, the guiding hand of God. We have learned, it may be hoped, not to challenge his acts as if we saw clear the whole and were capable of judging.

#### PROVIDENCE

He still says to us, "What I do thou knowest not now, but thou shalt know hereafter." So we take courage for the future. We remember Robertson Smith saying with much intensity that all we know of the future is that it is full of love. Full of love it will be to us, whatever pains, sorrows and agonies may come, if we can maintain our faith. We are to trust in the loving Father in whom is no darkness at all. He will not give us the right to understand the meaning of all his intention, but he will help us, if we seek him, to will the Will of God.

There is the mystery of Prayer. How many true believers have found it very hard to pray! There have come to them times when the heart lay dead in the bosom. Till the stone was broken and yielded a torrent of grief there could be no prayer. Yet even then faith and prayer were difficult. It was a time of all times when prayer was the one reasonable thing, and yet the poor heart could not pray. But he who remembers his own strong crying and tears knows what is happening, and accepts a sigh as readily as a litany.

Prayer has done very wonderful things in this war—more wonderful things than any of us will ever know. Prayer is a power which we can never limit or define. The great masters of prayer have always shrunk from revealing the last secrets of their experience in prayer and supplication.

#### IMMORTALITY BEING MADE REAL

How profitably might preachers devote many sermons to the mystery of prayer! They can often do very little themselves with those wounded in heart or limb except pray with them. How good it is to pray till prayer becomes easy. Then there is no craving for a voice from the other bank. Then the soul may hear the Lord saying, "It is well. Take my

word for it. Let not your heart be troubled."

Once more. There is the faith in Immortality. We have not lost our dead. God has not lost them. Christ has not lost them. For of all that the Father has given him He has lost none. They are in what George MacDonald calls "the land of lovely saving." But here, too, faith often seems to grow weary and falls asleep. In the dead black dumb hours of the night horrible creeping shadows invade the heart. The soul is chilled and frozen. Only by prayer and by the contemplation of the effectual Sacrifice do we come into the mighty triumphant life and love of God. For at the best ours must be a sober joy, looking for true gladness to the New Country. It is well if the soul is quiet and peaceful. It is well if we can say, "The Father knows and cares."

As has been said, one of the loveliest sights in the world is that of a child who is patiently waiting. If we accept our bereavements in the full faith of immortality we may not miss the solemn peace of even, and we may be sure of the unutterable freshness of the morning which is beyond Death and Time. Through love and loss, through joy and sorrow, through hopes and thwartings, the soul presses on to pass through the Gate into the City.

## A Thanksgiving Message to the Churches

By Edgar DeWitt Jones

President International Convention of Disciples of Christ

WITH the approach of the annual Thanksgiving season the hearts of the American people are mellowed by "memories that bless and burn." In tens of thousands of churches services of praise and prayer will be held and thanksgiving offered unto Almighty God for his mercies which, like the sands of the sea, are innumerable. Fitting it is that in our churches, in addition to the prayers for state and nation, there be offered petitions for the welfare of the mighty movement set for Christian unity. While profoundly thankful to the Heavenly Father for the manifold blessings that have attended us thus far as a body of Christians, it becomes us to offer fervent prayers unto God:

For a deeper consecration of self and a laying on the altar of all that we have and hope to be, which is our reasonable service to Christ who is our All in All;

For a fresh study and a spiritual searching of the Holy Scriptures that there may result a new valuation of the place and potency of the Bible in daily life;

For a closer fellowship one with another, mutually according variety of opinion and diversity of method, while recognizing an essential oneness in Jesus Christ;

For a passionate yearning for the oneness of all Believers and a practical expression of the spirit of unity toward our religious neighbors, withal speaking the truth in love;

For a consistent application of the New Testament teaching of stewardship and a growth of liberality toward God, of good measure pressed down, shaken together, and running over;

For a pure patriotism that shall balk at no sacrifice however great that may be necessary in order to defend and further the principles of liberty and democracy the world around;

For a fellowship with the sorrowing millions in this time of unprecedented loss and anguish, so intimate as to enable us to enter into the fellowship of Christ's sufferings;

For a taking seriously of Jesus' command to go teach all nations, and the culture of a missionary passion like unto those in the long and noble line, from St. Paul to Ray and Lillian Eldred.

In such a spirit may our congregations pray to Almighty God, and with contrite heart and holy purposes bring forth fruits worthy of repentance that He may use us both as individuals and as churches for the advancement and triumph of His kingdom upon earth.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Protest Sunday Amusement for Soldiers

The southern Presbyterians have protested against the introduction of Sunday amusements in the training camps. A committee from the Orange presbytery of that denomination has written Raymond B. Fosdick, chairman of the committee on training camp activities: "I appreciate as much as anyone the reasons, physical and religious, which lie at the basis of the principle of Sabbath observance," writes Mr. Fosdick to Dr. E. R. Leyburn, chairman, "and we have no wish to destroy the barriers which usage and custom have sanctioned. At the same time, in face of the great emergency, where we are striving by every means at our command to guard large bodies of troops against unhealthy influences and cruder forms of temptation too often associated with their leisure hours, I feel that we shall be compelled to resort to many expedients which, under ordinary circumstances, might never be thought of."

## Will Work With Y. M. C. A.

The Y. M. C. A. has been able to summon to its assistance during these war times some of the strongest Christian workers of the land. Among those going into Association work is President J. Ross Stevenson of Princeton Seminary, who is now giving a large part of his time to the chairmanship of the committee on speakers for the Association.

## Methodists Choose Fraternal Delegates

The bishops of the Methodist Episcopal church met in Chicago recently and chose as fraternal delegates the following: To the General Conference of the Methodist Episcopal Church, South, the Rev. William V. Kelley; to the Methodist Church of Canada, Bishop Joseph F. Berry; to the Wesleyan Conference of England, Bishop William F. Anderson and John R. Mott.

## Methodist Pastor With Twenty-Year Record

Methodist ministers have always been regarded as poor "stayers," but a Chicago pastor has established a record for his denomination. The Rev. A. S. Haskins, of Irving Park Methodist church, Chicago, has been with his church for twenty years.

On the anniversary occasion, prominent church officials were present and his congregation presented him with a loving cup full of gold coins. It is theoretically possible for any Methodist pastor to stay this long, but it is said that no other Methodist city pastor in the country has rounded out twenty years of continuous service.

## Moderator Comes to Chicago

Dr. J. Wilbur Chapman, the well-known Evangelist, was elected moderator of the last General Assembly of the Presbyterian church. He came to Chicago recently to conduct a patriotic meeting in the Fourth Presbyterian church and while here met with the members of the Chicago Presbytery.

## Rev. Joseph Fort Newton Visits America

Rev. Joseph Fort Newton, called several months ago from a small town in Iowa to be pastor of the leading free church of England, the City Temple, was in America recently. While here, he spoke in Tompkins Avenue Congregational church of Brooklyn, on the war. He spoke of acts "committed by the German army under orders as shown by the records which would in the American army be considered crimes punishable by death." Mr. Newton has had remarkable success in London and the great church in which he preaches is crowded three times a week.

## Indianapolis in a Big Evangelistic Campaign

The Protestant churches of Indianapolis are strongly federated and are at the present time in the midst of a vigorous evangelistic campaign. Each local church began, on Nov. 4, services of its own, to continue for two weeks. The hub of the movement will be a big noon meeting, which will be addressed by Dr. G. H. Shelton of Second Presbyterian church of Pittsburgh.

## Presbytery Protests Reports on Camps

Reports have been circulated that the moral conditions in the training camps of the country were very bad. The Chicago Presbytery appointed a committee to investigate these reports and pronounces them erro-

neous. A soldier of the civil war went with the investigating party and declared conditions much better than in the old days.

## Son of Noted Minister Dead

Rev Thomas Spurgeon, son of the noted English preacher, died recently. He was a Baptist pastor in New Zealand for a long time and after a successful career he returned to England to fill his father's pulpit in the great Metropolitan Tabernacle.

## Dr. Jowett Not in Normal Health

Dr. J. H. Jowett, recently returned to his work in New York, is reported as not in his usual health. He fills the pulpit of the Fifth Avenue church at morning services only, his assistant, Dr. James Palmer, taking his place in the afternoon.

## National Council Meets

The National Council of Congregational churches met in October in Columbus. They elected as the head of their denomination for the coming two years Dr. William Horace Day. In years past Dr. Day was co-pastor with his father in the First Congregational church of Los Angeles.

## G. Sherwood Eddy Back from the Front

Mr. G. Sherwood Eddy has been in Europe in Y. M. C. A. service, but is now back in America. He writes that the Russian, Italian and French armies are now open to Y. M. C. A. work, and reports very bad moral conditions in France. He speaks interestingly of his change of plans: "I left France intending to cross Russia on my way to China, but the submarines had cut off most of the vessels in the North sea, and the German advance on Petrograd threatened to cut us off by rail. On arrival in New York I attended the war work council where the great budget of thirty-five millions was adopted to provide for the war work among the American troops at home and abroad, for the armies of Russia, France and Italy, and the prisoners of war. The committee cabled to China and they have postponed our meetings to enable me to help in the war work here for the next two months."



# Social Interpretations

By ALVA W. TAYLOR

## Drink and Patriotism

THE English government has raised the maximum amount the brewers are allowed to brew. This is done at a time when we are most devoutly called upon to save and eat corn and fish, etc., that England may have bread. Wheat and meat are not used to make beer, but food values are used and if we are to task ourselves to change our food-eating habits in order to meet their need, why should they not also commute food values that go into beer into something equal to the food needed? It is all good for "fodder" for beast or man and man requires the beast for his table. Then sugar is one of the great needs and the English government has raised also the allowance of sugar for the brewer; at the same time they limit the citizen to one-quarter pound per week and recently grocers have seen their shipments turned from their wagons at the dock into the brewer's big wagon in order that the government might fulfill its obligation to the latter.

When charged to explain, the government said it was compelled to do this because workingmen were grumbling over the small ration of beer, and things could not be speeded up with complaining workers. Now the great ship-building suburb of Glasgow is at Clydebank and the Clydebank workingmen resented the indictment; so they took a referendum vote of their workers and they voted four to one for total prohibition for the period of the war. Their verbal answer to the cabinet was that it was not the workingmen they feared but the political influence of the brewers. Lord Northcliffe wrote to one of his papers recently of the way the United States had cleaned the saloons away from its training camps, and the best of it, he said, was that Uncle Sam did not consult or parley with the brewers, but simply said drinking was inconsistent with training and soldiering and so ordered it out. Many English and French publicists are frankly raising the question of their responsibility in this matter and as frankly telling their copatriots that they have no right to weaken the gallant allied fighting force of a temperate army.

## Giving Until It Quits Hurting

One hears an occasional grumbler in these days of giving. One said a few days ago—rather whiningly—when solicited for the Y. M. C. A. war fund, that of course he would give because he had to do so or be called a slacker, that one could not handle his own affairs any more, etc. Of course, we recognize that he was a slacker and that he was adding moral cowardice to it by being afraid to be called what he was. The boys in training subscribed to Liberty Bonds out of all proportion to their share if comparison were to be made on a basis of ability to do so. The college groups of the country did the same and are giving also out of all proportion to other citizens to both Red Cross and the Y. M. C. A. The average for the nation in the Y. M. C. A. drive is thirty-five cents, while the colleges are giving above five dollars per caput.

Australia affords us excellent example of giving until it hurts and then giving until it quits hurting; it has quit hurting down there. First they have given 360,000 men for the trenches; when we have given the same proportion we will have an army of 7,000,000. They have paid almost a cool billion for their support; when we have done as much we will have spent \$20,000,000 on our own war machine exclusive of loans to our allies. Then they have given \$7.00 per caput for war funds; when we have done that the Y. M. C. A.'s \$35,000,000 will be a mere bagatelle out of our \$700,000,000 gift.

All of this we will do if the war lasts long enough for us to get into it heart and hand, but it takes time to stir a great mass of people and to change their settled habits in economic affairs. When our casualty lists begin to come in our purse-strings will begin to open. The need is upon us right now. There are 400,000 orphans in western Asia alone and more than 2,000,000 destitute. It will require \$30,000,000 merely to keep them alive through the winter; we have sent only \$4,000,000 up to date and the appeal is already two years old. There are the prison camps in Germany and the destitute of Poland, Serbia, Belgium and Roumania and to it all

hundreds of millions needed for rehabilitation in all the war ruined lands. America has the money; she will pay a smaller toll in men than any of the other lands; she should compensate with cash to bind up their wounds.

\* \* \*

## How German Autocracy Works

One will frequently hear a German say that the Reichstag is as representative as any parliament in the world and then point you to the fact they must pass the war budgets and ask what more we want. Such a simple answer is "camouflage."

There are twenty-six states in the German federation. The royal head is a hereditary ruler and the imperial parliament is not like England's, paramount in authority; he can dissolve it and order elections until he gets a Reichstag that will do his will; i.e., he can if his act does not cause rebellion. There is a Federal Council or House of Lords of fifty-six men, all appointed by the kings of the various states and in no way amenable to the people. Unlike England's House of Lords, which has for long had nothing more than a veto power and which now is denied even that, it cannot only veto but it alone can initiate important legislation. Thus the privilege every democratic government, even if a constitutional monarchy, lodges in its representative House is lodged in the aristocratic House in Germany. But this is not all nor even the worst of it; the Kaiser appoints the Prussian members of this aristocratic and non-representative House of Lords, and they number seventeen and it requires only fourteen votes to defeat any proposition brought before it for consideration; thus the Kaiser can hold absolute sway in its councils with his own Prussian representatives.

It is a long way to German democracy constitutionally, but there have been almost as many German Chancellors since the war began as in all the previous 43 years of the Federation's history and the changes have been due to the Reichstag's protests; here is a straw in the wind and such a time is the time for revolutionary changes in government.



# The Sunday School

## Dare We Be Thankful?

The Lesson in Today's Life\*

By CHARLES H. SWIFT

**D**ARE we be thankful for blessings coming to us as a result of the cruel war now being waged in the interest of humanity? As we approach Thanksgiving Day, when souls are accustomed to pour forth songs of thanksgiving, do we find anything in the present world crisis for which we should feel grateful? Conditions of life, however so dark and perplexing they may become, should never be looked upon as absolutely barren. It is not necessary that we feel grateful to God for the awful war into which we have been unwillingly drawn; but how necessary it is for us to see what the war is teaching! Such lessons so bitterly learned should become the rightful grounds for national as well as individual thanksgiving.

\* \* \*

Dare we be thankful for that soul-stirring patriotism which compels our young men to take up arms in defense of those lofty and sacred principles for which our flag proudly waves? They are leaving home and friends to go upon a far-off battlefield where courage is to be tried and loyalty put to the final test. Is not the war teaching us a new patriotism for which we ought to be thankful? No longer shall our love be confined to the peoples over which the Stars and Stripes serenely float; but humanity the world over will become the object of our service. National patriotism is developing into an international patriotism. Loyalty to our flag is coming to mean loyalty to mankind of whatever nationality or clime. By means of the war, Christian patriotism is growing in intensity and meaning. Loyalty to the Kingdom of God on earth is given preference to the provincial or racial loyalty to earthly governments. Thank God that he is teaching us the patriotism of righteousness and of friendship which are not circumscribed by racial, spacial or temporal bounds!

Dare we be thankful for the power of hate as it has been engendered in the hearts of men these past few years? It has been no easy matter to keep the great force of hate directed solely against the evil to be condemned while we maintain a compassionate spirit

toward those guilty of the sin. All wars engender hate which lingers long in the national memory, often breaking out again in bloody revenge. This war is teaching us how to hate the cruel military autocracy of the Germans while our hearts bleed for the masses. The force of hate is tearing down the false philosophy of the Nietzschean super-man and establishing the principle of Christian democracy; yet love lingers in the background, ready to break forth at any moment when hate shall have utterly abolished German imperialism. Thank God that he is teaching us how to hate world sin and still love the sinner!

\* \* \*

Dare we be thankful for sacrifices now being made in behalf of the war? News comes to us of three American soldiers, the first who have fallen in the trenches. Thousands of others are there willing and ready to make the sacrifice. These boys are sacrificing for lofty principles. They are fighting for a world order in which women and children may live unmolested and respected; in which liberty and equality will be granted to all alike; in which democracy will bind all nations together in common brotherhood; and in which peace universal shall prevail. They are teaching the church a new meaning of sacrifice. The Christ spirit is being enacted in our own day. We are catching that spirit and out of our vast storehouses we are giving for the relief of suffering humanity, great portions of whom are unknown to us. Thank God that he is teaching us a genuine sacrificial service and that the church is appropriating the lesson to herself! Out of it all will come a more unselfish world.

Dare we be thankful that God is in the war? We can do nothing less. It is not necessary to make God the originator of the war nor the one prolonging the struggle. It is giving to God the power to make the wrath of men praise him. We should be thankful for a healthy faith which moves our hearts to believe in the ultimate triumph of God's will among men. It is that faith which looks forward to the final reign of the Kingdom of Heaven among men. It is that faith in the program of Jesus which makes it possible for us to believe that some day the great world sins of selfishness

and greed will be completely driven out of human life. It is that faith in God which makes it easy for us to face the dark days of the future and to bear whatever sorrow may befall us. Thank God that he has not forsaken his world, but is vitally interested in it and will finally convert the sound of cannon's roar and bursting bomb into hymns of praise! "Not by might nor by power, but by my spirit, saith the Lord of hosts."

\* \* \*

So much to be thankful for in the midst of the Titanic struggle! We have been blessed with crops. We have a mighty man of God directing the affairs of our nation. We have self-sacrificing men who are assisting our President in most useful ways. No great appeal from our government has been turned down. The Red Cross, the Y. M. C. A., the great Liberty Loan and other gigantic undertakings have met with wonderful success. Thank God, with but few exceptions, our people are united! The slackers are few. Victory for God and humanity seems positive. Many are the reasons, then, that our nation should be thankful. "Bless Jehovah, O my soul; and all that is within me, bless his holy name."

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\*This article is based on the International Uniform lesson for November 25, "A Psalm of Thanksgiving." Scripture, Psalm 103.



# Disciples Table Talk

## Edgar D. Jones Called to Los Angeles Pulpit

First Church, Los Angeles, Cal., took R. H. Thrapp from Illinois several years ago, and now has come back to the same state for a pastor to succeed Mr. Thrapp, who has recently left this field to go to Seattle. Edgar DeWitt Jones, long-time and much appreciated leader at First Church, Bloomington, Ill., has received a call to the important western field. But, in consideration of the fact of his acceptance of the presidency of the International Convention of the Disciples, he considers it advantageous for him to remain with his present work, in its central location. The call to Dr. Jones was signed by S. M. Cooper, of the Los Angeles church, and to him Dr. Jones addressed the following telegram: "Replying to letter of today, could not come November 11 without seriously hurting work here. Moreover, there are grave doubts in my mind whether I could discharge duties of president of convention this year and make so radical a change. All things considered, I deem it best to decline this much appreciated invitation."

## Disciple Chaplains in Regular Army

The following list of Disciples who have enlisted as chaplains in the regular army has been gleaned from a list of chaplains of all denominations sent out from Washington: O. J. Cohee, 34th Infantry, El Paso, Tex.; Thos. J. Dickson, Field Artillery, American Expeditionary Force; Nathaniel A. Jones, 4th Field Artillery, Syracuse, N. Y.; Albert K. Mathews, Coast Artillery Corps, Ft. Stevens, Ga.; Chas. O. Purdy, 36th Infantry, Fort Snelling, Minn.; Roy D. Cloyd, 84th Division, Camp Taylor, Ky.; Rodney L. McQuary, 86th Division, Camp Grant, Ill.; K. F. Nance, 89th Division, Camp Funston, Kan.; John K. O'Heeron, 83rd Division, Camp Sherman, Ohio; W. B. Zimmermann, 24th Cavalry, Ft. D. A. Russell, Wyo.; Carroll Q. Wright, U. S. N., Naval Training Station, San Francisco, Cal.; Wm. E. Anderson, U. S. N., enroute to U. S. from Asiatic Station; Wm. W. Elder, U. S. N., U. S. S. Columbia, New York; Frank H. Lash, U. S. N., U. S. S. Missouri, New York; H. E. Roundtree, Naval Reserve, Navy Yard, Washington, D. C.

## Dr. Hugh T. Morrison in War Service

Dr. Hugh T. Morrison, of Springfield, Ill., is now in the New England States, where he is visiting the various cantonments there and giving health talks to the soldiers, under Y. M. C. A. supervision. Among the camps being visited by him are those at Ayer, Mass.; Boston; Portsmouth, N. H.; and Portland, Maine. After his work has been completed in the Eastern states, Dr. Morrison will probably be sent to a group of camps in other states. He will return just before Christmas to Springfield, for a brief rest. Dr. Morrison writes of the Christian Association service to the soldiers as follows: "I am greatly impressed with the usefulness of the Y. M. C. A. in this situation. Were there no one to do what the Association is doing, it would be most deplorable. There are about seventy secretaries in this camp, and they are a fine group of men having the respect of everybody." Dr. Morrison recently visited the church where Mark Wayne Williams is pastor.

## Campbell Club, Yale, Organizes for Year

The Campbell Club of Yale University met October 26th, at the home of Professor John Clark Archer and organized for the year. W. V. Lytle, Bethany, '15, was elected president and C. B. Swift, Culver-Stockton, '15, secretary. Seven colleges of the Disciples are represented in the School of Religion, Bethany and Eureka having the largest number. The attendance is much less than last year. Prof. Archer, Hiram, '03, has been granted a leave of absence and is doing Y. M. C. A. work in Mesopotamia. Many students of last year are in war service of various kinds. Members of the Campbell Club will meet monthly during '17-'18 for discussion meetings.

## Community Building to be Ready by Spring

Secretary G. W. Muckley will visit New York City this month to look over plans for the proposed Community church building. The Kansas City convention authorized the Church Extension Board to use this year's receipts from churches up to October 1, 1918, to erect such a building. It is expected to have the structure ready for use by spring. During November Mr. Muckley is attending the state conventions

of Florida, Georgia, Alabama, Mississippi and Louisiana. John H. Booth, assistant secretary, is with the Men and Millions team in their southwestern campaign. Mr. Muckley states that there are several hundreds of churches that have not yet sent in their offerings for 1917.

## Samuel Harden Church Pays Respects to Kaiser

Col. Samuel Harden Church, well-known disciple, who is president of the Carnegie institution of Pittsburgh, Pa., and secretary of the Pennsylvania railway lines, speaking at the annual dinner of the Pennsylvania Society at the Union League Club, Chicago, last week, compared Germany to the Minotaur and America to Theseus, who slew the monster. Col. Church proclaimed his faith in Russia and in Italy, but stated that whether or not Russia and Italy remained in the war, America must push on to the end. "When sentence of outlawry is passed upon the hideous German government we shall require the punishment of the culprits, and when you cut off the head of the emperor, the crown prince, and Von Tirpitz you will remove the last relic of feudalism which exists only in Germany," he said.

## \$10,000 Gift for Transylvania

Transylvania College has just received a \$10,000 gift from Mrs. Theodosia Lyons of Louisville. This gift is for the new Women's House, which will be known hereafter as Lyons Hall. This building is being occupied for the first time this year and is one of the most attractive women's homes in the colleges of the south. The building is filled to its utmost capacity this year, and the curators are already confronted by the necessity of its enlargement. Mrs. Lyons has made a number of gifts to education and benevolent enterprises, and after a careful consideration of the opportunities for the education of young women at Transylvania decided to make the above gift. The amount will go through the Men and Millions Movement, reports H. W. Carpenter, field secretary of Transylvania.

## Beaver, Pa., Church Boosts National Conventions

Charles H. Bloom received from his congregation at Beaver, Pa., a purse of \$117, and asked him to attend the Kansas City convention. After hearing the pastor's report of the great meeting on the Sunday after his return, the congregation, following the request of the chairman of the Finance committee, voted to make a permanent addition to

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its annual budget, to cover full expenses of a representative to each annual convention. The officers of the church, all of them business men, are reported pleased with the work of the Kansas City convention. During Mr. Bloom's absence, W. S. Kidd, one of the elders, filled the pulpit.

#### Missionaries at the Convention

Among the foreign missionaries present at the Kansas City convention were: Mr. and Mrs. W. G. Menzies, Rath, India; Mrs. Springer, Mahoba, India; Dr. Mary McGavran, Damoh, India; Dr. Ada McNeil Gordon, India; Mr. and Mrs. Emory Ross and Mr. and Mrs. E. R. Moon, of Africa; Miss Mattie Harper, Mr. and Mrs. J. K. Fuller, Mrs. Bertha Lacock Franklin and Mr. Griggs, of Latin America; Mrs. Garst and daughter Gretchen, Mr. and Mrs. Hagin, Mr. and Mrs. Watson and W. D. Cunningham, of Japan; Miss Mary Kelley and Dr. and Mrs. Paul Wakefield, of China.

#### Illinois State Board Meeting

H. H. Peters reports that the regular meeting of the Executive Board of the Illinois Christian Missionary Society was held in the office of the Society in Bloomington, Tuesday, November 6. The new plan of superintendency is well under way and the reports from the churches on Illinois Day observance are encouraging. Many churches could not observe the first Sunday in November but are making arrangements to use some other Sunday during the month, writes Mr. Peters. Edgar DeWitt Jones, pastor of First church, Bloomington, was elected to membership on the Board. The State Society is in hearty co-operation with the Chicago Christian Missionary Society and made an appropriation to the support of a city missionary for the ensuing year.

#### Professor Paul's Response to France's Representative to the Convention

A most interesting feature of the recent convention at Kansas City was the appearance of Captain Louga, of the Huguenot Church, of France, who brought to the convention an eloquent message delivered in his native tongue. Professor Charles T. Paul, of the College of Missions, was asked to respond to his greeting, and he did so, speaking his message most fluently in the French tongue. The following is a translation of Professor Paul's words: "Captain Louga:—Yielding to the request of the president of this assembly, I deem myself very highly honored in expressing to you in a few unpremeditated words of French the great interest and the deep feeling with which we have heard the messages so kindly addressed by you to us this evening. You have refreshed our memory concerning the vast debt which we owe to the religious phase of the revolution which shook Europe in the sixteenth century. Especially have you renewed our recognition of the evangelical movement of France, by reciting to us something of the glorious history of the Huguenot Church, which has suffered so much for the Christian faith, and which has contributed so much to the liberty of conscience, and the precious heritage of the spirit enjoyed by us in America today. As a delegate of your historic Church, and, thus, of the heart of French Protestantism, you represent, Captain, those fraternal relations between France and the United States, which have always been of the closest. We salute in your person the living symbol of that new bond which

now unites our two countries in the struggle against the enemies of our liberty and of our religion. France and America have helped and inspired each other in the past. The French and the Americans embrace one another anew in this solemn hour as brothers and comrades fighting with their allies for a victory of justice, truth and humanity. Finally, you have fixed our eyes upon the cross of our Lord Jesus Christ. You have shown us that the path of Calvary is the only road to hope, to victory and to peace; that only in the spirit of love and sacrifice can we attain our end. May God bless you as you travel from city to city in our country, presenting the greetings of your ancient Church and the duties of our two republics in 'the great cause.' I repeat to you, Captain, on the part of my brothers and sisters of this Christian Convention, the assurance of our gratitude, our admiration and our Christian love."

#### Story of an Illinois Church

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*Five barrels of wheat flour are saved each Wheatless Wednesday at The Willard!*

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*William Childs, Jr., has joined the Hotel and Restaurant Section of the Food Administration and his 86 popular priced restaurants are boosting conservation.*

*And so it goes all over the land.*

*And why not you be a saver and thus be a server?*

*Our boys are going to the fight.*

*They can't win without the French, the British and the other allies—mark that.*

*And the Allies, as well as our boys, have to have wheat, sugar, meat and fats.*

*There's no way to supply the absolute need except by the saving of these essentials by us Americans who stay at home.*

LET EVERY HOME AMONG OUR CHURCHES MAKE WEEKLY REPORTS TO THE CHURCH CONSERVATION COMMITTEE OF THE 7 WHEATLESS, 14 MEATLESS, 21 WASTELESS MEALS. AND SAVE EACH OF YOU ONE OUNCE OF SUGAR DAILY. TRY THIS PLAN FOR NINE WEEKS. LET THE COMMITTEE REPORT THE RESULTS EVERY TUESDAY TO THE U. S. FOOD ADMINISTRATION, WASHINGTON, D. C.

*That's our present job—an easy one. But our success in the War may depend on it.*

PAUL MOORE,

Washington, D. C.

in Beardstown, Illinois. It was made up largely of people who toil. Beardstown is a great railroad center, and naturally a church in a community of this kind has a big problem financially. C. K. Gillum was called to the ministry of the church about a year ago and has rendered a worthy service. The membership of the congregation now numbers 218. The Bible school goes beyond 100 every Sunday. The problem before the church is the indebtedness on the building, which amounts to \$4,200. The State Secretary, H. H. Peters, was present on the first Sunday in November for the purpose of lending assistance in meeting this issue, and a plan was inaugurated which looks toward the meeting of the indebtedness. C. E. French of Virginia, Illinois, is now in the midst of a series of meetings with the church with promise of a good ingathering. The State Missionary Society, through the Jacksonville church, will continue its "Living Link" support and in other ways will stand by the Beardstown church.

#### "Joint Living Links" Wanted by Foreign Society

The new plan of the Foreign Society and the Christian Woman's Board of Missions to unitedly work in the great Congo field, is thrilling our churches, reports Secretary S. J. Corey. The Women's Board has generously offered to pay half the salary budget for the missionaries, beginning this fall. "In order to do this," Mr. Corey writes, "we must find thirty new churches, who will raise \$600 for Joint Living Links, through the churches and local authorities of the C. W. B. M. In order that we may really find new money for this enterprise, these churches should be from the class which at the present time, in their combined offerings for foreign missions, do not exceed \$300. Already quite a number of such congregations have indicated their desire to take up the Joint Living Link."

#### Church Extension Loans to Ten More Churches

At the meeting of the Board of Church Extension on November 6th, the following churches were promised loans: Gill, Colo., \$1,500; Clayton, Okla., \$300; Eufaula, Okla., \$2,750; Godley, Tex., \$500; Hillsboro Ore., Central church, \$1,450; New Albany Ind., Park church, \$7,000; California, Mo., \$6,000; Tabor, Ia., \$1,000; Jennings, La., \$2,000; Charleston, W. Va., \$15,000. During the month of October, the following church buildings were completed and the loans paid: Blakesburg, Ia., (Bondurant Fund) \$2,000; Montgomery, W. Va., (Bondurant Fund) \$3,500; Wheatland, Wyo., (Columbus, Indiana Tabernacle Fund) \$1,500. The receipts for October, 1917, are \$7,491.18, a gain over October, 1916, of \$3,991.16. The receipts from churches, \$6,630.56, show a gain of \$3,517.35.

#### P. J. Rice Leads in El Paso Church Federation

A movement for the federation of the Protestant churches of El Paso, Tex., was set on foot at a dinner recently held in the basement of First Christian church, of which Perry J. Rice is pastor. The meeting was attended by all the pastors of the city and representatives from all the churches. The decision followed an address by Mr. Rice on the recent meeting in Pittsburgh of the Federal Council of the Churches of Christ of America, at which he was a delegate from the El Paso churches. The El Paso meeting went on record as endorsing the federation of the local churches "for work along the lines we all agree upon," as Mr. Rice put it. De



# C. W. B. M. DAY

The first Sunday in December is set in the calendar of the Disciples of Christ as the time when the work established and maintained by the Christian Woman's Board of Missions is presented in the churches and offerings are made for the same.

Will not the pastors and churches co-operate in this service for world-wide Kingdom extension?

Will they not bear fellowship in the tasks of the whole Church that have been especially entrusted to the Christian Woman's Board of Missions?

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are to be worked out and presented the various churches of the city by committee.

### Transylvania Helps to Clean Up Lexington

The Transylvania College student body session is alive to every good thing. Sympathy and co-operation with the anti-vice crusade in the city of Lexington, the student body met and passed a resolution commending the present effort to "clean up" through the elimination of certain officers who have been sympathetic toward vice, and offered assistance in any way possible toward that end. For a number of years the college community has been conspicuous in the carrying out of the city's reform movements.

### Transylvania Does Honor Luther

Transylvania College celebrated the Martin Luther Quadri-Centennial with a special program held at Morrison Chapel on November 2. President Crossfield presided, and the following were the features of the program: "Luther and His Place in History," by Dorothy Stimson; "Luther and the Higher Appreciation of the Bible," by W. Fortune; "Luther and the Priesthood of Believers," by W. C. Bower; "Luther and Religious Liberty," by E. Snoddy; "The German Reformation in the Light of Succeeding Centuries," by G. W. Brown. "A remarkable program," President Crossfield writes.

\* \* \*

Allen T. Shaw, of the Pekin, Ill., church, addressed the Fulton County Disciples' convention held at Vermont, Ill., two weeks ago, his theme being, "What constitutes an Efficient Church?" Mrs. Shaw will deliver the woman's missionary address at Pekin the first Sunday in December and will be the speaker for the auxiliary at First church, Pontiac, Ill., on the second Sunday. New members are being continually added to the Pekin congregation. Mr. Shaw reports.

W. H. Allen, of St. Charles Avenue church, New Orleans, La., writes that this church will be host to the Louisiana State convention of Disciples, Nov. 23-6. The motto is "Advance, Louisiana!" President F. W. Burnham, Secretary G. W. McKley and other leaders, will be present.

A sight-seeing tour of the city is being arranged. Following the convention, beginning on November 27, President Burnham will lead the St. Charles congregation in special services, closing with the every member canvass.

—When J. W. Famuliner closed his pastorate at Wichita, Kan., a few months ago, he accepted a call to the Emerson Park church, Kansas City, Kan., but could not assume his new task at once, as he had consented to supply the pulpit at South Joplin, Mo., for a time. Mr. Famuliner had done pastoral work in and about Joplin for about nine years, and the congregation desired his services in aiding them to elect an official board and in promoting an every member canvass. C. C. Garrigues, of First church, Joplin, gave assistance in six special services preparatory to the every member canvass. The number of officers, the men selected and elected to offices, were determined by the direct secret vote of the members of the congregation. There is a congregation of 900 at South Joplin church.

—Seventy members have been added to the congregation at Windsor, Colo., since Claude J. Miller came to the work a year ago. There were two accessions at the morning service of November 4. This past year the congregation had paid to missionary causes more than double the amount given in any previous year. Mr. Miller speaks in praise of the generosity of this congregation, which has a membership of only about 200. Mr. Miller has led in four meetings this year, the number of accessions to the various churches being 103.

—L. S. Harrington, of Kansas City, will hold evangelistic meetings this winter.

—There is a flourishing Christian Endeavor organization in the Virginia Christian College, at Lynchburg, Va.

—The Christian Endeavorers of the Disciple churches of Florida are reported to be in the lead in the state.

—Christian Endeavor organizations are reported at Camp Jackson, Columbia, S. C., and at Black Point, the Florida state training camp for soldiers.

—W. B. Stine, pastor at Second church, Rock Island, Ill., has been holding a series of evangelistic meetings, assisted by Her-

man Pieper as singer.

—The Kellems brothers of Oregon are holding a series of meetings at First church, Long Beach, Cal.

—R. E. Deadman, of the Aurora, Neb., church, has received a three months' leave of absence from his work there, and he is spending this period in Y. M. C. A. work at Camp Cody, N. M.

—S. G. Fisher, of Portland Avenue church, Minneapolis, Minn., has been extended a call to Plattsburg, Mo. At last report, he had not made decision as to accepting the call.

—There have been 200 additions to the membership at South Park church, Los Angeles, Cal., in the past eight months. All departments have doubled in that time. Bruce Brown, now leading at South Park, writes that they could be doubled again if the building were larger.

—M. G. Buckner has just closed his ninth year at Owensboro, Ky., church.

—F. L. Jackson, of Daytona, Fla., recently visited Second church, Savannah, Ga., with view to taking the pastorate there. Mr. Jackson is a Transylvania man, and has been leading at Daytona for five years.

—Ritchie Ware, of Lynchburg, Va., was called to Fifth avenue church, Knoxville, Tenn., two weeks ago as prospective pastor of the work there, succeeding J. Lem Keevil.

—Herbert Yeuell, evangelist, reports the union meeting he is leading at Storm Lake, Ia., as "sweeping the town despite patriotic demonstrations and strong opposition." Over 400 persons had responded to the invitations during the early days. Over \$1,000 was raised for expenses and salaries of assistants, Wade E. Seniff and Mary E. Hughes. Mr. Yeuell delivered one of his illustrated travel lectures for the benefit of the Y. M. C. A. war fund.

—Among the Canadians present at the Kansas City convention were G. W. Stewart, of Winnipeg; M. B. Ryan, of Calgary; C. W. Ross, of Winnipeg; R. J. Westaway, of Milestone, and C. H. Phillips, of Zealandia, Sask.

—Fred Cowin, of Bathis street church, Toronto, Can., has been called to the pastorate at McMinnville, Tenn., and will begin this new work the third Sunday of this



## NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

month. T. B. Larimore, of Nashville, Tenn., recently held a meeting at McMinnville.

—R. F. Thrapp writes from First church, Seattle, Wash., that he has been very cordially received by the congregation there. A reception was tendered Mr. Thrapp and wife on the evening of October 26. The Bible school there is said to be one of the best in the city. A new building is a prospect for the near future. Mr. Thrapp has already been called on for several addresses outside the church.

—Prof. B. C. Deweese is back again on Transylvania College campus, after a critical illness. He declared recently: "I am still living, and still teaching, and still learning—and I expect to continue to learn."

—James Small, of Hyde Park church, Kansas City, and chaplain of the former Third Regiment stationed at Fort Sill, Okla., visited Washington, D. C., a few days ago, where he made application to be sent to France with his regiment. There is a ruling that no chaplain more than 42 years old, or under the rank of major, shall be assigned abroad. If Mr. Small fails to get permission to go to France, he expects to resume his pastoral work in Kansas City.

—During the convention at Kansas City one death among the delegates was reported. D. D. Boyle, minister of the churches at El Campo and Palacios, Tex., died of pneumonia at the Christian Church Hospital. He was 59 years of age.

—Decima Campbell Barclay, the only surviving daughter of Alexander Campbell made the long trip from her home at Bethany, W. Va., to be present at the convention in Kansas City. She is over ninety years of age. Mrs. Barclay paid a visit to the booth of the Disciples Publication Society and said some good things in praise of THE CHRISTIAN CENTURY. Mrs. Barclay expects to spend several months away from home this winter.

—H. C. Hurd has resigned from the work at Irwin, Ia.

—Gladstone Yeuell, minister at Collier, W. Va., and son of Claris Yeuell of Akron, O., is to spend several months as a chaplain in the national army.

—South Broadway church school, Denver, Colo., sent a large supply of handkerchiefs through the Red Cross to the French hospitals.

—A. D. Harmon, of Cotner University, preached at First church, Lincoln, Neb., the second Sunday of this month. H. H. Harmon, pastor of First church, is now abroad in Y. M. C. A. war service. This congregation is represented by about thirty men at the front and in preparation for service to the nation.

—Geo. L. Peters, recently called from Omaha, Neb., to Canton, Mo., began his new work on last Sunday.

—Stephen J. Corey visited relatives in Lincoln, Neb., on his return home to Cincinnati from the Kansas City convention. Mr. Corey is a graduate of the State University at Lincoln of about twenty years ago, and was once one of the young folks at First church. He did student preaching at Waterloo, Nebr., during part of the time.

—C. G. Titus, member of the church at Sacramento, Cal., and secretary of the Y. M. C. A., who was given charge of the

Y. M. C. A. work at Camp Fremont, near Palo Alto, has been transferred to France to take charge of the Y. M. C. A. work among the soldier boys on the firing line.

—During the five years' pastorate of L. N. D. Wells at High street church, Akron, O., there have been 1,155 accessions to the membership. A member of the official board writes: "I have been in this church over thirty years, and I am sure that our work during the past five years has prospered as never before."

—S. H. Zendt, who recently resigned from the work at Second church, Bloomington, Ill., will preach his last sermon there next Sunday and will go at once to his new work at Galesburg, Ill., First church. Mr. Zendt has served the Bloomington congregation for eight years.

—Jackson street church, Muncie, Ind., has sent out thirty-seven of its men to the service of the country. F. E. Smith, the pastor, led in a service in honor of these soldiers two weeks ago. A service flag was unveiled and an honor roll prepared. The members of the congregation and visitors who had given loved ones for war service were requested to stand while two of the enlisted men released the stars and stripes which veiled the service flag.

—Will King, the young man who won all of the first honors in oratory at Drake last year, tied for first place in the W. C. T. U. contest at Waterloo, Ia., recently, each of the two best men receiving a gold medal. Mr. King will compete for the diamond medal offered in the W. C. T. U. contest to be held at Newton, Ia., about Christmas time.

—Edgar DeWitt Jones, of Bloomington, Ill., preached at University place church, Des Moines, Ia., the last Sunday of October, and W. L. Fisher, recently of Seattle, Wash., but now of Missouri, preached the first Sunday of this month.

—A. A. Proffitt will leave the work at Severance, Colo., December 1 to continue his studies at Drake University.

—"Draft Day" was observed at the Janesville, Wis., church on November 4. There were special exercises by Boy Scouts, and the unveiling of a Roll of Honor of the enlisted men of the congregation was also a feature. The pastor, C. W. Cummings, preached on the theme, "The Church in War Time."

—J. D. Garrison is leading North Park church, Indianapolis, in a series of evangelistic meetings. He is being assisted by Miss Fred Fillmore, singer, and by the Minges company. These meetings follow a thorough canvass of the church community under the Lowell (Mass.) plan of personal church work as introduced there by the pastor, Mr. Garrison.

—A campaign has been launched among the Disciples of Texas to raise a fund of 50 cents per member for the promotion of state work. J. B. Holmes, recently appointed state secretary, is already getting results.

—The Christian Endeavor organization at First church, Paducah, Ky., claims the distinction of being the first society in the Southland to buy a Liberty Bond. This society has sent several men to the colors, and regularly holds meetings at the camps located in the community.

—Central church society of Christian Endeavor, Bristol, Tenn., invested in a Liberty Bond during the recent campaign.

—Since Geo. R. Whipple came to the pastorate at Whittier, Cal., a year ago, there have been 78 accessions to the membership.

—M. B. Madden, returned missionary

from Japan, who with his family is residing in Eugene, Ore., for school advantages, recently occupied the First church pulpit there.

—P. H. Welshimer, of Canton, Mo., taught a class of a thousand at Independence Boulevard church, Kansas City, during the convention.

—Geo. L. Snively dedicated the new University Place church, Seattle, Wash., securing over \$18,000, although there was an indebtedness of but \$15,000.

—J. J. Castleberry, of Mayfield, Ky., assisting F. F. Grim, of Lawrenceburg, Ky., in a series of meetings.

—During Walter M. White's first year at Linden Avenue church, Memphis, Tenn., there have been over 100 accessions to the congregation.

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—Wallace R. Bacon, of the Keokuk, Ia., church, enjoyed the Kansas City convention at the expense of his appreciative congregation. It is reported that Mr. Bacon may soon go either to Latin America or China as a missionary under the foreign board.

—J. Frank Green, Michigan state man, recently dedicated the new \$50,000 building at Flint, Mich., and also the new Kingston church building. Mr. Green occupied the pulpit at Ionia several times since the death of the pastor, R. B. Chapman.

—F. W. Norton is acting as supply teacher at Ann Arbor, Mich.

—Detroit, Central, has been making some improvements and adding to its rooms for Bible class use.

—B. H. Hayden, of the Bible department at Milligan College, Tenn., recently supplied the pulpit at Saginaw, Mich.

—East Grand Boulevard church, Detroit, W. G. Loucks, pastor, is running a series of what are called "One night revivals." This means that each Sunday evening will have all the features of the usual protracted meeting. Dr. Pearson, African missionary, recently gave an address at this church.

—H. E. Stafford and the church at Massillon, O., are planning for an "increased budget" day some time next month.

—C. R. Sine, of High Street church, Hamilton, O., reports the close of a meeting there under the leadership of J. H. Boden and wife; 63 accessions were reported. Mr. Sine is closing his "best" year, and is entering upon his fourth, which he thinks will beat the third a little. During the past year the church entered the living link column, and the Endeavor society of the church had the largest representation present at the state convention held at Hamilton in June.

—President R. H. Crossfield, of Transylvania, made an address last week before the Tri-state Educational Association at Charleston, West Virginia.

—Geo. W. Winfrey has resigned from the pastorate at Alexandria, Ind., to take Y. M. C. A. work for the Government.

—Byron Hester, Chickasha, Okla., was elected president; W. A. Merrill, of Lawton, vice-president, and Mrs. O. E. Heacock, of Waurika, secretary-treasurer of the Fourth district of Oklahoma Disciples, a district of seventeen counties. This year's convention was held at Chickasha.

—Wilford H. McLain, pastor at Niles, Mich., reports that his town voted dry in a local option election held the day of the state-wide election. Mr. McLain had the pleasure of writing the copy of the number of page ads. which appeared in the daily paper during the campaign.

—Chas. P. Hedges, missionary to Africa, writes that he has just received word that the steamship "City of Cairo," which he is to sail for his mission

field, will leave New York about December 23. He will be accompanied by his wife and Chas. P. Hedges, Jr., and by Mr. and Mrs. Emory Ross and Dr. Pearson. Letters may be sent to the party in care of the "City of Cairo," No. 15, Norton, Lilly & Co., Produce Exchange, New York City, N. Y.

—G. L. Lobdell, recently resigned at Eureka, Cal., has accepted a call to First church, Petaluma, Cal., and began his work there November 4.

—B. W. Garrett has tendered his resignation as a member of the Iowa State Board.

—T. J. Clark, now living in Bloomington, Ind., is preaching for two Sun-

days at Vincennes, Ind., in the absence of the pastor, E. F. Daugherty.

—E. B. Barnes, of Richmond, Ky., has not accepted the pastorate at Liberty, Mo., as was erroneously reported in last week's issue of The Christian Century.

—W. H. Pinkerton, who recently received a call to the pastorate at Bowling Green, Mo., has decided to continue in the evangelistic field.

—E. B. Shively, of the Paris, Mo., church, will go to France early next year to work under the Y. M. C. A.

—Sturgis, Ky., church, H. G. Kenney, pastor, is in a meeting led by the Vawter evangelistic company.

## BOOKS

- The Challenge of the Present Crisis. Fosdick. 50 cts.  
 What Did Jesus Teach About War? Pell. \$1.00  
 The Appeal of the Nation. Geo. A. Gordon. 75 cts.  
 The Faith of a Middle-Aged Man. Kingman. \$1.25 net.  
 Soldier's Testament. Bound in Khaki. 55 cts.  
 Religion in a World at War. Hodges. \$1.00.  
 The Master's Way. C. R. Brown. \$1.75 net.  
 Religious Education in the Family. Cope. \$1.25 net.  
 The Consciousness of Jesus. Du Bose. 75 cts.  
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 The Meaning of Prayer. Fosdick. 60 cts.  
 The Social Principles of Jesus. Rauschenbusch. 60 cts.  
 Foes of Our Own Household. Roosevelt. \$1.00  
 The Soul of a Bishop. Wells. \$1.50.  
 My Four Years in Germany. Gerard. \$2.00.  
 Religious Education and Democracy. Winchester. \$1.50.  
 A Social Theory of Religious Education. Coe. \$1.50 net.  
 The Dwelling Place of Light. Churchill. \$1.60.  
 The Religions of the World. Barton. \$1.50 net.  
 The Ambassador. By Joseph Fort Newton. \$1.00.  
 The Eternal Christ. J. F. Newton. \$1.00.  
 Studies of the Great War. Hillis. \$1.20 net.  
 The North American Idea. J. A. McDonald. \$1.25 net.  
 Social Plans for Young People. Reisner. 75 cts.  
 The Immigrant and the Community. Abbott. \$1.50 net.  
 Martin Luther. Kostlin. 90 cts. net.  
 The Outlook for Religion. Orchard. \$1.50 net.  
 Tell Us a Hero Story. Stewart. \$1.25 net.  
 South of Panama. E. A. Ross. \$2.40 net.  
 Twentieth Century Story of the Christ. 60 cts. net.  
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 Boy's Life of Jesus. Forbush. \$1.50 net.  
 Social Teachings of the Prophets of Jesus. Kent. \$1.50  
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 Over the Top. Empey. \$1.50.  
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A. S. BURLESON, Postmaster-General.

# THE CHRISTIAN CENTURY

Vol. XXXIV

November 22, 1917

Number 47

## The Quest of Deathlessness

By Jenkin Lloyd Jones

CHICAGO



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IN THE INTEREST OF THE KINGDOM OF GOD

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The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

\* \* \*

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

\* \* \*

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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### On the First Sunday in December

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The Christian Woman's Board of Missions invites the regular co-operation of all the women of the churches in the local auxiliary societies. It solicits the offerings of the *entire church membership*, through a place on the Local Church Missionary Budget, or by an Annual Offering on C. W. B. M. Day. It appeals that the work be presented in all congregations. For special program, write to

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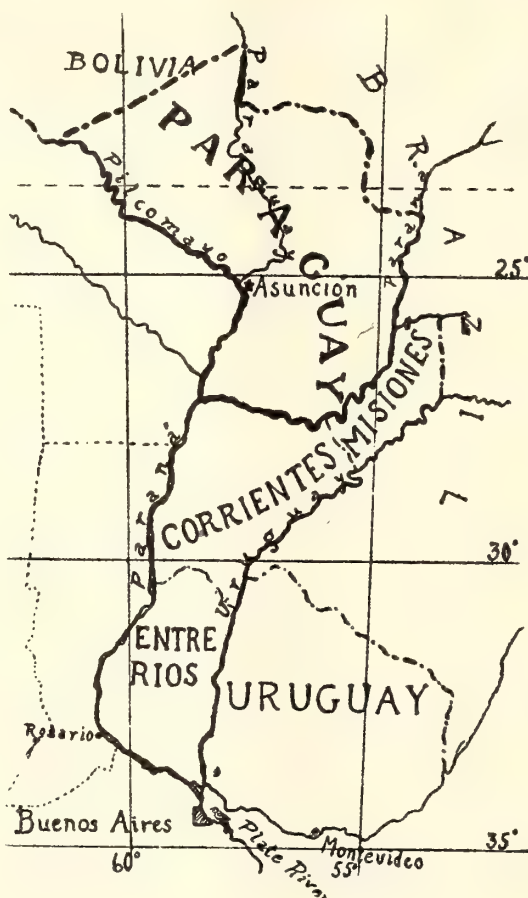
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# THE NEW DISCOVERY OF THE AMERICAS

## Field of the Disciples of Christ in South America



After four hundred years North America has just discovered South America! It is believed that the reciprocal discovery of North America by South America is about to be made. The wonder is all the greater when we include, as we must, Mexico, Central America and the West India Islands with South America and speak more accurately of Latin America as the newly discovered land.

We had known of it remotely as the subject of the Monroe Doctrine and of countless revolutions. Now we find it a sympathetic and helpful partner in the righting of a world gone wrong. We had read with mild interest of its vast extent and varied resources. Now we find that its trade can do more than fill our coffee cup. We had labeled it "Roman Catholic" and dismissed it from our Protestant consideration. Now we find it Agnostic at the top and Pagan at the bottom, with a thin veneering of Romanism in spots.

Politically, commercially and spiritually it has been "the neglected continent." Of its 70,000,000 people a third are Indians, scarcely touched by civilization, and in some places actually cannibals. The great toiling mass of the people are of mixed Indian, Spanish and Portuguese blood, hardy of physique and undeveloped of mind. Half are of illegitimate birth and only a fourth can read. Over all is the proudest aristocracy in the world.

Africa proclaims her need, India publishes her grief, China pleads her helplessness before the nations, but Latin America in her high sensitiveness refuses to be considered a mission field. And yet the fine idealism of the upper class and the utter necessities of the lower classes make all eagerly ready to go to school. They want no "church." Of the thousands of students in colleges and universities, only five per cent will acknowledge themselves Christians. The evangelist reaches Africa, the medical missionary China, but it takes the educational missionary to find the soul of Latin America.

So, as soon as conditions warrant, we must have in Mexico the twenty-five Christian Institutes that Mr. Carranza once said would have saved his country. So, in Buenos Aires, in full partnership with the Methodists, we are building a school that will be the foundation of educational evangelism stretching up through three provinces of Argentina to the north, and on through the whole republic of Paraguay, the exclusive territory of the Disciples of Christ.

"The Christ of the Andes" is a symbol, a prayer and a prophecy. From its transfiguration mount it faces the north, as if expecting the Christians of North America to bring the real Christ down to the people. Only so can Latin America be saved from the destruction that has fallen upon Europe.

The completion of the Men and Millions Movement will supply the beginning of this mighty system of Christian neighborliness.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Working With God for Unity

THE BEST MINDS OF OUR AGE ARE AT WORK ON THE PROBLEM OF CHRISTIAN UNION.

Protestant freedom arose out of a growing individualism and this individualism was in turn accentuated by Protestantism. The break up of medieval authority in religion was succeeded by an era of sectarianism in which any strong-minded man might aspire to found his own sect and dominate it. That many denominations have grown out of the ambitions of strong-willed leaders is known to every student of church history.

This era of division became the occasion of a prophecy by Bousset, the Roman Catholic writer, who prophesied the speedy dissolution of Protestantism on account of the continual disintegration of its forces. Protestant leaders took alarm from the conditions and since the age of the Campbells the interest in reunion has been persistent and increasing.

The plans for union easily fall into a few general classifications. There have been those who believe in union by comprehension. This is one of the very oldest ideas. There was correspondence between Leibnitz and Bousset over the question of a reunion of Protestantism and Catholicism. The plan in mind was one which would include in the united church the contentions of all parties.

This is still the point of view of some men who make Christian union speeches. The Protestant Episcopal Church urges "a union upon maximums." It is, of course, a natural desire of every Christian body to be incorporated in the final catholic church.

Another group emphasizes the notion of toleration rather than comprehension. When toleration is accompanied with a spirit of cooperation rather than with good-natured indifference to our fellow Christians, it is an attitude which is full of promise. Much of our modern toleration, however, simply means that we have quit preaching against each other, but on the other hand we do not know much about each other. Under such a negative toleration, sectarianism loses something of the bitterness of its hate, but gains no positive understanding and appreciation of one another.

There have been attempts, also, to find unity in a radical reconstruction of Christianity. The latitudinarianism of Cambridge sought to change Christianity over into a modern Platonism and to win the adherence of all sects and parties to an acceptance of these Greek conceptions of life. Such a movement of necessity is academic and never has any popular appeal. It develops esoteric circles but never reaches the fountains of life in any nation.

★ ★

The man who works with God, tries to learn what God himself is doing in these days for the reunion of His followers. It is well that we should discern this

clearly lest we erect plans of union which are clearly contrary to the divine Life at work in the world.

Unless we hold that God has been driven out of his world, we must regard the great outstanding aspirations of modern religion as a part of God's plan.

The scientific method has led us into new efficiency in other fields. In religion it is bringing us clarity of thought. While we may not hope that the most rigidly scientific method would bring us to agreement on every religious question, we do see clearly that many an ancient sectarian contention is forever discredited. The young men of all denominations coming out of our divinity schools are in essential agreement as to the nature of religion. This scientific method is being used of God for a closer unity of his people.

The new social spirit is replacing individualism all through the world, and the war has brought to more perfect expression the sense of social solidarity. This growing social consciousness works powerfully against the partisan and sectarian tendencies. Our great political parties are in danger of losing their life in the presence of our national need. The government will take religion into the army through the services of chaplains and Y. M. C. A. workers but will give no sect any footing whatsoever.

The missionary task is emphasizing anew the need of unity, for non-Christian peoples lack interest in the small contentions that have divided the Protestant sects. On the mission field there will be but one church in less than a generation.

★ ★

Without losing its moorings with the past, Christianity is gradually taking on a modern aspect. It is the flexibility of the religion of Christ which has made it the universal religion and we may expect that each age will have its own Christianity. Not by going back to any static conception, but forward as a living organism will the church achieve the fellowship of Christ's believers.

We can best serve the interests of Christian union, then, by working at it pragmatically. Instead of imposing upon the situation "plans" which are academic creations, we must follow the lead of the divine Spirit and adopt such methods as actually succeed. Like true scientists in a scientific age, we must use the trial and error method. We think this method has already discounted certain types of union effort. We should not fly in the face of such lessons.

While we work for the larger fellowship of God's people, we must make religion itself so virile and significant that people will not solve the problem of sectarianism by renouncing all religion. The growth and development of the religion of Christ will inevitably tend toward peace and brotherhood.



# EDITORIAL

## THE WORLD'S NEED OF CHRIST

**T**HAT the world has need of something, our sorrow and sacrifice bear witness every day. We seek peace, but the price is prohibitive. We have chosen war rather than a disgraceful and treacherous peace.

Before the war were long years of scientific inquiry and commercial development. These were the years of most general education and the most abundant wealth. If either a secular education or a full dinner pail could redeem humanity, we would not now be pouring out our blood like water.

The era before the war was a time when men lived for self and forgot God. The churches received checks, but from many a man, alas! nothing else. There was a good-natured superiority to preaching and worship on the part of many prosperous and well educated people. We shall soon be poorer, and the war is already destroying much of our intellectual conceit. A physicians' club in a certain city has voted to buy no more medical books until after the war on the ground that the medical and surgical experiences during the war have disproved too many things. Many things besides medicine are destined to be upset.

What our world needs is religion, not the formal mouthings of creed and the empty practice of ritual; only the grip of great religious convictions will suffice.

In the great army camps today a favorite text-book among the soldiers is Fosdick's, "The Manhood of the Master." This fact symbolizes the hunger of the soldier heart for a better knowledge of the bravest and truest moral soldier who ever fought in the world's battles.

A living Christ "going on before," is the need of our present world. When we find Him he will humble us in our sins. We shall not dare to claim Him as any partisan defender of our cause.

The church never had a greater opportunity than in this hour to hold up the big things of our great spiritual heritage, and among our spiritual possessions there is none greater than our faith in the Living, Life-giving Lord.

## "NO MAN'S LAND"

**T**HE strip of land between the trenches for which the opposing armies contend has been given the gruesome title of "No Man's Land." It was on this strip of land that the first American soldiers to be taken prisoners were apprehended. It was in "No Man's Land" that a return engagement was shortly afterwards fought with results disastrous to the Germans.

There are many strips of "No Man's Land" in this country. We are just now contending with the men who live by catering to the appetites of weak men, for the possession of certain states. Ohio is still in the enemy's hands, but perhaps will not long remain so. The cry, "A saloonless nation by 1920," was considered the ebullition of youthful enthusiasts a few years ago, but it is now seen to be too conservative a slogan to meet our needs.

We struggle with the organized forces of vice in the great cities. The presence of great numbers of young men away from home restraints and living under most artificial conditions is a challenge to our Christian militancy. These comrades of ours are assailed in all the great cities by evils that have been allowed to live too long. The strip occupied by the vice lord is to be wrested away from

his control. For the sake of our young men and the country's future, we must invade the death-dealing strip and win.

The moral danger zone is known in every community. There are many "plague spots" which the discreet avoid but which are allowed to go on. With the wave of moral earnestness that is now passing over the country, we should hope to bring to an end every one of these haunts of evil.

The church of Jesus Christ has sometimes fought the peccadillos of the community and winked at the real sins. This was due to blindness or cowardice. The time demands that we see clearly where the danger lies and attack fearlessly whatever stands in the way of clean and normal living.

## PRAYER FOR OUR NATION'S DEFENDERS

**H**OW many men have we in France? We ask continually and the men who know do not dare tell us. It is well that this secret has been safely guarded. Men who know say that if we had the facts, we would be satisfied with the enterprise and efficiency of our government.

We do know that our men are now in the trenches and are getting their first baptism of fire. Other men have for months undergone the hazards of submarine warfare, and some have suffered shipwreck and great danger in this service.

Many a Christian man would feel better in this dangerous war work if he knew that he had the unceasing prayers of the church. It will be a strangely negligent congregation which does not remember in its supplications our President and our men of the army and navy.

Prayers for our own men are better than the imprecatory prayers that seem to rise to our lips when some new barbarism is reported to us. "Do I dare pray that our enemies be killed?" asked one Christian man of another. "It would sound better if you prayed for them to be taken prisoners," was the response. There is a still better attitude; that is to remember this: "Vengeance is mine; I will repay, saith the Lord." Our prayer may well be a prayer for blessing on those who stand for the sacred cause of humanity as we see it.

The war situation furnishes a new occasion for prayer. People will truly need to be taught to pray. Even before the war, books were being published which breathed the spirit of devotion and taught us the language of prayer. We now need a new book which shall show us the right prayer spirit for these new and more difficult times.

It is not enough to knit and make comfort bags and collect tobacco. When we come to care in a deeper way we shall be moved to pray while we work and to bless every garment we make with the spirit of petition.

## A SLOGAN FOR A CHURCH

**C**HURCHES have a way of defining their ideals in slogans. More than one Disciple church has gone after "One hundred members this year," or has desired to be "The biggest church in town." These slogans do have something to do with the curve of development in the churches.

Some churches have adopted ideals which could hardly be expressed in a slogan—such ideals as "Th



richest church in town" or "The church of the leading people."

We need churches which will consciously put forward the intellectual ideal. Our forefathers delighted in their skill in the handling of scripture. It was confessed in an earlier day that there was no one who could quote scripture and apply it like a Disciple. We must now confess that that day has passed. Nothing has taken the place of this laudable proficiency.

Today there is a shocking lack of intelligence on the part of church members in matters religious. The young man out of the seminary feels like a stranger in his church. He tends to become esoteric in his religious views, when he does not get himself sent on for brazenness. This gulf between the congregation and the minister must be bridged.

The systematic cultivation of the reading of serious religious books is one of the essentials in a program for a greater religious intelligence. It is a shame to the Disciples that the chief patrons of the book departments of our publishing houses are preachers, who presumably have the least money.

There is need, too, of special classes in which the minister will take choice spirits and lead them out and on in the realm of the spiritual and intellectual life. A man who is the right sort of an educational influence in his church can make that church forever impossible to an obscurantist ministry.

Religion is being defined today in newer and more adequate terms. There is now a science of religious knowledge. It is the business of all intelligent Christians to master this science.

### THE GROWTH OF ALTRUISM

THE war is bringing back to the people of the world a new sense of neighborly obligation. It has always been true that our ethical code rested upon the great commandment, "Thou shalt love thy neighbor as thyself," but all too often humanity has lost the deeper significance of this great commandment.

In Washington there are men lobbying for jobs, but in a different way than ever before. Business men who might retire and live comfortably the rest of their days, men of an age exempting them from service in the trenches, are beseeching the authorities for an opportunity to serve the government at their own charges. It is in this spirit that our own Mr. E. M. Bowman has volunteered for service in the Y. M. C. A. in France.

In the cities and towns of this country there are thousands of men and women who are waking up to their neighborly obligations. A recent Aid society meeting in a city church was memorable by reason of the fact that six women who had not been in a church for two years and who had done nothing else in the way of community service, came asking the privilege of taking home some Red Cross sewing. All over the land the story comes of the rebirth of the altruistic spirit.

No group of men is now willing to get along without a war program. Even the undertakers have caught the spirit and they have organized the "Purple Cross" association which has for its object the raising of money among undertakers to send professional embalmers to Europe to care for the bodies of dead soldiers, so that the relatives back at home might recover these bodies at the close of the war. The undertakers are now seeking enabling legislation from Congress that they may render this service.

It will be a long time after the war before this spirit

will wane, for it will be challenged by tragedy and human need for many months. In these days the churches have become centers of much of the fine altruistic spirit of local communities. It is a great privilege.

### TWO "FINDS"

A WRITER in the "Living Church (Episcopalian)" has two paragraphs on "finds" he has made in Discipledom. We shall regret it exceedingly if he finds nothing more pleasant, but we will not pause to retaliate, for the matters he mentions humiliate us, being so unrepresentative of the taste standards that generally prevail among the Disciples.

The Episcopal writer has read an advertisement in one of the Disciple weekly journals as follows:

"MINISTERS, LOOK HERE!

"You need a pair of our Rubber Baptismal Pants, with boots attached. They are neat, they are convenient; you do not have to change clothing; they keep you dry; they are an absolutely indispensable necessity. By all means, every church should keep a pair for its minister. Why not? He needs them quite as much as he needs his Bible. Per pair, not prepaid, \$15.00."

The writer comments simply, "Any article as necessary as the Bible must be necessary indeed!"

Our Episcopalian friend read also in a daily newspaper the announcement of a Kansas City church of our faith and order which now uses in its service a skilled banjo player. The newspaper sent a reporter to the church to see how the innovation worked. He reported as follows:

"At first the solemnity of the church services seemed to take a good deal of its native spirit out of the banjo, but the Brown professional experience enabled him to solve the problem by syncopating the hymns and church tunes. Now the banjo puts a 'punch' into the slowest hymn tune."

We share with our Episcopalian writer his sense of shock at these scandals. They scandalize us quite as much as a gambling party at whist to raise money to pay the rector's salary. Our churches will never command the respect of the ungodly until we conduct them upon a higher plane. Whatever offends in good taste is a stumbling block in the way of some souls who might otherwise find Jesus Christ.

### JUVENILE DELINQUENCY AND THE CHURCH

THE number of juvenile delinquents, even in the higher grade communities, is a reflection upon our modern life. In many a city and small town children may be seen on the streets at late hours of the night, and boys and girls in the early 'teens are left to their own devices. It is no wonder that things happen which bring disgrace and ruin.

How far is the church to blame? How far can the church go in remedying the conditions we have named? A juvenile worker recently complained of the churches because they provide too few social evenings for the young people. In getting rid of the old time profiteering sort of entertainment, the church has now come to be a place where the younger young people all too often have no business. There is place in many communities for a Christian recreation program, either in the church building or in the homes of the members, which would be of real service in the community.

Deeper than such devices is the method of parent training. There are many people who are parents and yet give less thought to parenthood than to many less



fundamental matters. Their children grow up like "Topsy."

There is room for a new kind of Sunday school class which might study Cope's "Religious Education in the Family," or a similar book, and train young married people in the obligations of the home.

The public library in some towns is able to gather in a considerable number of these young people from the streets for reading. One evening recently a young lad was accosted by an interested citizen; he was asked, "Why are

you out so late, sonny? Don't you have any books in your home to read?" The boy responded, "The only books we have are Swedish and I can't read them." The only salvation for such a boy is properly directed reading. In this matter the church may be of some service.

Jesus Christ not only commanded, "Feed my sheep," but first of all his injunction is, "Feed my lambs." The young of the community from the various homes start very nearly at the same place. They may all make a success in life if they have similar opportunities.

## Editorial Correspondence

### Dr. Jenkins—Preacher

ONE of the most critical moments in the recent General Convention of Disciples held at Kansas City was on the day when Dr. Robert E. Speer made the closing address of the forenoon session. It was the kind of address for which Dr. Speer is everywhere known—searching, luminous, quieting, humbling, dealing at close grips with the conscience, charged with a kind of supernaturalism which is the very essence of the religious experience, and closing with a prayer which lifted every soul into conscious communion with God. The forenoon had been devoted to the interpretation of the cause of foreign missions. The mighty mystical motives which have been trained to respond to the missionary appeal were quickened by the time the session ended into unwonted liveliness, and every heart had a feeling that for any extraneous thing, no matter how important, to be introduced to our consideration would be not only an intrusion but almost a profanation. The program had been arranged for Dr. Speer's closing prayer to be the benediction, and there was not to be even a closing hymn.

It had become known, however, that the noonday address by Dr. Burris A. Jenkins on his war observations in Europe, had been shifted from a downtown church which on the day before would only hold a thimbleful of the people who tried to get in, to the great Convention Hall. As the people were raising their heads from Dr. Speer's prayer, the doors were thrown open and two or three thousand people were added to the six or seven thousand already present. While this throng was finding seats and Dr. Jenkins stood waiting for silence before beginning his address, a general feeling of regret, amounting in some hearts almost to resentment, passed over the house, that the afterglow of Dr. Speer's address was to be dispelled by another speech. Many who did not share this dumb resentment felt a certain pity for Dr. Jenkins whom the managers of the noonday addresses had asked to do the impossible.

But within three minutes after the great rich voice of the Kansas City preacher had flung his opening sentences to the farthest ear in the vast hall, everybody knew that the impossible had been accomplished. With delicate deftness Dr. Jenkins picked up the last words of Dr. Speer's message, grafted his own upon them and in the mood of the hour carried his audience with him to farther heights of vision and to a deepening of the

spirit of consecration which Dr. Speer's address had so marvelously induced.

I have never seen a more signal triumph of eloquence and moral passion under conditions so adverse. Dr. Speer had been speaking about the inner, spiritual effects of the war. Dr. Jenkins spoke of the objective situation on the French front, telling what he had seen and bringing home to every soul the unspeakable seriousness of the task with which the Allies and their new Ally are now confronted. Ten thousand of us went away that day and ten thousand more the next day with a great leaden weight of unescapable duty upon our hearts. A man of business left my side saying that he must literally give his all—that to add one dollar to his fortune in times like these was a sin. He has already given a son and has now decided to go to France himself to help organize Y. M. C. A. administration on an efficient business basis. It seemed to me that every preacher whom I met in the next two days wanted to go as chaplain or Y. M. C. A. secretary to the front. We were aflame to do not our bit but our utmost.

\* \* \*

I had never heard Dr. Jenkins before. For many years our acquaintance has been friendly, but on those convention occasions when he preached I would also be engaged, and so have missed him. During the past six months of my occupancy of his Linwood pulpit in Kansas City I have had occasion to observe his ministry at close range and have been much impressed by it. A remarkable thing about it all is the fact that Dr. Jenkins is a son of Kansas City, born and brought up there. He is a contradiction of the maxim about the prestige of the prophet in his own country. His parents were prominent members of First Church in the years of Dr. T. P. Haley's ministry, and young Burris was a member of the Sunday school class from which Linwood Church eventually grew. He came to Linwood Church from the presidency of Transylvania College at Lexington, Ky., ten years ago, taking the church from the pastoral hand of Dr. Haley, who still continued as pastor-emeritus until the time of his death. I am inclined to think that the Jenkins ministry in Kansas City is enhanced rather than weakened by his family rootage in the place. It relates him vitally to all activities of public welfare. He owns a valuable piece



of down-town property. He is therefore included naturally by business men in all movements for city progress. There are no civic clubs of any importance that he does not belong to. His life is identified with Kansas City affairs in a way that is quite impossible to the "bird of passage" sort of preacher. He is continually speaking at club gatherings, sharing the problems of moral and commercial life with the best citizenship of the community. All this invests his Christian leadership with peculiar sympathy and authority.

And the community responds to his leadership. I do not know of any city in the land where a preacher commands more completely the heavy-weight intelligence and resources of his community in a more signal way than does Dr. Jenkins in Kansas City. His congregations are preponderatingly masculine. There was scarcely ever a Sunday service for several years before he went to Europe last spring when scores and often hundreds were not turned away from the doors of an already crowded church. Since his return from the front the members of the church are complaining (?) that they cannot get in because the house is filled by the public.

I am deeply interested in such a ministry as this. Who of us is not? It has its weaknesses and temptations, I know. Crowds and pulpit popularity are often a delusion and a snare. There is danger to a church and, more than all, there is an awful danger to the preacher who enjoys them. There is a constant temptation to mistake the clamor of successful publicity for the advent of the kingdom whose coming our Lord taught us to expect without observation. The preacher is in danger of being lured away from real preaching into that execrable lecture habit learned on chautauqua and lyceum platforms. I run no risk of being misunderstood in saying these things in this convention. For I have a profound conviction as to the essentially spiritual character of this great popular ministry of Dr. Jenkins, and I am sure I can read in him the signs of a profound enrichment of his own spiritual life as the result of his experiences at the front. When once the first public demand for a reporter's description of what he saw has been satisfied, I predict that his ministry will take a curve more pronouncedly than ever before in the direction of the inner spiritual life which it is the essential task of Christ's preacher to interpret.

\* \* \*

Since writing the foregoing I have spent a half day with Dr. Jenkins' recent book, "The Man in the Street and Religion." I read it last summer and have purposely deferred an appraisal of it until I might really hear its author. On re-reading its chapters I am more than ever impressed with the great message it carries, and filled with confidence for the greating of his ministry at Linwood Church. The book is vibrant with moral feeling. Its chapters, though not sermons nor homiletically constructed, were born, I suspect, in the pulpit. There is a certain rhythm of eloquence about them and a kind of "man to man" quality which makes you feel that these essays were originally speeches, or at least were produced in conversations rather than in the quiet of literary meditation. And I like that forthright quality in them. The author makes you feel that he knows the plain mind, the mind of the man in the street who is uncorrupted by the often un-

real problems of theology, who looks at life with just common sense and whose emotions have to do with very concrete matters of home and labor and neighbors and flowers and pleasures and success and the sorrows of illness and disappointment and the mystery of death. With this man Dr. Jenkins loves to deal in his preaching, and with him he deals in this book.

The basic thesis of the book is the author's conviction that this unecclesiastical, untheological man is nevertheless essentially religious, and the great task of church and preacher is to interpret to him the religion he already has, to purify and enrich it with the personal touch of Christ and to connect it dynamically with the moral life. In this Dr. Jenkins is following the thesis of Auguste Sabatier that man is incurably religious, and of Professor Ames which he works out in the chapter on "Non-religious Persons" in his book, "The Psychology of Religious Experience." Something expansive gets into the soul of a reader of a book like this of Dr. Jenkins. It is so wholesomely optimistic about human nature; it makes religion so much more untechnical a thing than the theologians have made it; it so liberates the mind from that sense of being smothered under the mass of unmeaning but, for most church people, unescapable concepts and dogmas, and it gives such a normal sort of reality to the great things that Jesus spoke and the greater thing that he was and is that I do not wonder that over 1,200 copies of the book have been purchased in Kansas City alone and that it has had a wide general sale.

It ought to be read in connection with Donald Hankey's "A Student in Arms." Hankey voices the religion of dumb souls, the faith that finds its profession not in words but in an attitude of will and in deeds. Jenkins' book is an exposition of Hankey's text. Both men have the same insight. Both of them caught it from the same Teacher.

CHARLES CLAYTON MORRISON.

## A Prayer

**O** THOU God of nations, be gracious unto us, and to our sons and brothers who go forth to war. Heal the hurt in our hearts; soften the pangs of separation; guide the armies that march against tyranny and cruelty, and bless them with victory and the world with a righteous peace. Teach the nations the folly and waste of war, and hasten the day when they shall forever ground arms, and beat their spears into pruning hooks. May we war only against unrighteousness and sin, and yield to the inspiration of the spirit of Christ, for His Name's sake. Amen.

—Frank G. Tyrrell.



# The Quest of Deathlessness

## A Study of "Raymond" and Its Author, Sir Oliver Lodge

By Jenkin Lloyd Jones, in "Unity"

THIS is a book that could not help making a sensation, a book that cannot help leaving something more permanent than sensation, because it is the testimony of a commanding soul. It was born out of the strain and stress of the day. Still more is it a permanent contribution because concerned with the problems of the ages, the quest of saints, seers and sinners of all climes and times.

I said that this book commands respect because of its eminent author who can be introduced no more briefly than by quoting from the "International Who's Who" on my shelf. It says of Sir Oliver Joseph Lodge:

Scientist and educator, born June 12, 1851, Staffordshire, England. One of the great original thinkers of our age; a pioneer of wireless telegraphy; inventor of machinery for dispelling fog; prominent in physical research, with profound faith in the ultimate unity of science and religion. He has done much for the re-birth of religion in the spirit of modern criticism and scientific knowledge.

There is affixed a very short list out of the long list of his books which command attention. These books offer leadership in many of the obscure, remote and difficult departments of chemistry, physics and mathematics. Among the books quoted in this list are: "Life and Matter," a criticism of Haeckel's "Riddle," "School Teaching and School Reform," "Electrons," revised edition of "Pioneers of Science," "The Substance of Faith Allied with Science," "Mathematics for Parents and Teachers" and "Modern Views of Matter."

### BORN OF THE WAR

I have said that this book is born out of the strain and stress of the hour. These four hundred and more pages are divided into three quite distinct and clearly marked parts. One is entitled the "Normal Portion," covering seventy-nine pages. It gives us a glimpse of a charming young man, a type of the many costly offerings of the nations to the terrible god of war.

Raymond, the son of Sir Oliver and Lady Lodge, was endowed with a splendid inheritance, improved by whatever English university life and ample means could give him. He stood on the threshold of a conspicuous career in his chosen department of engineering. With others he gladly gave himself to the cause of his country and in a few short months he offered his life an unripe sacrifice in the trenches.

fered his life an unripe sacrifice in the trenches.

### NORMAL PORTION

This first part is a charming revelation of a clean-minded and pure-hearted youth under the unexpected tuition of the battle line. I am one of those who have been there and know the strain of idleness as well as the strain of work, the loneliness of the overcrowded camp as well as the adequate buoyancy and resiliency of the soul that rises to all conditions with cheerfulness, patience and sweetness. He lies there on the fighting line suffering from violence by guns five miles away. He tells us that he prefers to read any romance rather than anything connected with the war or daily papers. He confesses that there is a kind of thrill in the singing of the bullets, but realizes that what is wanted is not a soldier, but an engineer. He says he might almost enjoy himself were it not for the unpleasant sights that war is ever thrusting upon him. He rejoices in the beautiful scenery, the ample foliage, the noble avenues amid which the camp is located. He witnesses the painful slump of the soldier's mind under the continued stress where everything loses its charm and buoyancy gives way to brooding. He sends home the protests which generals might well receive lest the over drill will not only wear out the officers, but break down the men.

He writes home telling how he likes his father's letters because "He gets right outside of it all and looks at things from above." He says it is very soothing reading. He sends to his mother the assurance that they have picked roses at their mess table every day. He mentions the fiddler in the Royal Artillery as being one of the living elements in the line. He speaks of one unfruitful engagement as "fairly sickening." He believed that if peace should come too suddenly it would drive many men off their heads. "I should love to come home again, but I feel that I have not done my bit in this big scrap. I have not killed a man."

After the end came, his captain, writing to Sir Oliver, spoke of Raymond "as always so very cheerful and willing, hard working and a bright example of what a good soldier ought to be."

### SUB-NORMAL PORTION

The second part to which is given two hundred pages is called the "Sub-Normal Portion." Here, with the

scientist's skill fully indicated, the critical attitude of the laboratories, Sir Oliver, and his family—wife, two sons and a daughter, test the question as to the survival after death of the beloved Raymond. All the known tests of modern psychical research—medium speaking, writing and table tapping—are summoned. Sometimes they meet with "revelments" and sometimes not. Repeated appointments were made with the most eminent and trustworthy mediums in London and Liverpool. They visited the mediums in their offices, who in turn visited the Lodges in their home. A Mr. Myer and a Mrs. Leonard, Katherine Kenned and Mr. A. Vout Peters are among the mediums. Their names are used as though the reader would be well acquainted with them, though scarcely introduced. One conversant with the elaborate literature of the Society for Psychical Research will doubtless find these names familiar.

A word about the Psychical Research Society of which Sir Oliver Lodge is now the most eminent living member. For over thirty years it has been carrying on "investigations." Its publications include forty painful elaborate and detailed reports.

### THE USUAL TESTS

In Raymond's case there were the usual tests of photographs, information given that was unknown to anybody present, and some known only to the family. "Mr. Jackson," the favorite peacock of the family's, the family dog and many other so-called test subjects are offered in evidence. As usual the "control" seemed to run to somebody or some disembodied soul of rather low intelligence. "Fedora," the most fluent and fertile control, cannot pronounce the letter "R." She talks of "Yaymond." She says "S'Oliver" rather than Sir Oliver. It is "Miss Olive" rather than Mr. Oliver Lodge. She stumbles over three-syllabled words. They have to be spoken with great strain. One of the tests ingeniously introduced to see whether the medium could pronounce it, is the word "Honolulu." She manages to get through it. These tests came for the benefit of the most cultivated minds of England, they were speaking for a graduate of Oxford trained to high literature and fine utterance. These "mediums" seem to confine themselves largely to these outer and lower matters and to find, as I say, expression in imperfect English. This is largely a characteristic of so-



called mediumistic literature. My own acquaintance with this literature has been long, though not intensive. I remember reading in my pioneer days, perhaps sixty years ago, Robert Dale Owen's "Footfalls on the Boundary of Another World." Through all these years I have tried to keep my mind open for "impressions," I am certainly ready for conviction and I now have no disposition to discount the conclusions of Sir Oliver Lodge and others. I can only say that it leaves me still, not a denier, but a firsthand student. Not that I know of any other way to account for the "facts," but the revelation so far brings to me no larger vision, no new "revelation," carries to me no fresh inspiration.

#### MYSTERIOUS AND DEPRESSING

There is much that is mysterious and something not encouraging to me in these "revelations." In these higher realms of intelligence we are told of a restless spirit clamoring so hard for a cigar that one was created for him out of the laboratories of the spirit. We are assured that they have laboratories that can under pressure reproduce the physical necessities of life. We are glad to learn that the withered flowers in "mother's parlor are still fresh and fragrant on the table of the disembodied son." We are glad to be assured by him that he takes no comfort in flowers laid upon graves. He says, "drape not the body with flowers, but let them occupy my room at home and the sitting room." The sincerity of the "control," the difficulty ever to break through even on the lower lines is quite as might be expected according to the logic of these philosophers. There is nothing in it that disproves their argument, it is simply an element that depresses one's conception and defeats perchance the inspirations aimed at.

#### LIFE AND DEATH

In the third part which he calls "Life and Death," this philosopher, this man of science, speaks on his own account. For a hundred and sixteen pages he faces the problems involved with mind and conscience, the communications of mind into mind, suggestion, telepathy, auto-suggestion, thought transference, the questions of spirit and matter and of continuity after death. In this part I feel very much more at home. So far as my own convictions have a right to be expressed, I welcome the arguments and rejoice in the conclusions. Here I find the inspirations that come from the thought of the continuity of life, the thought of immortality. I would hitch this great thought to the potencies which have bloomed in human nature and flowered into the gracious promises of the masters of the ages in all the sciences and in all the arts.

Let Sir Oliver Lodge speak for himself and he speaks, as I believe, with an ever enlarging hope, a growing conviction. Certainly I respect the devout receptivity of the noblest minds of earth and the conclusions toward which the profoundest study seems to be arriving.

Says Sir Oliver:

I am as convinced of continued existence, on the other side of death, as I am of existence here. . . . I shall go further and say that I am reasonably convinced of the existence of grades of being, not only lower in the scale than man but higher also, grades of every order of magnitude from zero to infinity.

He says further:

Christianity has flourished and borne fruit, but for the ills of the world itself it is almost an untried panacea.

The results of high living that should come from this inspiration and these conclusions, he implies, have scarcely yet been touched by the professors of Christianity. He says:

I have been engaged for over forty years in mathematical and physical science, and for more than half that time in exploration into unusual psychical development. . . .

I have at length and quite gradually become convinced, after more than thirty years of study, not only that persistent individual existence is a fact, but that occasional communication across the chasm—with difficulty and under definite conditions—is possible. . . . I call upon the educated, the younger generation to refrain from accepting assertion without severe scrutiny, and above all to keep the open mind.

The Universe is a flux, it is a becoming, it is progress. Evolution is a reality.

There are grades of existence, stretching upward and upward to all eternity; and God Himself, through His agents and messengers, is continually striving and working and planning, so as to bring this creation of His through its preparatory labor and pain, and lead it on to an existence higher and better than anything we have ever known.

In 1913 Sir Oliver Lodge was president of the British Association, which, I suppose, is the highest honor that can come to a man of science, a chair which I believe is offered only once in a lifetime and then by careful selection from the most competent. To call the roll of the presidents of the British Association for the Promotion of Science is to call the roll of the eminent men of science since the organization of that society many years ago.

#### SIR OLIVER ON CONTINUITY

The "President's Address" is looked forward to as the latest, most highly specialized utterance of science for the year, always, of course, on the special line to which the president himself has devoted his ability. Sir Oliver took for the theme of his address at Birmingham in 1913, then

with his mind undisturbed by the personal losses or the agitations of war, what he called the "new word" in physics, "Continuity." This new word he introduces as one with which chemists and all scientists must deal; something more than the indestructibility, with which previous scientists had dealt. This "continuity" of force is something going forever, something everywhere pushing, irresistible and unbroken. A belief in this ultimate continuity he regards as essential to science.

He quotes Bertrand Russell as saying that

The kernel of scientific outlook is the refusal to regard our own desires, tastes, interests as a key to the understanding of the world.

In this lecture he speaks of conservation of matter as the mainmast of Nineteenth Century chemistry.

The electrical theory of matter is the physical discovery of the twentieth century.

Incidentally, he says,

Denial is no more infallible than assertion.

He quotes Tyndall: "I discover in matter the promise and potency of all forms of life."

He says, "We may not know our destiny, but we must have a destiny of some sort."

#### PSYCHIC REGION CAN BE STUDIED

And he says in that lecture to the eminent men of English science that he believes that "the psychic region can be studied and brought under law."

I must say with the utmost brevity, that already the facts examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence—nothing new or sensational, but cumulative and demanding prolonged serious study—to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps etherial, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent. . . .

The Universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures. . . .

Religion has its roots deep in the heart of humanity. . . . We are deaf and blind to the Immanent Grandeur, unless we have insight enough to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.



A word for myself. After such careful study as I have been able to give, with such open mind as I have been able to bring to the study, I am free to confess that my apprehension of continuity is more profound than my argument. I am a better believer than a disputer. All this outward trellis of "manifestation" and "revelations" I have no disposition to deny. I have no better theory or explanation to offer. I am open to conviction.

#### APPREHENSION BETTER THAN ARGUMENT

But evidently conviction in these directions must be individual. No "proofs" have come to me so satisfying as the old-fashioned "intimations," to use Wordsworth's high word. The inequalities of this life, the waste of force, nay the injustice to the individual in a thwarted and broken career in a universe so well balanced and so economic, leads me to rest in an expectation more satisfying than any "proof." I rest in the thought of an ordered universe, in the confidence that there is a meaning and purpose in life. I believe in the coherence of Nature and in the profound reality of human nature.

Sir Oliver Lodge's book is one more "intimation" that human nature is made for bigger things than this life of force, this world of matter; it is built upon a foundation upon which eternity may build and for which time is inadequate.

Engineers of St. Louis bored through a hundred feet of sediment and more until they reached the solid rock, an adequate foundation upon which to build a bridge, the purpose of which was not to convey market wagons and wheelbarrows, but to bear the weight of trans-continental freights. Thundering trains were to pass over it. The special tests made before it could be accepted from the hands of the engineers, required that the four or more railway tracks which connect Missouri with Illinois should be packed tight from shore to shore with the heaviest locomotives to be found and then with delicate instruments they sought the sag; how much *give* there was to the bridge. It stood the test and is standing the test today.

#### DEPTH OF HUMAN NATURE

So human nature is founded deep beneath the sediment of daily haste and hurry, fathoms below the accumulations of corruption or the babel of human lips. And on that deep foundation I read the promise of growth that reaches beyond the short span of earthly years. Here we have built the basement stories scarcely above the water line. I anticipate the further building, a raising of the superstructure. But do not ask for details, the

"when" and "how," or "where" or "what," or you will scare me off from my confidences. I am never so doubtful of immortality as when I am challenged to give my "evidence" or when another's "evidence" is thrust upon me as conclusive. Who am I to predicate the unknown and to fathom the unfathomed possibilities of soul?

I know that here within my body, all unknown to me, there is going on at the present time a process of assimilation and change in this stomach laboratory that converts the bread and meat I ate for breakfast into red blood flowing steadily into this other laboratory of brain working as unconsciously and as subtly as my stomach. The elaborations of brain are as elusive and unconscious as are the elaborations of kidneys and spleen and lung, so when Mr. Peters or Mrs. Leonard or "Feda," the illiterate "control," come to me with messages how can I know but what this fountain that breeds thought and force and hope may have been tapped somewhere below the line of consciousness, just as science may tap the organs of my body below the line of my physical consciousness and draw forth samples of the product thereof?

#### FAITH'S FUNDAMENTALS

Yes, I am a better believer than debater. Robert Browning, in his great discussion of the question in "La Saisiaz," took five facts for granted: God, soul, earth, heaven, hell; reward and punishment. He says, "At least I believe in soul and I am very sure of God." This is an adequate creed for my need and an adequate foundation for my hope. It is my mission, as I interpret it, to deserve the immortality I cannot prove, to keep on building course after course the structure for which the Eternal in ways I know not of has laid an adequate foundation.

But there are some specific conclusions that are safe to affirm in the face of these "revelations" of the Psychological Research Society, in the face of the guesses of these eager souls, reinforced by phenomena which to me is conclusive.

Whatever there is of future in store for us I, for one, do not ask, and if allowed me would not accept, an immortality by the "skin of my teeth," so to speak. I am not going to swing into immortal life on a text, if the interpretation of the text means that other creatures like myself will miss the immortality or that my immortal bliss is purchased at the cost of another's immortal woe. I do not want a "Christian" immortality. I do not want immortality unless the gates of life are to swing ever toward eternity and to swing open to all striving life to which God has given existence. I do not want a thought of immortality that permits the nurture in my heart

of hatred toward any living thing. If a disembodied spirit means anything, and it does mean much to me, it means an escape from passion and hatred, a release from the physical forces that are based low in the subhuman strata of life. As I have escaped here on earth from the claw and the fang, have risen here in time above much cruelty, until at least at times my life is not dependent upon violence, so in the evergreen fields of the eternal life life must also rise on the wings of thought and love and faith, to a larger life beyond the limitations of wealth and greed, of class and caste and creeds.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

Emerson's great address on immortality has a story which I must give because it is so pertinent. He tells us that there were once engaged in the United States Senate Lewis Cass and Albert Tracy, men of thought and culture, and in the midst of their duties as senators of the United States they were wont to meet often and engage in lengthy converse about the deep things of the soul. Immortality was the favorite theme for their consultation and conversation. Their lines fell apart and for twenty-five years they did not see each other. At last at a great reception in the White House they met again and recognized each other through the glass doors. Gradually they reached each other, clasped hands, shook heartily, looked into one another's eyes. "Any later news, Albert?" "No," said Lewis. "Have you any later light?" said Albert. "No." They shook hands again and separated with no further conversation.

We all stand on the margin of an infinite universe. Let us hope in the silence rather than be lured into the frivolous gabble of superficial disputes. We are on the *borderland*. Let us try to realize what that means!

"The challenge of this crisis is to be Christian."

"A divided church cannot rebuke a divided world."

"We ought to pray around the world every week."

"Nothing counts but God."

"God has a place for you if you will prepare."

"A call made known that I can answer is the divine call of God to me."

"Jesus thought not of religion as a way of thinking, but as a way of living."

"The excusing of Christian ministers from military service is either an insult or a challenge."



# "Comrades in Service"

By Johnson James

WHEN Dr. O. D. Foster, professor of biblical literature at the Chicago Y. M. C. A. College, accepted the invitation to become the religious work director of the Army Y. M. C. A. at Camp Custer, the Michigan cantonment, he was immediately obliged to study the needs of the soldier with rigidly original and independent inquiry.

"It seemed to me, at the very outset," says Dr. Foster, "that evangelistic meetings in themselves alone were not the means of the most permanent good, although I believe in them and promote them. I thought, instead, that some organization which would closely and permanently tie the men up in a sort of fraternity would be preferable to the mere signing of a card without any method of keeping in touch with the man after he leaves the camp."

## THE UNIT OF ORGANIZATION

The outcome of this opinion is the organization known as "Comrades in Service," which is now in active, successful operation at Camp Custer. It is Dr. Foster's own idea, and if experience so far is a good criterion, it is a success.

The unit of organization is the company, for that is the only section of men in the new national army which is sure of remaining intact. The society is being built up in the hope and faith that it will go with the men wherever they go—even to the shell-scarred trenches of France. The members sign the following pledge:

"Having answered the call of my country, recognizing that on me falls the obligation, as a soldier of the American Army, to be the best man possible in the service, and realizing my need of help in meeting this obligation. I hereby pledge myself to an organization, known as "*Comrades In Service*," to be maintained in the company of which I am a member, for the purpose of enlargement and enrichment of life and character."

## PURPOSES

On the reverse side of the card the plan and purpose of the organization are stated as follows:

"1. To hold meetings at least weekly to further the ideals and aims of the organization.

"2. To conduct Bible classes, promote prayer life and to help the sick, wounded and afflicted of the company.

"3. To cultivate and maintain the highest standard of character—clean in thought, word and deed.

"4. To develop interest in general mental and social culture, clean sports, and to make a high morale secure for the company.

"5. To promote the interest and ideals of the Y. M. C. A. and perpetuate the life and activities of the "*Comrades in Service*" for the period of the war, regardless of local conditions."

The members of each company organization elect the usual officers, and a "director of activities" in addition. There is a council or executive committee consisting of men put in charge of these several departments of work: Bible study, social, visitation of sick, morale, morals, co-operation, educational, recreational, membership, religious meetings on grounds, church (outside), health, music.

## COMPULSION AND OPTIONAL ACTIVITIES

The first three activities mentioned are compulsory, and all of the company organizations carry them on regularly. The others are optional, and few of the groups as yet carry on all of them. The weekly meetings include social features, and at least a half-hour of Bible study, using E. I. Bosworth's new book for soldiers, "Jesus' Life." A number of the groups have taken responsibility for supplying a whole evening's program at their Y. M. C. A. building, and others have promoted successful pilgrimages to church services in Battle Creek, the whole group attending in a body. Debating teams, quartets, athletic teams, and all the other activities to be expected of a live young men's society are in active operation.

A unique feature which has proved so successful in some of the organizations that Dr. Foster is now promoting it in all, is the election of some man outside the army to be "director of activities." A representative of one of the larger denominations visited at the camp and attended one of these group meetings, and was so enthusiastic about the society that he asked if there was not something he could do to help along. The men responded by electing him to the director's chair, and now he messes with them on the night they meet, attends the meeting, and is a general adviser in every phase of the work. His main job is putting drive and enthusiasm into his group, and he is doing it with great success. The same plan was tried again when a colored

pastor was chosen to be director in one of the colored companies. He too was a pronounced success. Dr. Foster is now busy securing pastors and business men from Battle Creek and its environs to take the same office in all the groups now organized and to be organized. Not a man he has gone after so far has failed to put the job over.

## AN INEXORABLE RULE

There are over 100 companies organized at this writing, with more coming into existence as fast as the Y. M. C. A. secretaries can promote them. There is one inexorable rule—not to leave a group until it is thoroughly on its feet and going strong. Haste is not one of the factors in bringing the "*Comrades In Service*" into being. The groups start with a varying strength of membership ranging from eight to 110. The group of 110 elected their captain president, a lieutenant vice-president, and a sergeant second vice-president. All willingly accepted.

The officers in camp, in fact, as in all activities of the Army Y. M. C. A. are all co-operating willingly. As can be readily seen, a man's creed has nothing to do with his eligibility for membership, and practically every sect and denomination on the face of the earth is represented in various groups. A majority of the members who joined at the first call were Christian men, although there were many who were not.

The "*Comrades In Service*" plan supplies satisfaction for the gang and club instinct in every man and the meetings are a pleasant relief from camp routine. The meetings are attractive socially, and the Bible study is always in the hands of a capable man—some former religious worker, volunteer or otherwise, generally secured from the ranks.

## "KEEPING THE MEN GOING"

A company of drafted men, as can be readily seen, includes representatives from a large number of professions and businesses, and it is rare indeed not to find an experienced and able man to head every one of the departments listed above. The membership committee is constantly on the job to recruit new talent, but signing the pledge and *living up to it* are absolutely insisted on. The Bible class leaders attend a normal school for Bible teaching each week at the Y. M. C. A. buildings, while the presidents meet Dr. Foster weekly for consultation and plans. The directing laymen and pastors from



town will also meet weekly. The object of their meeting will be prayer and plans for the improvement of the groups under their charge.

"Our constant effort is not only to get the men in motion but to keep

them going," says Dr. Foster. "Companies shipped south are continuing their work, and we expect that it will spread by that means if no other. It supplies a real need in a real way, judging by our experience, and every

one of my assistant religious work directors comes to every conference with me full of enthusiasm as to the effect of the "*Comrades In Service*" on the morale and the moral atmosphere of the organized companies."

# Church and Labor Cooperating

By Charles Stelzle

THERE may be points of difference between the Church and Labor as to specific aims and methods, but there are enough points of agreement and a sufficient number of fundamental principles for which both stand to warrant Church and Labor in uniting for the purpose of carrying out a common program.

Church and Labor should be sympathetic one toward the other, first, because of their common mistakes. Both organizations have been controlled by men and women who were very human and therefore fallible. There are still occasions when criticism one of the other is justifiable. But this criticism should be sympathetic, because it will no doubt be discovered that the critic has been guilty of the same offense—at least in principle.

## SAVING SOCIETY

Church and Labor may cooperate because they both believe in the salvation of society, although they may not agree in every particular as to how this salvation is to be accomplished. No one can successfully deny that the influence of the Church has extended infinitely beyond the comparatively narrow limits of its own institutions and organizations. A city without a church would present a hopeless situation. The unconscious influence of Christianity cannot be measured. The principles of the Church have so permeated society that the great mass of men have come to accept them as a matter of course. But even more significant is the positive influence of the Church upon society. However ineffective it may be in some respects, the Church may well be proud of its history in the matter of social reform. The labor movement, if it counts for anything at all, must be considered as a social movement. In a very important sense, the individual is absolutely lost in it. There is no term that is more frequently employed to express the significance of this movement than "the solidarity of the working-class."

Church and Labor may co-operate because they both believe in the emancipation of the individual. They both demand that a man shall rise and be counted as one. There was a time

when nothing was quite so cheap as human life. Even today many large employers of labor consider it cheaper to run the risk of killing their employees and paying the slight indemnity than to go to the expense of introducing safety appliances. Labor has long been fighting for the recognition of the value of the individual human life. It has insisted that a man is of more value than a machine. The ancient philosophers declared that a purchased slave is better than a hired one, and in accordance with this principle, they compelled half the world to live behind prison bars. They insisted that the workingman has no soul. Then came Jesus Christ. He showed the world how highly God values the individual. And the Church has ever since advocated this principle.

## THE HUMAN BODY SACRED.

Church and Labor may co-operate because they both believe in the care of the human body. It would not be very difficult to produce proof texts from scripture in order to indicate that the Bible teaches this doctrine. "Ye

are the temples of the Holy Ghost" was the statement of the New Testament writer when he argued for bodily cleanliness. Labor is trying to secure higher wages and shorter hours in order that living conditions may be improved. In such matters as sanitary reform in tenement-houses and factories, in the securing of suitable social and recreative centers for the people, and in every other particular that influences the physical conditions of the masses, Church and Labor may present a united front.

Church and Labor may co-operate because they are both aiming at the development of the human soul. One takes it for granted that the Church's work is soul development. It must not be assumed, however, that the labor movement is simply a bread-and-butter question. It is more than that, and always has been. The trade unions have not only raised the standard of living; they have not only improved the morale of the workers; they have also given them aspirations and ideals which are influencing the soul life of the masses.

## The City of God

NOT in the wind-hushed isles and gardens Elysian,  
Not on the snow-pure peaks forever untrod,  
Not with the timeless stars,—is the prophet-vision  
Of the ultimate dwelling of God.

Lo, a City, a City,—behold in its center  
Justice throned in light exceeding the sun;  
Nothing unclean or that maketh a lie shall enter  
The home of the Righteous One.

Only a nation of conquerors ever may win it;  
Its streets shall be filled with the shouting of children  
at play,  
The peoples of earth shall gather their treasures within it  
And laugh in the light of its day.

Age by age shall toil in the night, disdaining  
Peril and pain for hope of its distant gleam;  
Life by life shall the laborers pay in attaining  
The gray world's desperate dream.

Thus shall we build it,—the crown of His ended creations,  
Stone by stone of our hunger and faith and love—  
A city of cities, a city of mighty nations,  
And God the ruler thereof.—*Anna Louise Strong.*



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Lutherans for Patriotism and Unity

Three bodies of Lutherans, which have somewhat over one-half of the Lutheran members of the United States in their membership, are proposing union. They are the General Council, the Augustana Synod (Swedish), and the United Synod of the South. The General Council met in Philadelphia and voted heartily in favor of the union. The new organization would be called the United Lutheran Church of North America. The Lutherans also adopted loyal patriotic resolutions.

## Are Laymen Strong for Union?

Dr. E. B. Sanford has just published a comprehensive history of the Federal Council of Churches of Christ in America and he dissents from the common idea that ministers are less eager for union than the laymen. In his book, he traces the growth of the unity idea in recent times.

## Against Race Prejudice

Dr. Edward A. Steiner spoke recently before the federated churches of Cleveland and he delivered a strong denunciation of the spirit of race prejudice in America. Dr. Steiner especially deprecated the lynching of negroes in America. The federation exhibited a map of the different races and their location in Cleveland. Less than one-third of the people of Cleveland are Americans of the older stock.

## Object to Cigarettes

There is a strong anti-tobacco movement in the Presbyterian denomination and a presbytery in Minnesota recently published the statement that there were no tobacco users among its members. The synod of Colorado has recently passed resolutions condemning the solicitation of funds with which to purchase cigarettes for the soldiers.

## Armenian Pastor Goes on Pilgrimage

Rev. M. G. Papazian, of the Pilgrim Armenian Congregational church of Fresno, Cal., has been given to the Armenian cause by his church and will tour the continent

under the auspices of the American Relief Committee in New York. The Fresno church made a generous offering to the cause before its pastor set out.

## Epworth League President to Kest

Dr. W. F. Sheridan, general secretary of the Epworth League movement, has been given a vacation for a season by his Board of Control. The Board appointed the Rev. Charles E. Guthrie, D.D., of the Richmond Avenue Church, Buffalo, as assistant secretary for the time. Dr. Guthrie will take charge immediately, while Dr. Sheridan will remain at his home in Evanston until after the holidays, when he will go to Florida. The Rev. Stewart White, a recent graduate of Garrett Biblical Institute, is field secretary.

## Y. W. C. A. Wants Money

The Young Women's Christian Association has adopted an aggressive war program and is asking the public for four million dollars to put it through. One million of the amount will be spent in Europe. The Association hopes to provide quarters for women relatives of the soldiers visiting the camps. Seventy secretaries are at work at the present moment in thirty-nine centers. Seven women are needed in Russia and two have gone. Three workers have gone to France and six more are on the way. Four more are soon to sail for work in Britain.

## Mexican Mission in Chicago

The Board of Church Extension of the Chicago presbytery will shortly open a mission for Mexicans on the west side near the Jefferson Park Presbyterian church. The former home of Billy Sunday will be used as a boarding house for these people. A cook and a missionary will live in the house and religious as well as humanitarian work will be done. This is the only mission for Spanish-speaking people in the city.

## Work in Public Institutions

Roman priests are stationed in all the large public institutions of Chicago, but for many years there was no Protestant influence in these

places. In recent times, the Christian Endeavorers have supported Rev. W. E. Donaldson in the Cook County Hospital. Similar work is being done in the Oak Forest Infirmary, the Eye and Ear Infirmary and the Municipal Tuberculosis Hospital.

## Bill-Posters Make Offer

Business men have the feeling that the church is not up-to-date in its publicity program. The National Bill-Posters' Association of America has voted to paste up free on every bill-board of sufficient size in the United States a twenty-four-sheet poster counseling people to go to church, provided the church people will finance the printing. So far the churches have had no one to voice a response to this generous offer.

## Will Circulate Dr. Speer's Tract

The Layman Company of Chicago publishes and gives away Christian literature and it has recently printed a tract by Dr. Robert E. Speer on proportionate giving. Dr. Speer pleads for a giving more adequate to the needs of the time.

## Missions Not Hurt By War

At a great mass meeting of 500 leading Presbyterian men and women held recently at the Hotel Belvidere, Baltimore, it was asserted by missionaries, fresh from many fields that the war has not checked the giving of either men or money to missions. It was stated that England gave more for missions in 1916 than at any time before the war. It was asserted by Mr. F. G. Coan of Persia that besides being a stimulus to missions the war has "blasted the hope of Islam as a political power and as a world-religion." J. H. Nichol of Syria predicted a new democracy for Syria and Turkey.

## Scotch Presbyterians Are Misionary

The General Assembly of the Church of Scotland was greatly encouraged by the report made on their foreign misionary work for the past year. A year ago the board was \$25,000 in debt but this year the debt is entirely cleared away.



# Social Interpretations

By ALVA W. TAYLOR

## Lloyd George's Shirt-Sleeve Statesmanship

**L**LOYD GEORGE'S Paris speech startled the staid old type statesmen of England. Ex-Premier Asquith, ever the astute and capable political manager, used to the arts of political peace and a master in composing differences and proceeding by methods of conciliation, was astonished and used grave tones of warning lest the great war Premier had turned iconoclast and was about to break some sacred British traditions. But all the world knows that Lloyd-George was right, because the issues show it. With their tremendous preponderance of power the Allies are not yet a fighting unit; their machine is not yet coordinated—in fact, it is not yet a machine but several of them, each fighting in its own way largely against the tremendous fighting machine of the enemy. On the only front where there is an attempt to weld together forces from all the Allies there is comparatively little war at all, i. e., the Balkan front. Italy is rolled back because she had strung her line out in a great rainbow toward all the territory she desires instead of ranging a close-formed fighting front for an invasion of Austria. Russia pushed into Galicia for the territory she desired to hold when the peace conference met, and Germany crumpled her up. Rumania made a vigorous stab at Austrian lands she wished to claim as her right and was turned into another Belgium by the Kaiser's big steel machine. England has taken pains to conquer all of Germany's colonies, though nothing at all was added to the strategy of war thereby, and she flung vast forces out to protect her colonies in Egypt and Asia because there was to be a redivision of colonial spoils at the close of the war. Thus each nation has fought for herself all too much, while the Central Allies have fought as one great machine with one controlling mind and one consuming purpose. The French have valiantly held their long line and the English their short one in Flanders; the average Frenchman is frankly dissatisfied with this timidity of Britain and now England gives assurance that her line in Flanders will be lengthened and the French given some relief. The Kaiser need not take his "subjects" into his plans, but a democracy, as Premier Painleve said, at the same table with Lloyd George, cannot use the brutal discipline of a Kaiser, but must appeal to public opinion and rely upon common

counsel. Lloyd George's shirt sleeve statesmanship reveals him as the same doughty fighting prophet he was before the war, and while the old style secret council and nationalistic statesmen and publicists may raise a storm, his councils will win because they are right.

\* \* \*

## Uncle Sam to Furnish the War Its Soul

Another thing the British Premier and those who agree with him are pointing out is that America will furnish the war its great hammer to strike the last blow and that she will furnish something even more valuable, and that is a real soul for the enterprise. Uncle Sam enters without desire for territory and thus has no frontiers to conquer or colonies to add to his domain and no cards to play that his hand may be full at the peace conference. The very loftiness of his enterprise will enable him to demand, once his armies are in the field, that all nationalistic aims be laid aside and the great Allied forces be welded together as the Germanic armies are and that they fight as one to end the war and to put an end to all war and without reference to national advantage or colonies or frontiers. He will lead in the war councils and he will come at last to dominate in the political and diplomatic councils, and his demand will be that everything be forgotten except defeating the enemy and ending Prussianism forever; then he will ask that all questions of territory, frontiers and national rearrangements be settled in the peace conference on the basis of future security and peace and without reference to spoils of war or any privileges that belong to might. It may prove a boon of undying benefit to the world if America is compelled to make a great sacrifice and furnish the commandership, the fighting force and the ideals for both the last blow and the terms of peace simply because hers is a magnificent crusade for everlasting peace and she has had no part in the historic European struggle for national advantage. Lloyd George boldly said there had been "timidities and susceptibilities" that prevented co-operation and delayed the end. What must our American critics who declared it was disloyalty for an American to say this now think of the British fighting premier? A democracy fights best when it uses the tools of democracy and one of these tools is a frank expression of public opinion on fundamentals and principles, the tech-

nical conduct of the battle being left in the hands of the experts.

\* \* \*

## The Next Big Victory

Uncle Sam has put the last rivet in the economic battle line by making the embargo effective and John Bull seems to have sealed the fate of the submarine warfare with his swift little destroyers. In these two things the Germans have been dealt greater blows than Haig has dealt them. The next big victory will be a consolidation of forces among the Allies that will make them move as one army instead of as a half-dozen; with this the strategic advantage will pass to the Allies. Lloyd George is the prophet of the change and he has done well even though it should cost him the Premiership. Woodrow Wilson will be the arbiter of the new order when America's fighting force is powerful enough to allow him to speak by right of military necessity. America will have no choice of front except that she be placed where the enterprise most demands; she will then have a right to demand that all other armies fight in the same spirit and under the same plans. She will have no purpose to serve except that victory come in the most rapid manner and at the least expense of human life and treasure; she will demand that all other forces be placed according to the same rule. She will have no victories to win except that of ending Prussianism and establishing democracy; she will demand that her Allies have no other. The Allies have had one aspiration with many minor claims; Uncle Sam has no minor claims and he will lead his Allies from their small deities to a one-ness of soul that will bring victory over self as well as over the enemy.

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"Jesus did not say 'Blessed are the peaceful.' He loved the truth enough to die for it. He said, 'Blessed are the peace-makers.'"

"In the foreign field we, as a people, are responsible for 23,000,000 souls, and now have only one missionary to every 123,000 of them."

"The hands that bleed are the hands that lead. The life that is not sacrificial is satanic."

"If we talk big for Jehovah, we must act big, too; for the world remembers what you do, but soon forgets what you say."



# The Sunday School

## Civic Construction

The Lesson in Today's Life\*

By CHARLES H. SWIFT

THE story of the building of the walls of Jerusalem is a story of civic interest and pride. The great work of reconstruction so nobly accomplished by the leadership of Nehemiah involved all the obstacles and hindrances characteristic of modern constructive enterprises. The practical nature of this master builder caused him to first encircle the city under the darkness of the night because of the involved danger, and personally study the problem at hand. Having acquainted himself with the job and being overwhelmingly impressed with its vast importance for the protection of the citizens, he immediately enlisted the sympathy and enthusiasm of the people in this necessary piece of public improvement.

Hardly had the work been suggested to the populace when the news reached the ears of all the people round about. Already jealousy and hatred were lurking in the hearts of the Samaritans because they were refused permission to assist in the rebuilding of the temple. Now Sanballat and others, because of this destructive frame of mind, began to scorn and plot against the Jews. Such plotting always gives birth to misrepresentations and even to malicious lies. Forces heretofore hostile now united in opposition to the constructive policy of Nehemiah. In all civic reform there is the same story. He who dares venture out upon some needed work of reconstruction will find a host of jealous opposers who will use every means possible to hinder and destroy. Alien forces will often unite to check progress. While this prevails in actual city building, it is much more common in the moral construction of a people.

\* \* \*

Two factors made the work of this master mind a success. It is said that "the people had a mind to work." The task was one which all, except a few sensitive nobles from Tekoa, willingly assumed as their own. They were impressed with the importance and need of the work. They were deeply conscious of their own personal responsibility toward this com-

mon need. This made it comparatively easy for Nehemiah to command them. The division of labor which was adopted and the principle of having each workman build the wall nearest his home give evidence of good generalship and accounts largely for the success of the enterprise. But the big thing in all reform or work of civic construction is to so arouse public opinion as to create a sensitive conscience which will compel the people to become very anxious to assist in the proposed plan. The sin of the masses today is the sin of indifference toward civic construction. Sometimes the need is keenly realized, but to enter into the necessary work is somewhat repulsive. It isn't always the activity of the bad men in the community which causes the trouble, but the inactivity of the good men.

The other factor which made it possible for Nehemiah to accomplish this great task was the spirit of prayer. The leader himself was moved by the spirit of God when he first was moved by the need of reconstructing the walls. Then, when the opposition seemed to threaten the progress of the work, all prayed unto God. It is to be observed, however, that while they prayed they set a watch against the enemy. How significant a situation when we recall the words of Jesus to the three disciples: "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It must have been an impressive scene as these public spirited citizens labored on the one job. While they worked, they were ever watchful of the enemy, the bugler ready at a moment's notice to sound the alarm of an attack, each workman girded with his sword, while those upon the walls wrought with one hand carrying their sword in the other. It must have been inspiring to see the giant figure of Nehemiah moving among them with words of encouragement and cheer. Much more impressive was the fact that they worked day and night in toil and vigilance until the work of reconstruction was accomplished. Prayer of this type always brings success.

Such a narrative should lend encouragement to those whose vision of civic construction would lead them

out into difficult and perplexing tasks. It should inspire faith and zeal to overcome deadening discouragement and discontent. It should provoke the church to a new activity in social and industrial reforms—walls of protection around the citizens who become the prey of selfish greed and lawless ambition. Unceasingly should the religious forces grapple with the urgent civic problems, prayerfully and skilfully remaining on the job until every gap is filled and the walls of righteousness are completed. All constructive work in civic reform, to be successful, must begin with education. The great foe to progress is ignorance. An enlightened citizenship is the first essential. Next comes the necessity of enlisting the citizens in some definite program, a task so often wrought with many obstacles and difficulties. Then comes the actual work of legislative and executive requirement. Underlying it all must be the indomitable will to achieve, motivated by the love to serve.

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\*This article is based upon the International Uniform Lesson for December 2, "Nehemiah Rebuilds the Wall of Jerusalem." Scripture, Nehemiah 4.





## Some Recent Books



**THE MODERN LIBRARY.** It is a matter of wonder how these little books can be sold at the price listed. Paper and print are excellent, and the cover is of limp leather, and the books are hand-bound. The library includes such works as the plays of Maeterlinck, Kipling's "Soldiers Three," Stevenson's "Treasure Island," Anatole France's "The Red Lily," Strindberg's "Married," Dostoyevsky's "Poor People," Ibsen's "Plays," Schopenhauer's "Studies in Pessimism," Wells' "War in the Air," and others. The volumes sell at 60 cts. net. (Boni & Liveright, New York.)

**THE SPELL OF CHINA.** By Archie Bell. This is the latest volume of the very attractive "Spell Series" of travel books published by the Page Company, Boston. As examples of artistic book-making they are not often excelled. There are numerous colored plates and reproductions of drawings and photographs. Those who have read Mr. Bell's "Spell of the Holy Land" will be eager to read his latest production. (\$2.50 net.)

**OUR BACKDOOR NEIGHBORS.** By Frank C. Pellett. The author knows the life of the birds and animals of our "backyards," and tells us many secrets of their interesting existence which we did not know. Many helpful illustrations give life to the story. (Abingdon Press, New York. \$1.50 net.)

**A LITTLE BOOK OF OLD-TIME VERSE.** Those who care simply for poetry, not demanding the unusual and outlandish tricks of the so-called modern realism, will enjoy this little collection. Among the classics represented are such poets as Sir Philip Sidney, Thomas Campion, Shakespeare, Ben Jonson and Robert Herrick, with the more modern Browning, Burns, Coleridge, Byron, Emerson, Whittier and Longfellow, and among present day writers are found Alfred Noyes, Butler Yeats, Arthur Symons and others. This is a beautiful piece of work from the printer's and binder's viewpoint and would make an ideal gift to one who loves poetry. (P. F. Volland Co., Chicago.)

**GRENSTONE POEMS.** By Witter Bynner. Mr. Bynner is an artist and he also has the poetic passion. His work is not simply perfectly done; it is soulfully done. There is a more or less definite plan in the group of "Grenstone Poems," with a poet and his love as the central theme. There is no finer lyricist among present day writers in America than Witter Bynner. (Frederick A. Stokes Company, New York. \$1.35 net.)

**WHITMAN'S POEMS.** Back of much of the modern poetry of power is Walt Whitman, the great poet of democracy. His art may be doubted in some cases, but the urge of his spirit in the literary life of today is a notable phenomenon. This is a most attractive volume, being well printed and bound in leather. It is a perfect gift for admirers of Whitman and his work. (T. Y. Crowell Co., New York.)

**A TREASURY OF WAR POETRY.** Edited by George Herbert Clark. Anthologies of war verse are becoming numerous, but no volume of this sort issued reveals wider knowledge of the field and greater care in selection of poems used than this little book by the Professor of English in the University of Tennessee. An especially valuable feature is the appendix of "Occasional Notes," which presents facts concerning most of the poets represented in the volume. Among the writers included are Kipling, Masfield, Thomas Hardy, Conan Doyle, Alfred Noyes, John Galsworthy, Robert Bridges, Henry van Dyke, Rupert Brooke, Alan Seeger and Vachel Lindsay. (Houghton Mifflin Co., Boston. \$1.25 net.)

**LIFE OF TOLSTOI.** By Nathan Haskell Dole. The value of this biography may be estimated from the following statement of the son of the great Russian: "I have been amazed at the extent of the author's information, and especially pleased with his skilful selection of material. It is a great addition to the literature relating to my Father." At this time of revolution in Russia the book is especially to be commended for its value. (T. Y. Crowell & Co., New York. \$1.)

**AMERICAN PRESIDENTS: Their Individualities and Their Contributions to American Progress.** By Thos. F. Moran, of Purdue University. Graphic portraits of the Presidents, with studies of their administrations. "Really a rapid survey of the leading facts of American history, as viewed from the White House." (T. Y. Crowell Company, New York. 75c net.)

**THE MODERNS.** By John Freeman. A group of essays in literary criticism. Nine of the writers who have shaped modern life are here treated sympathetically by the essayist. The authors

reviewed, are Bernard Shaw, H. G. Wells, Thomas Hardy, Maurice Maeterlinck, Henry James, Joseph Conrad, Coventry Patmore, Francis Thompson and Robert Bridges. For one who wishes to become acquainted with these leaders of thought no better book is available. (T. Y. Crowell Company, New York. \$1.75 net.)

**THE PROPHETS AND THE WAR.** By Charles C. Albertson. Dr. Albertson tries to find in the present welter of blood a Force for Righteousness that gives promise of an end of the war which shall be more like the coming of the Kingdom of God than like the breakdown of civilization. He is an optimist with reasons. (Meridian Press, New York. \$1 net.)

**AS HIS MOTHER SAW HIM.** By Charlotte E. Gray. A beautiful picture of the Nazareth home and of Mary as a innocent girl, as an exultant woman and as a heavily burdened sufferer after the great tragedy—but withal made the stronger and truer by her experience. (American Tract Society, New York. \$1 net.)

**SCOTTY KID.** The life story of a hobo and criminal who was transformed into "Brother Tommy," Christian and evangelist. A new chapter in the modern Acts of the Apostles which have been so well described by Harold Begbie, P. C. Macfarlane and others. It is a book to raise one's faith in the possibilities of our poor humanity. (Abingdon Press, New York, \$1 net.)

**ANNA COOPE, SKY PILOT OF THE SAN BLAS INDIANS.** An autobiography. Here is home mission literature that really stirs. We would commend it especially to C. W. B. M. organizations and young people's mission circles. (America Tract Society, New York. \$1.25 net.)

**HOW TO GET WHAT YOU WANT.** By Orison Swett Marden. An inspirational book telling the secrets of efficiency in life and in business. How to cure discouragement; how to attract prosperity; playing the glad game; our partnership with God—these are a few of the themes discussed. Anything that comes from Mr. Marden's pen helps forward. (T. Y. Crowell Company, New York. \$1.25 net.)

**THE BOYS BOOK OF SCOUTS.** By Percy K. Fitzhugh. One of the most attractive books of biography for the young published in recent years. Tells graphically the stories of such worthy heroes as Davy Crockett, Sam Houston, Kit Carson, Buffalo Bill, Daniel Boone, Lewis and Clark and a dozen others. The perfect gift for the American boy. (T. Y. Crowell Company, New York. \$1.25 net.)

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*



# Disciples Table Talk

## W. S. Lockhart Resigns at South Houston, Texas

W. S. Lockhart of the church at South Houston and Superintendent of Municipal Entertainments of that city, has resigned to accept the position of Executive Secretary of the Federal Council of Churches, and will be located at 1116 Inter-Southern Building, Louisville, Ky.

## Chickasha, Okla., Church Keeps Open House for Soldiers

The congregation at Chickasha, Okla., led by the pastor, Byron Hester, has thrown open its doors to the visiting soldier boys of Fort Sill. The young people of the town, under the supervision of the older ones, will provide music, light refreshments, informal programs and all 'round good times for the lads in khaki. A permanent committee is in charge of this new phase of work, which will be promoted as a regular feature of the church activities.

## Celebrating at Atlanta, Ill.

On November 11, the Atlanta, Ill., church celebrated the fourth anniversary of the dedication of its modern church plant, which cost over \$30,000. Seven years ago the present pastor, R. H. Newton, began his work on this same day of the year. The building secretary, M. E. Stroud, reported at the meeting of celebration that practically all pledges made four years ago toward the new building had been paid and the last note had been cancelled. Furthermore, every small debt against the church is now wiped out and there is a good balance in the treasury. The cancelled notes were burned in the presence of the congregation amid great rejoicing. The anniversary sermon was preached by John W. Marshall, who, with Miss Elsie Roth as leader of song, has been assisting the pastor in a series of revival services. A basket dinner was enjoyed at the noon hour. During the day steps were taken to organize a young people's society. Miss Leta Davis, of Bloomington, spoke to the young people and twenty-one signed the pledge. A large audience listened to Mr. Marshall's message at the close of the all-day meeting. He spoke on the subject, "Christianity's Next Task."

## R. W. Gentry Receives Call to Walla Walla, Wash.

R. W. Gentry, pastor at Winfield, Kan., has received a call to First church, Walla Walla, Wash. This church is one of the strongest in the Inland Empire and has a building costing \$80,000. Mr. Gentry is now in the midst of a debt-raising campaign which will free the Winfield church from an obligation which has been hampering the work there since the erection of the building. The debt

will soon be raised, and there will be money left in the treasury for other purposes. Because of this fact, together with the loyalty and enthusiasm of the Winfield congregation, Mr. Gentry will probably not heed the call to the West.

## Chicago Disciples Dedicate New Church.

The Morgan Park Church of Christ, Chicago, was dedicated on last Sunday by C. G. Kindred, of the Englewood church. Mr. Kindred preached the dedicatory sermon at 11 o'clock and the dedicatory ceremony was held at 3. In the evening there was held an evangelistic service. This church was organized four years ago, services being held in Blake Hall of the Morgan Park Military Academy. Kirby Page, now secretary to Sherwood Eddy, served as pastor before the coming of the present leader, Ben C. Crow. The new building, which cost \$15,000, was formerly a Methodist church, but it has now been remodeled at great expense.

## Dr. C. M. Sharpe in Texas

Dr. Charles M. Sharpe, of the Disciples Divinity House, Chicago, has been spending several weeks in Texas in the interest of the school. He preached one Sunday at Dallas, and delivered an address the same week before the Texas Christian University students. He also addressed the weekly meeting of the Dallas Pastors' Association.

\* \* \*

—During H. A. Van Winkle's first year at Oakland, Cal., First church, there has been a gain in membership of 42¼ per cent, with a gain equally as great in the financial income for running expenses. Mr. Van Winkle has held two or three services recently for the soldiers at the Presidio, in San Francisco. There is a strong Christian Endeavor organization at Oakland, with about seventy-five persons present on the average.

—Harry Munro, Bible school missionary to Alaska, who has been in California since the destruction of the little church recently erected at Seward, in the northern country, has returned to his work there. Miss Hazel Lewis, of the A. C. M. S. Bible school department, remarks: "Nothing has ever strengthened my faith quite so much as Harry Munro's return to Alaska."

—LeRoy Roach, who has been leading the work at the South Side Church, Tuscola, Ill., has resigned, with a view to completing his education.

—M. E. Chatley, who served the church at Rock Island, Ill., for almost five years, but who recently resigned to accept the pastorate at Ashtabula, O., began his new task October 18. Large audiences are reported at all services and the work is said to have

great promise. There was one accession to the church on a recent Sunday, by confession of faith. The Bible school averages 325 in attendance. There are large adult classes taught by F. C. Bail, Dr. J. H. Linsley and Mr. Chatley. The C. W. B. M. organization has over a hundred members and there is also a flourishing Young Ladies' Circle, and a "Triangle Club" and "Mission Band." Mr. Chatley has begun a series of Sunday evening sermons on "Ideals." He is considering "The Ideal Young Woman," "The Ideal Young Man," "The Ideal Wife," "The Ideal Husband," and "The Ideal Home."

—It has been rumored that C. S. Medbury has resigned from University Place church of Des Moines, but the rumor is being vigorously denied by the official board of the church. Mr. Medbury has served this congregation for fourteen years.

—T. B. Larimore of Nashville, Tenn., said to be the oldest active preacher in the country (Is he?) recently held an evangelistic meeting at First church, Dallas, Tex. For more than fifty years he has been engaged in the ministry. For the last several years he has served as president of Mars Hill College, Nashville.

—On next Sunday Bishop Charles D. Williams, of St. Paul's Cathedral, Detroit, will be the University Preacher at the University of Chicago. Bishop Francis J. McConnell, of Denver, Colo., will speak there on the first two Sundays of December.

—The men's class of the church at Fairbury, Neb., devoted the session of November 4 to a consideration of the Y. M. C. A. war work, and especially to reports of Burriss A. Jenkins' address given at Beatrice, Neb., on the evening before. A good number of the men of the class heard Dr. Jenkins' appeal for support for the Y. M. C. A. in its campaign for money raising.

—P. Y. Pendleton, pastor at Second church, Cedar Rapids, Ia., has been holding his own meeting, being assisted in the singing by Professor Sturgis. There had been nine accessions to the membership at last report.

—J. E. Wolfe has resigned at Monroe Street Church, Chicago.

—M. A. Cossaboom, of Corydon, Ind., has accepted the work at Central church, Gary, Ind., and will begin his service there December 1.

—Next Sunday is Home Mission Day for the Bible schools of the brotherhood, and the exercise provided by the American Society for use on that day is the most attractive exercise ever offered the schools for this day of special celebration. It combines the elements of thanksgiving, patriotism and home missionary service. The name of the exercise is "Bible School Work for Early Americans."

—The fourth annual visitation of Central church congregation, Jacksonville, Ill., was carried successfully

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through on November 8, under the leadership of the pastor, M. L. Pontius. One hundred members by twos visited every member of the congregation, leaving a card containing regular church announcements and also the subjects of the series of sermons Mr. Pontius will preach during the winter months. This series contains some very attractive titles and they indicate that Mr. Pontius has strong human sympathies. Here are some of the subjects being considered: "Is the World Growing Better?" "The Upper Room: the Hunger of the Human Heart for God," "The Twentieth Century Man," "The Second Mile," "Three Enemies of the Modern Man," "The Cry of the World's Heart: the Silent Partner," "The New Heaven and the New Earth."

## NEW YORK

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—Thirty-two young men from the church at Oakland, Cal., have enlisted for war service. Captain D. C. Nutting, of the U. S. N. Construction Corps, recently spoke before the Men's Club of the church on the Panama canal. Over 100 members have been added to the Oakland congregation since the coming to the pastorate of H. A. VanWinkle, about a year ago. Mr. VanWinkle recently delivered the evening sermon at the meeting of the Golden Gate Christian Endeavor Union in San Francisco. The every member canvass is being planned at the Oakland church for the first Sunday of December.

—Roy O. Youtz, formerly assistant to H. O. Breedon at Fresno, Cal., has been called to Fruitvale Avenue church, Oakland, Cal., to succeed Earl Childers, who has recently accepted the work of state evangelist.

—B. H. Bruner, pastor of Third church, Danville, Ill., but who for some weeks has been serving as religious director of Y. M. C. A. work at Camp Zachary Taylor, near Louisville, Ky., occupied the pulpit at First church, Louisville, the last Sunday of October, Dr. Powell being in Kansas City at that time. The Courier-Journal published a large part of Mr. Bruner's address.

—E. B. Barnes will go to Paducah, Ky., during Roy Rutherford's period of service in the war Y. M. C. A. work. Mr. Barnes has done a great work in Richmond, Ky., and has made the church a factor in all civic and forward movements. A better spirit prevails among the churches than has been known for twenty-five years. The congregation has prospered in every department under his ministry.

—Dean W. F. Barr, of the College of Education, Drake University, has announced himself as a candidate for the office of superintendent of public instruction in Iowa, before the primary next spring. Dean Barr has been at the head of the college of education in Drake for the last ten years.

—Harry J. Howard of Knoxville, Iowa, has accepted a call to North Side church, Omaha, Neb., and enters upon his work there immediately.

—Dr. Frank Billings, head of the Red Cross Commission to Russia, will speak to Chicago ministers of all denominations Monday evening, Nov. 26, at 10:30 o'clock, at the First Methodist church, corner Clark and Washington streets.

—The Men and Millions Team were reported at work in Nashville, Tenn., just after the close of the Kansas City convention.

—Jesse M. Bader, of Atchison, Kan., has been called to the pastorate at First church, Springfield, Ill., but announced that he would not accept as he expects to enter the evangelistic field at the close of the war.

—The new leader at Second Church, Bloomington, Ill., will probably be W. E. Brandenburg, of Parsons, Kan., who has been recommended by the pulpit committee to the congregation. Mr. Brandenburg will visit the church on November 25. S. H. Zendt is the retiring minister at Second Church.

—W. J. Lockhart, union evangelist, closed the meetings at Durando, Colo., with 300 conversions reported. He is now at LaPlata, Mo., in another union effort; there were 160 accessions to the churches as a result of the first day's meetings. Mr. Lockhart has asked for relief as director of the federated church in Des Moines, and will give practically all his time to union evangelistic work.

—J. L. Kohler, former State Christian Endeavor leader of Nebraska, is prominent in the state campaign to raise money for the Y. M. C. A. war work fund.

—J. E. Davis of First church, Kansas City, Mo., is president of the new National Board of Christian Endeavor of the Disciples of Christ.

—Ray E. Hunt of the Grand Avenue church, Minneapolis, Minn., has resigned from this work to enter upon Y. M. C. A. army service. He will leave for France December 1. For the

## WHAT NEXT?

*Everything that has to do with the winning of the war must have serious attention, and the conservation of food is as vital as the manufacture of munitions.*

*It is easy to find fault, easy to ridicule. Some of my college mates in England probably played cricket while others were bleeding in France. Now probably they are all dead—because of the slowness of the people to wake up.*

*How many of us are awake?*

*Germany beaten? No, indeed! You are not as well informed as the United States Government. The big job to win the war is still before us. They won't have me in the firing lines. Some of my blood are already there. But it is for me to do what I can. Do you suppose I like writing about food conservation? It's not a man's job—that's the natural feeling. But it was put upon me. And then—I can eat less of some foods—that's simple, not even worthy of being thought of as patriotic. There's the heart of Food Conservation.*

*It is a readjustment.*

*October 28th was the Sunday set by the Administration for presentation in 100,000 pulpits of the principles of food conservation, and the aim was to have every family enrolled during this week in the Food Saving Campaign. If it was not possible for you to observe it, make every week "Food Conservation Week" in your church. PAUL MOORE.*

*Washington, D. C.*

past three months he has been at Fort Snelling, Minn.

—Twenty-two members of the Beatrice, Neb., church have gone into war service.

—C. E. Jackson, pastor at Warrensburg, Mo., is leaving for a new field in Georgia.

—The church at Beatrice, Neb., Chas. S. Stevens, pastor, has adopted as a text book for use at its prayer meetings Fosdick's "The Meaning of Prayer."

—John R. Ewers, who suffered a breakdown last spring, and was compelled to rest from his work at East End, Pittsburgh, Pa., is now in excellent health. On November 11 Mr. Ewers preached on the themes, "Faith at Forty" and "Out Into the Night." The latter is one of a series of "10 Bible Nights," being discussed by Mr. Ewers at the evening services at East End church. Other themes of the series are "The Dreams of a Runaway Boy," "A Night of Drunken Revel," "A Night in a Den of Lions," "The Man Who Came by Night," "Lost in the Night," "A Night of Denial and Tears," "Songs in the Night," "Night Birds," and "No Night There."

—D. N. Wetzel, former pastor at Mattoon, Ill., but now at Pittsfield, is holding a series of meetings at the Mattoon church.

—W. S. Lowe has resigned at Shenandoah, Ia., to accept the work at Burlington, Kan.

—J. G. Slayter, of the East Dallas, Tex., church, recently addressed the local Y. M. C. A. on "The Making of a Nation." During the second week of November he held a series of evangelistic meetings at Texarkana, where E. T. McFarland ministers.

—Graham Frank of Central church, Dallas, Texas, recently gave an address before the student body at Texas Christian University.

—A sign of war times is the fact that the C. W. B. M. auxiliary at North

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Will be answered by most of our schools on Thanksgiving Sunday, November 25th.  
Last year 2,000 schools answered with a well prepared program and offering. A thousand others made an offering without preparation. **Five thousand others made no response at all.**  
What will your school say and do next Sunday?  
See that your school **is here** with the best offering possible for nation-wide home missionary and Bible School service.  
Forward all offerings promptly to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio  
COOPERATION—Every School in Line. ADVANCE—Forward in that Line.

Gen. Pershing at Lafayette's statue in France announced—"Lafayette, we are here!"

Dallas, Texas, church, has voted to dispense with the serving of refreshments at monthly meetings.

—Texas churches are already campaigning for delegates to the next annual convention to be held at Fort Worth. It is expected that five thousand persons will attend the meeting from the Disciple churches of the state.

—On November 13 an echo meeting of the Kansas City convention was held at First church, Fort Worth, Tex., and on the same evening steps were taken in preparation for the convention to be held there in 1918.

—The National Field Workers' Association, composed of the state, district and national Bible school leaders, which held a three days' session at Kansas City during the convention, elected as officers for the coming year the following persons: President, Mrs. Clara G. Esson, of Oregon; vice-president, S. W. Hutton of Texas; secretary, J. Stuart Mill, of Missouri.

—A new way of starting off an evangelistic meeting is reported at Englewood church, Indianapolis. On November 5, the first evening of the series, the entire Bible school assembled for the service, the school orchestra being on hand to lead the music.

—A useful men's class is that of the school in Texarkana, Ark., which has undertaken the remodeling of the church basement for the use of some of the classes of the school.

—Mrs. W. S. Woods, wife of the deceased founder of William Woods College, Fulton, Mo., recently handed the congregation at Excelsior Springs, Mo., a check for \$45,000, to be used in the erection of a new building. This gift was promised by the late Dr. Woods during his lifetime.

—The new Vennum Science Hall at Eureka College, will be dedicated on December 20.

—Central church, Hillsboro, Tex., has called to its pulpit E. S. Bledsoe, of Temple, Tex. He will begin his new work December 1.

—The death is reported of Joseph Rodecker, of Lindale, Tex., church. Pneumonia was the cause of his demise.

—Edwin C. Boynton, recently resigned at Hyde Park church, Austin, has accepted the work at Plainview, Tex., and is already on the ground.

—David Lipscomb, senior editor of *The Gospel Advocate*, published in Tennessee, died recently.

—A letter has just come from Mrs. W. G. McAdoo, chairman of the Woman's Liberty Loan Committee, Washington, extending thanks to THE CHRISTIAN CENTURY for the "splendid cooperation given by the paper in obtaining nation-wide publicity during the liberty loan campaign just closed."

—John E. Pounds, who is leading in a fruitful meeting at Central church, Lexington, Ky., was a welcome visitor and speaker at the Transylvania chapel a

few days ago. Mrs. Pounds was also much appreciated in an address before the Young Women's Christian Association of the college. There are 98 girls in Transylvania and every one of these is a member of the Y. W. C. A.

—Ernest C. Mobley, minister of First church, Amarillo, Texas, has an urgent invitation to succeed W. S. Lockhart at Houston, Texas. Mr. Lockhart is going to France. He says that the Houston work holds the brightest prospects for the future of any work in the Southwest.

—The freshman class of Transylvania College recently cancelled the annual junior party and gave the fifty dollars required to promote it to the college Y. M. C. A. War Work Fund.

\* \* \*

**WAR SERVICE OF THE BIBLE SCHOOL DEPT. OF THE A. C. M. S.**

Bible School Secretary Robt. M. Hopkins serves on the Sunday School War Council (interdenominational) and is a member of its Central and Executive Committees.

David H. Owen, of Kansas, at the expense of the Department, has been stationed in New York City for service on the American Committee for Armenian and Syrian Relief.

Active co-operation is had with the National War Work Council of the Y. M. C. A., which directs all Protestant religious activities among the soldiers.

Hearty participation is had through E. B. Chappell, appointed to represent the Sunday School forces of the nation in the work of the United States Food Administration.

Plans are in formation for co-operative

service with the American Red Cross through a newly created Department of Sunday Schools, with headquarters in Washington.

Arrangements will be made to lead the Bible Schools in their service for the War Emergency Committee of the American Christian Missionary Society.

Through a specially appointed committee (Justin N. Green, Richard Heilbron, Miss Hallie Errett, Mrs. J. D. Ellis, Garry L. Cook), a War Time Program for the local Bible School is being prepared and will be promoted nation-wide. (Ask for literature.)

Is this patriotic service worthy of your support? It represents the co-operative work of ten thousand Bible Schools among the disciples of Christ. Strengthen your Department of Bible Schools with liberal offerings on Thanksgiving Sunday and make possible this program for democracy and humanity and our Lord.

ROBT. M. HOPKINS,  
A. C. M. S. Bible School Secretary.  
Cincinnati, Ohio.

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A. S. BURLESON, Postmaster-General.

Vol. XXXIV

November 29, 1917

Number 48

## The Man in the Street Is Religious

By Burris A. Jenkins

CHICAGO



## What the War is Doing to Religion

**I**N these great, serious days when all human interests are being re-organized and re-valued, there is nothing more certain than that our religion is also undergoing profound change. What these changes are is but dimly perceived by the wisest of us, but it is important and profitable to try to make our perceptions still more clear. In its first issue in December, The Christian Century will begin a series of editorials dealing with the effects good and ill which the war is producing in religious thought, experience and organization.



# THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## The Five Year Campaign of the Christian Woman's Board of Missions Makes Emphatic the Call for the Observance of C.W.B.M. Day, December 2, 1917

The Christian Woman's Board of Missions Purposes within Five Years to Increase Forces and Equipment on all Fields.

### World Conditions Demand Unprecedented Advance

100 New Missionaries are needed on Foreign Fields.

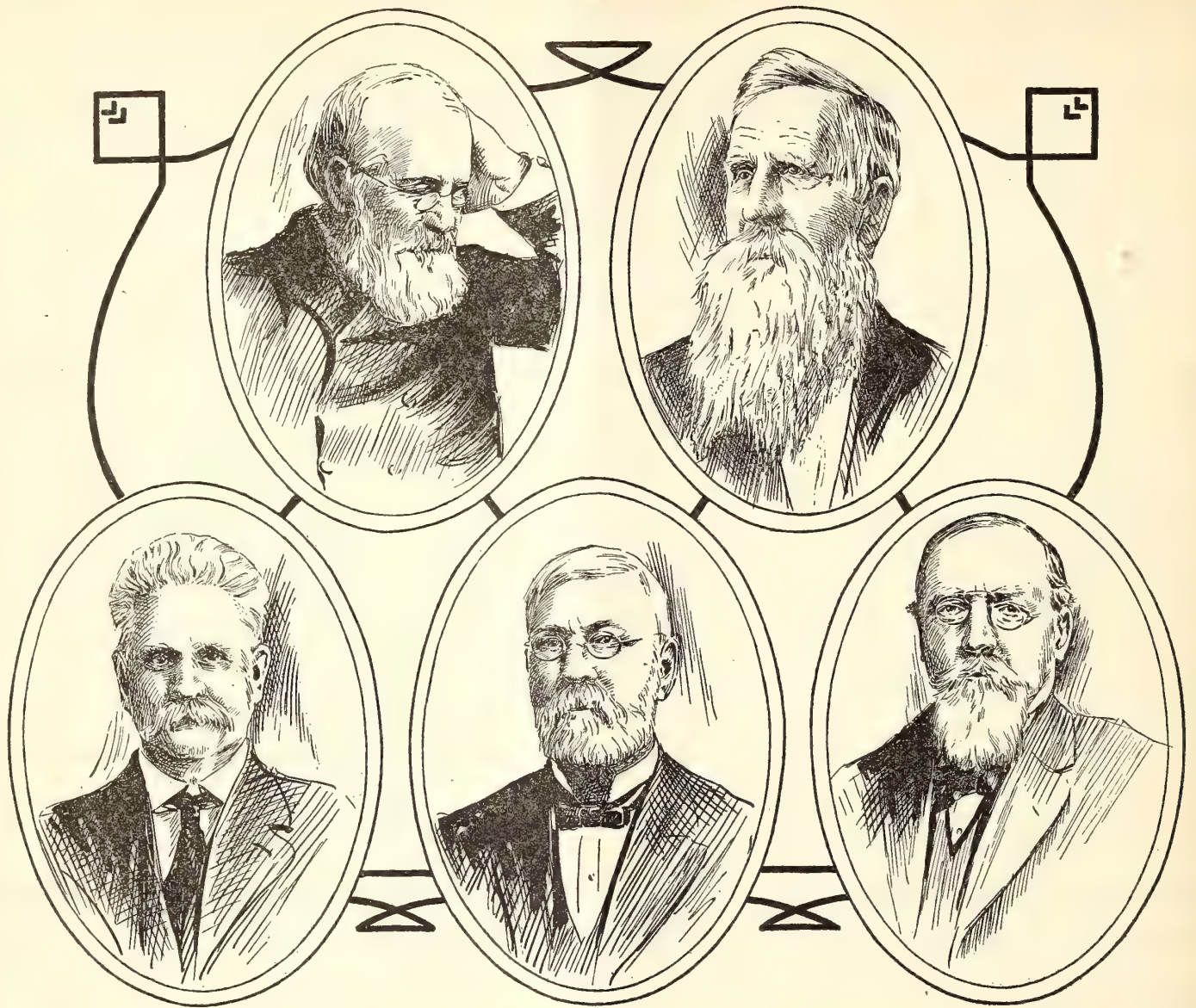
100 New Workers must be added to Homeland Forces.

For the maintenance and enlargement of the work already established in the United States, Canada, and eight foreign countries, the co-operation of all the Disciples of Christ is sought.

\$575,000 is needed to meet the responsibility assumed for the Church in this year.

All offerings from the churches will be placed to the credit of the churches. Address Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Indiana.





### WHOM THE BROTHERHOOD DELIGHTS TO HONOR

Their combined ages are 397 years, 232 of which were spent in heroic and efficient service for Christ and the Church.

### THE WHITE CROSS

As the ministry of physical healing has the Red Cross as its symbol, it seems fitting that the ministry of spiritual redemption should wear the White Cross. There are two things that are so universal in the lives of ministers and missionaries that we take it as a matter of course that they should make the utmost sacrifices and be the most Christ-like of men—take up the cross daily and follow the Christ. Even more than the minister his wife must bear the cross and smile.

This is not to be regretted or changed. It is the highest privilege of the greatest work in the world. Those who have traveled the long road to the end count it so, and the young men and women who are taking up the cross where they lay it down rejoice that they are counted worthy. There are now 160 on the pension roll of the Board of Ministerial Relief, at Indianapolis, and not one regrets the sacrifice, tires of the consecration, or complains at a privation.

On one of the white beds in the Tuberculosis Sanitarium of Cincinnati lies the wasted figure of a minister's wife. The thinness of the arm that rests upon the counterpane makes you wonder whether it is from this or from the other world that her low voice speaks to you. "For seven years I have nursed him day and night. This is the first time that I have left him." Her chin quivers, her tears fall, further speech is impossible for her, or for you. Not through carelessness, but through sheer exhaustion in caring for her husband and their four beautiful children has she contracted the disease that stopped his ministry seven years ago, after twelve years of fine success in Kentucky, Indiana and Idaho.

Our actuary tells us with a precision that is almost uncanny just how many cases of blindness, paralysis and tuberculosis there will be among our ministers each year, and just how many young men will die in their prime from one cause or another before the rest of us meet in Convention at Ft. Worth. But neither the actuary nor any one else can tell just who they will be. All belong to the brotherhood and are devoted to the common cause, therefore, the brotherhood must be ready for each emergency, as well as for the steady approach of old age and the normal evening-time of life, wherein a little loving care will make a sacred afterglow.

The completion of the Men and Millions Movement, giving the Board of Ministerial Relief \$200,000 for its Permanent Fund, will permit the addition of 60 more of the heroes of the faith to the 160 whose names now honor that roll.

**MEN AND MILLIONS MOVEMENT,**

**222 W. Fourth Street,**

**CINCINNATI, O.**



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

NOVEMBER 29, 1917

Number 48

## Let Us Give Thanks!

### CAN WE BE THANKFUL THIS YEAR?

The first Thanksgiving day was not a day of abounding prosperity. The Pilgrim Fathers had suffered from death and sickness and famine. They did have sufficient, however, to maintain life in the little cabins which they had been able to build. They were moved to thanks, for they were the kind of people who are able to see their blessings.

Since Thanksgiving of last year, war has come to us and we are in the midst of the most serious struggle of our national existence. With war have come war taxes and war conditions of living. If Thanksgiving day were only a day in which to recount our material blessings, we might feel that the holiday could be omitted this year.

Thanksgiving day has some chance this year of being a religious festival. To make it a day for wasting food would not be considered patriotic. With tables set more modestly than formerly, there will be found new reasons for recounting the goodness of God and for recognizing His divine providence.

★ ★

We must thank God for the rebirth of patriotism during this past year. Our patriotism had been at a low ebb. There was little actual disloyalty, but there was a deadly pall of indifference. Leading citizens were too little concerned with the nation's welfare to take time from business to perform the simple duty of voting.

We were sadly divided by the barriers arising between man and man. Immigration had built up little groups in our country which were shut out from the common life by the use of foreign tongues. Contests between capital and labor had left deep scars. The suspicion and ill-will which have characterized so much of industrialism in Europe had come to poison many of our own human relationships. Wealth had come in abundance to build up a new aristocracy.

Most of our social fences are now being burned down by war. Our immigrants are learning the meaning of their privileges and have joined the Americans of the older stock in defense of the country. Rich and poor are sacrificing together for the common good. To us all have come the thrills of a patriotism that calls for service and sacrifice.

We may well thank God for the coming of a better world vision. Early in the war we were talking a provincial language. We looked on the contest in Europe as due to the jealousies of kings. This was an easy formula and required little thinking to apply it. We felt that we might well enjoy our wealth and prosperity in our little corner of the world. All of that sense of superiority has passed. We now know that there are deeper causes behind the war than the struggles of dynasties. We have come to see that there is a part

for us to play in world history. The fate of civilization, in fact, depends upon us.

We are thankful for the new spirit of service which has come to our people. The intense activity of men and women in Red Cross work, the earnest groups of men gathered in local war councils planning more complete co-operation, are among the many signs of an awakened community spirit. These labors and sacrifices have already brought us great blessing. They will bring us more blessings. Into every garment will be worked the love of a woman's heart and into every bandage will go the new care and solicitude for human life which the war has brought us.

During this year a revival of democracy has come to us. In reacting against Prussian brutality and power, we have been saved from the growth of ruthlessness among ourselves. Democracy takes into account the welfare of every citizen. None is too humble for our earnest care. Since God called our nation into being to bear witness to the truthfulness of the democratic principle, we are thankful that he has now called us back again to our destined task.

★ ★

The biggest thing of the year is that the nation has again found God. There is scarcely a church in the land that has not felt the pulsation of a new interest in religion. People who had neglected worship for years have sought it again. Many who have not gone so far as to turn back to the church have found God in their own lives; later, they may feel the need of religious fellowship.

Our nation was founded on Christian principles. The Declaration of Independence was born out of the sermon on the mount. We had been in danger of apostasy. We are saved from this peril. More than this, we may yet find a closer walk with God than our fathers knew, for our perils and our responsibilities are greater.

If we have indeed found God and have a fresh conception of what he expects of us, we have discovered the greatest possible source of strength. God has ever been in human history. He has raised up kings and put them down again. History does not consist of an irrational medley of events, but it reveals a purpose. It is our faith that America fits into the historic purposes of God. If we can be sure that we are fellow-laborers with God in these eventful times, no defeat can overtake us.

Surrounded, then, with spiritual blessings most wonderful, we can approach Thanksgiving Day with joy. When men count up their blessings, America will not sit empty-handed. Our wealth is greater than our poverty. If we have spent a fabulous sum this year in war preparation, we have found values that transcend those of money and power. For all these greater things we give thanks to God.



# EDITORIAL

## THANKSGIVING DAY, 1917

**N**OT for our hosts of mighty men, O Lord,  
Who strive today in pits of human blood;  
Nor for the iron monsters of the deep  
Which, war-possessed, now cleave the ocean's flood;  
But for the hearts that sicken as they slay,  
That faint before the awful storm of hate—  
For these we thank Thee, Lord. O keep Thou them  
Thus tender, merciful, compassionate.

Let not our eyes be blinded by the blast,  
Let not our ears be deafened to Thy voice,  
But may the tumult and the war-like flames  
Lead us the more in mercy to rejoice;  
We glory not in victories of guns,  
We find no pleasure in a scourge of pain;  
*This task we must perform.* O speed our work,  
That we may walk as sons of peace again!

THOMAS CURTIS CLARK.

## THANKSGIVING DAY, 1917

**T**HE war has taught us to talk in bigger terms about everything. Even a year ago a fund of thirty-five million dollars for the Young Men's Christian Association would have been considered an impossible sum for this nation to contribute in a single week. Now, we have not only given this amount but face the necessity of making a similar gift in six months.

The effect of this success will be to raise all standards of Christian work. We shall venture to talk every kind of religious enterprise in terms commanding respect. There is no occasion for any Christian to feel any unworthy jealousy of this notable success of the Y. M. C. A. We shall find that nothing Christian will suffer by reason of it.

The increase of prestige for the Y. M. C. A. is enormous. After the war is over, if this money is well handled, there will spring up all over the country new local organizations under the leadership of the association, and we shall find this splendid evangelical force wielding a mighty influence in the class which has in days gone by been impervious to the gospel appeal.

The service that will come to our soldiers, as a result of this remarkable gift of money, is beyond all computation. Any of us would gladly give aid to a soldier if he stood before us and asked aid. Through the work of the Y. M. C. A. we are able to reach across the ocean and help men who are thousands of miles from home. We shall give them comfortable buildings in which to rest and study and worship. The men will have moving pictures and talking machines and pianos to cheer them; they will have writing stationery; they will enjoy frequent lectures and addresses which will keep them toned up morally and spiritually.

We have suddenly found use for the enormous resources we have developed in recent years. God has given us these things that we may help our fellow-men.

## ARE CHURCH PEOPLE QUITTERS?

**T**HE work of reform is now going on in many communities by reason of federal threats to move military establishments unless local conditions are improved. More than one honest official has called to his

assistance the reform element in his town and has especially looked to the churches for assistance in his laudable work of cleaning up.

Church folks always turn out strong at the first meeting of a reform movement. What they seem to lack is the ability to worry along with a situation and carry on a continued fight against entrenched evil. If a quick and spectacular victory can be won, they are on hand, but for the trench fighting they have no habits or point of view.

As a matter of fact, few communities can be cleaned up with spectacular methods. Long-established social customs are not to be broken up by any sudden attack. Only long-continued repression of evil, together with a wise cultivation of social substitutes for the thing replaced, will win.

This spasmodic support of reform is due to the "spasms" with which the church has been accustomed to do all its work. This spirit has been the product of our revivalism. We want to secure all of our new members for the year at one swoop. We want to educate our Sunday school teachers by a six-weeks class under high pressure. Between these bursts of activity are long hibernations. We shall not be steady in our reform work until we learn the steady pull in every kind of religious activity.

Steadiness in church work arises from the educational method as opposed to boom methods. An intelligent church will work at things it knows about persistently and effectively.

## THE PASTOR AS BUSINESS MAN

**T**HE pastor of the modern church has become a business man, whether he wants to be or not. He may employ a secretary or an assistant pastor, he may use his laymen to the limit, but he himself should know the business of his establishment from attic to cellar just as truly as does the superintendent of a big factory.

This manifest fact ought to encourage preachers to use more systematic methods in their work. There is more than one parish where the preacher does not even know where his members are. The systematic pastor follows along after them, and makes it his business to strike off the names of members who are lost, strayed or stolen.

Still fewer pastors could name the adherents of their churches. In mission work in China, adherents have a definite status. The missionaries know who they are and they care for them. In the early church these people were called catechumens. They were being taught the way of the Lord more perfectly. The pastor who does not carefully record the interest of even the most casual visitor is a most unbusinesslike business man.

Methods in church work are not so important as principles, but they have their place. The church will not be able to command the respect of business men so long as it remains unbusinesslike and ineffective in caring for its every-day business.

## WANTED: INTELLIGENT CHRISTIANS

**I**N a day when we have more college graduates than ever before, we have a strange lack of religious intelligence. There has grown up a new literature of religion which is fundamental to a right understanding of this great life interest. Many progressive ministers



know this literature, but many church members either do not read religious books or they continue to read the wrong kind.

There has come the study of the psychology of religion. Already a small shelf of books has been written on this theme. Leaders of religious thought are compelled to take this new discipline into account. Yet it would be hard to find lay people in any town with a knowledge of this new branch of study.

In recent years there has grown up a study of comparative religion. The World's Fair in Chicago gave this discipline a great popularity among ministers, but most lay people know nothing about it. The missionaries who are preparing for their work now study diligently the great faiths of earth in order that they may interpret their own properly. Without such a discipline, religious thinking continues to run in a narrow groove, with no wide range.

The modern treatment of the Bible is still an esoteric knowledge which few ministers have dared to share with their people.

Meanwhile there is an ever-widening gulf between the educated minister and his people. This gulf must be bridged by a widespread reading of modern books. In addition to these books, there should grow up a tractarian movement analogous to that employed by the Oxford Movement for conservatism and by the Unitarians for rationalism, a series of documents that would be written in constructive spirit to popularize modern religious knowledge. The day for keeping our light under a bushel is now past. The times demand the truth.

### SOMEBODY CARES

**O**UT in the trenches in Europe are American boys—how many it is not right for anyone to say—and these boys often think of home. Does anybody care? Is the big sacrifice which they are about to make an impersonal thing that will go all unheeded in a world where these things have become common, or will there be people thinking every day of each individual in the line?

It is said that the soldiers have laid hold with pathetic interest on every little note that has been pinned in the comfort bags that have been sent them. Good women have thought of themselves as godmothers of some of the boys and have written them letters full of good advice and personal solicitude.

It is just such service as this which can be made to count by the churches. If every man on the honor roll of your church should hear at least once a week from one of your church members, and thus know that the church cared, the morale and fighting efficiency of the men would be improved very much.

In a church bulletin has been printed the following prayer: "Our Father, there are no boundaries to Thy providence. Though a mighty ocean lies between us and our beloved soldier boy, we pray Thee that Thy love and watchful care may be extended over him. Give him for this hour of need a great faith which can remove mountains. Add to his faith courage, and in his courage may there be the discriminations of a good conscience. Keep him body, mind and soul for his future service in Thy kingdom. Amen." In this particular church people are being asked to remember the soldier boys in their daily petitions.

It is easier for any of us to be brave if we know that the eyes of our loved ones are upon us. The Bible itself appeals to this motive. We are surrounded with "witnesses" who are the brave souls of all past religious history. Help our soldier boys to be brave by the ministry of your Christian letters and your daily prayers.

### "SELLING" THE GOSPEL

**T**HE advertising men have spread their peculiar methods of talk abroad to such an extent that we now talk about "selling" nearly anything that we are interested to accomplish. To "sell a proposition" is to convince the other fellow so he will stay convinced. An advertising man who is a Christian talks about "selling the gospel." He means preaching it in a way to win converts who will stay put.

There are many selling devices which are rapidly becoming discredited in the business world. One is the trading stamp. We have grown rather weary of the notion that with every can of baking powder must go a ticket on a cut glass pitcher. In the preaching of the gospel, a trading stamp method has often been used. Along with "the truth in Christ Jesus" have gone long denunciations of cards and theatres. The gospel has been called the good news of Jesus Christ, but it has sometimes had tacked to it such fearsome pictures of the future that the total effect of the preaching of the gospel has been terrifying rather than heartening.

An article is not sold until the purchaser learns its proper use. The early traders in this country sold the Indians some axes. When they again visited the country, the Indians were wearing them suspended from their necks as ornaments. They had never heard that an ax was designed to cut down trees. The gospel is not "sold" in the tradesman's sense until people accept and then learn how it is to be applied.

The old method of selling was by public auction. It has long since passed out of vogue. The man who auctioneers diamonds is not now a person with much business reputation. Today we sell the things by a man-to-man process. We use mail and poster to make the way of the sale easy. The "selling" of the gospel must proceed in similar manner. The evangelist-auctioneer is passing. In his place is the man who makes selling a service and who depends for success upon no psychological tricks.

### THE BOOK THAT HAS HELPED MOST IN BUSINESS

**M**OST of us recall how the popular magazines used to publish frequent articles on "What Is Wrong with the Church?" It is therefore a pleasant surprise to note the change of tone in this very literature. The December issue of the American Magazine has a feature article on the theme, "The Book That Has Helped Most in Business." In this article an advertising man counsels a subordinate that the book best adapted to prepare the mind of a young business man for his task is the Bible.

This article proceeds with the unconventionality which one would expect in such a journal, but the interpretation of the prophets is the modern one, and the whole article shows that the author has read the modern literature on the Bible. The contention that the



Bible is the most educative book of our entire literature is sound and true when it is sent out with the historical interpretation that is assumed by the writer of the article in the American Magazine.

We see in the article a deeper significance than merely an attempt to justify Bible reading from the view of business utility. There is coming into the country a new religious spirit. If this had not been true, the campaign of the Y. M. C. A. for its thirty-five million dollars would have failed. Preachers are today finding a new earnestness in their parishes.

The new religious movement in America must have proper food. Religion must learn to talk a modern language. It must speak the language of the twentieth century if our present religious aspirations are not to prove futile and delusive.

The children of this generation have asked the bread of religion. Shall we give them the stone of an antiquated theology?

### MISSIONARY READING

LOCAL churches will do well to emphasize at this time of year the importance of missionary reading. We may not hope to build up an adequate missionary program on enthusiasm alone. Enthusiasm which has no basis in knowledge and conviction will not last long. Our great brotherhood surges forward each year in its missionary achievements, but it only goes as far as it is taught.

The list of books which is announced by the Christian Woman's Board of Missions is not in any sense a woman's list. There is neither male nor female in missionary work. These great books have been produced by careful writers and have been given to a people capable of understanding and enjoying them.

In the first place, these books present a cheap and simple mode of winter's amusement. Much of the material is suitable for the fireside talks which should be held frequently in every home.

Churches will do well to buy these books and loan them to the members. Not every home will feel like spending eight dollars for this helpful library, even though the price is ridiculously low for the collection. Persons who have public libraries in their vicinity will

do well to petition the library board to install the set. Most any library board would put in such a set if it knew that a dozen people would read the books.

Missionary literature feeds the whole man to a greater degree than any other kind of reading except of course the literature of the Bible. History, comparative religion, geography, sociology and many another discipline contribute their part while the whole is transfused with a wonderful religious glow which carries a blessing with it.

When our church members all get the habit of reading missionary books, we shall no longer have a dearth of missionary funds or of volunteers for the service in foreign lands. The missionary book should be one of the chief items of the missionary program of the local church.

### THE CHURCH SOCIAL

AS A feature of the war program, the churches are being urged to make more of social evenings. These need not be around the dinner table, and often will not be, for the need of food conservation will demand that no ostentatious dinners be served. But there is truly a need for uplift and good cheer.

At these social evenings there must be more singing. We have many hymns of patriotism and social cooperation and brotherhood which are appropriate for this hour. We must learn many new hymns with which to express our new emotions. These should not be the ragtime offerings of cheap theaters, but should be the great hymn poems which have been tested by experience.

A great many people today are unduly cast-down and depressed. Business men who have suffered losses are often in a state of "blue funk." Housewives grow panicky and buy indiscriminately and unwisely. The whole population must be steadied to face defeat or victory as it comes day by day, and to wait patiently for the final results.

At these social affairs there should be a place for short talks on our patriotic duties. Many people are still reacting in a selfish way to the war situation. All the people must be led to place their lives upon the altar.

## Mr. Long's Communication

THE letter of Mr. R. A. Long, published in this issue of THE CHRISTIAN CENTURY, in response to Professor Willett's open letter and Mr. Morrison's editorial report from the Kansas City convention, is a communication of some importance. As to the essential features of the unhappy episode, Mr. Long neither adds to nor takes from our report. He does, however, make it clear by his letter that the spirit and intent of his Communion Sunday address were seriously misunderstood by the great congregation. Mr. Long left on everybody's mind the impression that he wanted a re-investigation of the Transylvania case because he was strongly suspicious that destructive work was going on there. He seemed to his hearers to be in a hostile mood toward the present administration and faculty of Transylvania College. Manifestly, from what Mr. Long declares in his present communication, he was not only

not suspicious of destructive work being done at Transylvania, but strongly suspicious that the campaign waged against the school by the "Christian Standard" had greatly exaggerated and distorted the true state of affairs. We call special attention to the paragraph of Mr. Long's report of his address dealing with this matter, a part of which he specifically asks us to print in italics:

"—having given the matter in question rather careful consideration, I felt that the real situation had been exaggerated that is, when the evidence on the other side had been submitted there would be such a modification of the impressions left by the reading of the articles by the publication in question [The "Christian Standard"] that it would show an exaggeration of the real situation. I wanted to say with equal emphasis that in my judgment the situation on the other side had been minimized, and *that if I were a member of the board of trustees of said institution or a member of its faculty, I would request, yea, I would demand*



*that a committee of three or five or some number be appointed by somebody for the purpose of investigating the situation, and give as wide circulation to the said report as had been given to the criticisms just mentioned.*

Mr. Long further reports himself as saying that he was "not going to hesitate" to pay his original pledge of a million dollars because he had confidence enough in his brethren "to believe that all would come out right," and, "as a further evidence of my confidence," he refers to his additional pledge of \$100,000.

From this it is clear, whatever were the impressions to the contrary carried away by his hearers, that Mr. Long's proposal was prompted by *faith* in Transylvania and her teachers and not by *suspicion* of their loyalty or orthodoxy. The *intention* of his heart in making his proposal was to provide the college a defense against the malicious and exaggerated criticisms of the "Christian Standard."

He had no idea he was adding the weight of his influence to the side of the vicious campaign which that paper has made against the school. Clearly, Mr. Long thought he was speaking in behalf of peace and brotherhood. He says:

"As to my spirit being hostile, I want to say with all possible emphasis that I don't remember of ever standing on a platform trying to make a public speech with a deeper feeling of fellowship for my brethren than was true on that occasion."

This is the one point we desire to help Mr. Long to make clear through his present communication. We differ with him on the expediency and good taste of introducing this sort of matter at the Communion service—even though his intention was pacific and friendly to the faculty of Transylvania.

We differ also as to the efficacy of any such scheme as Mr. Long proposed for re-opening the Transylvania case. We believe that no committee, however it might be appointed, would be competent either to repeal the action of the trustees, in case it reached adverse conclusions, or to add an ounce of confirmatory weight to the trustees' action, in case it reached favorable conclusions. The case at Transylvania is no case for an outside jury; and this for the simple reason that every man in our communion competent to sit on such a jury already has his mind practically made up on one side or the other of the issues involved. No virgin-minded men could be found for such a jury. And if they could be found they could be made competent to reach conclusions on the case only through a long process of education. Such jurymen would have to take a college and theological course and add thereto a considerable experience of life itself before they would be competent to render a seasoned verdict. The issues in the Transylvania case are too deep-going, too radical, too complex, to be settled by a jury which, being a jury of Disciples of Christ, would have no creedal standard or ecclesiastical discipline to guide its deliberations and define its conclusions.

Moreover, we insist, in spite of Mr. Long's naive disavowal of any such intention, that his proposal was the proposal of a heresy trial, no more and no less, and a heresy trial under the auspices and sanctions of the International Convention of Disciples of Christ. No one who thinks the thing through will have any doubt about this. Every sophisticated hearer of Mr. Long's speech conceived it in these terms, and Mr. Long's present communication does not explain away the impression on this point received from its original delivery.

What the present letter does disclose, however, is

the fact that Mr. Long did not think his proposal through before he made it. He was very careful to emphasize at the beginning of his address that no man present, except himself, knew what he was about to say. Mr. Long seems to have made a virtue, in his own mind, of the secrecy with which his speech had been guarded. Even Dr. Cory did not know in advance what the nature of Mr. Long's remarks would be, and he so stated to more than a score of prominent men whose counsel he asked as to the advisability of granting Mr. Long the privilege of speaking at the Communion service. Had Mr. Long taken Dr. Cory or Mr. R. H. Miller, or Mr. B. A. Abbott or Mr. Graham Frank into his confidence, any one of them would have pointed out to him that his proposal would have the significance of a heresy trial and would implicate the new International Convention in a way no general body of Disciples has ever been implicated in a heresy investigation before. Mr. Long, as he frankly discloses, was innocent of all this, but his eyes would have been opened to it in a five minute conversation with any experienced man in the convention whose counsel he might have sought before delivering his address.

These are the points for which we criticised Mr. Long and for which we still hold him responsible. But it is not our desire to magnify these criticisms, now that Mr. Long has so clearly unveiled a spirit and intention quite opposite to that with which he first impressed those who heard him. The hazards of public address are not unknown to us. The most experienced speakers have succeeded at times in getting themselves beautifully misunderstood. It is no discredit to Mr. Long as a lay-speaker to admit, as he does, that the fundamental intention of his Kansas City address was misconceived by those who heard it. Mr. Long arose as a friend of Transylvania, a friend of the board of trustees, a friend of President Crossfield and the accused professors to propose a plan which he conceived, however mistakenly, as designed to put to rout the enemies of that institution and of enlightened academic ideals. While, as Mr. Morrison stated in his report and Dr. Willett implied in his open letter, and as we have restated above, we believe Mr. Long's course in the whole episode deserves the public criticism it has received, we are profoundly happy to absolve him of any charge of being evilly disposed toward the college, or of intending to collaborate with its opposers or with the opposers of Christian and academic progress in our brotherhood.

\* \* \*

There remains now for Mr. Long one clear duty. Having set THE CHRISTIAN CENTURY right in the matter of what he intended to say in his Kansas City address, his next step should be to set the "Christian Standard" right also. Mr. Long succeeded in conveying to that paper the same essential misunderstanding of his address that he conveyed to us. We criticised and condemned him for it. They acclaim him as the man of the hour. Mr. Russell Errett, owner of the "Standard," presents in the most recent issue of that paper a sort of panegyric on Mr. Long based upon this same misapprehension of Mr. Long's intention in making his proposal. Mr. Errett refers to Mr. Long's public refusal some four years ago to have anything to do with the Men and Millions movement if the Disciples Divinity House of Chicago was to be included in its provisions. He then says:



That there are other institutions of this character among us has been made abundantly plain during the past few months, and all who know the integrity of principle which actuated Bro. Long in this declaration have regarded it as inevitable that, soon or late, he would make himself heard on Transylvania University, just as he had on the Divinity House.

To do otherwise would be to write down his former action as due to some personal motive, rather than to the high principle to which he had attributed it.

On the heels of this reference to Mr. Long's refusal to give to the Men and Millions movement if the Divinity House were not excluded, Mr. Errett goes on to say of the Kansas City speech that *it* was the *first time* Mr. Long had ever taken an active part in the management of the enterprises to which he gave his wealth! We will not stop to consider whether Mr. Errett is speaking in sincerity or in irony, for it is a fact that there are few if any laymen in our land who have given large sums to philanthropy and religion who have kept their hands on their gifts so closely as has Mr. Long. But let Mr. Errett continue:

But now, after years and years of such patient and uncomplaining service, when he reaffirms, in the mildest possible way, his unwillingness to share in any responsibility for teaching hostile to the Bible by contributing to the support of false teaching, there goes up a squeal to rend the skies that he is presuming on his great liberality to "dictate" to a free people.

Now, accepting, as we do, at its face value, Mr. Long's present disavowal of any purpose to cast further doubt on the acceptableness of the teaching at Transylvania, and his present expression of sympathy with the accused professors whose side of the case has been "minimized" while the attacking side has been "exaggerated," we believe Mr. Long should see to it that the "Standard" make no further use of his proposal in their campaign against the college. When that paper represents Mr. Long's proposal as a reinforcement of its campaign it grossly libels him, and he knows well enough the sort of redress that is open to him.

We advise the reader to turn to the communication of Dr. Cory following Mr. Long's letter. In perfect

agreement with Mr. Long's version, Dr. Cory represents Mr. Long as holding *now* (whatever may have been his attitude in the past) to this "great basic principle," namely, "that he believed ultimately things would be right in our colleges and that he was going to continue giving no matter what the outcome of any particular gift might be." That is cause for the greatest encouragement. We have only to recall Mr. Long's arbitrary stand on the Disciples Divinity House, together with his futile attempt to tie up the Men and Millions movement to a sort of theological creed of his own devising, and his hint to the program makers of the Foreign Society that the presence of certain men on the program of a national convention (even so much as to be introduced and allowed to bow!) would jeopardize his participation in the Men and Millions movement—not to mention other instances of the same sort—we have only to recall such instances in order to measure the gracious distance Mr. Long has traveled in the past five years.

But we are now primarily interested in calling attention to the fact that Dr. Cory's interpretation of Mr. Long's present attitude is the exact opposite of Mr. Errett's interpretation. Personal justice to Mr. Long and every consideration of the welfare of the Men and Millions Movement demand that both Mr. Long and Dr. Cory see to it that the "Standard's" misinterpretation should at once come to an end.

We believe the Disciples are to be congratulated on the clearing up of an unpleasant episode which these communications of Mr. Long and Dr. Cory now make possible. Mr. Long needs no better assurance of the respect in which he is held by THE CHRISTIAN CENTURY than he can find in the fact that we treated his Kansas City address with candid and unambiguous criticism. Our readers will stand with us in commending the Christian spirit of his present letter and in renewing our common hope for the success of the great cause to which he and all of us are giving our lives.

## From the President's Thanksgiving Day Proclamation

**I**T has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. That custom we can follow now even in the midst of the tragedy of a world shaken by war and immeasurable disaster, in the midst of sorrow and great peril, because even amidst the darkness that has gathered about us we can see the great blessings God has bestowed upon us, blessings that are better than mere peace of mind and prosperity of enterprise.

We have been given the opportunity to serve mankind as we once served ourselves in the great day of our Declaration of Independence, by taking up arms against a tyranny that threatened to master and debase men everywhere and joining with other free peoples in demanding for all the nations of the world what we then demanded and obtained for ourselves. In this day of the revelation of our duty not only to defend our own rights as a nation but to defend also the rights of free men throughout the world, there has been vouchsafed us in full and inspiring measure the resolution and spirit of united action. We have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed in us. We should especially thank God that in such circumstances, in the midst of the greatest enterprise the spirits of men have ever entered upon, we have, if we but observe a reasonable and practicable economy, abundance with which to supply the needs of those associated with us as well as our own. A new light shines about us. The greatest duties of a new day awaken a new and greater national spirit in us. We shall never again be divided or wonder what stuff we are made of.

And while we render thanks for these things let us pray Almighty God that in all humbleness of spirit we may look always to Him for guidance; that we may be kept constant in the spirit and purpose of service; that by His grace our minds may be directed and our hands strengthened; and that in His good time liberty and security and peace and the comradeship of a common justice may be vouchsafed all the nations of the earth.

—WOODROW WILSON.



# The Man in the Street Is Religious

By Burris A. Jenkins

TIME was when men were urged to "get religion." The assumption was that it was a commodity to be obtained, a will-o'-the-wisp, the pot of gold at the end of some rainbow, to be pursued and, if possible, captured. We are at last dimly discerning that men have got religion already. They do not need to get it. They only need to develop it.

## THE COMMON MAN A SON OF GOD

Religion is not an extraneous article, a gem, a talisman, an amulet, a rare exotic, a philosopher's stone, to be sought high and low, far and near, and painfully added to the spiritual furniture of the treasure-house. The pearl of greatest price is not religion, but the Kingdom of God; and if the Kingdom of God means anything, it means the progressive dominion of the Father in the "Dark Chamber," in the soul of his child. To purchase this, one may well sell his all.

To look upon the seething mass of men in the city streets, or on the countryside, the navy in the ditch or on the right-of-way, the chauffeur and the engine-man, the plumber and the plutocrat, the man with the hoe and the man with the quirt, the clerk and the architect, the child of the silver spoon and the child of the rookery, and to declare that all alike are religious, naturally religious, seems a daring stand to take. But that is the precise position to which we are beginning to come. The man in the street, the common man, Walt Whitman's average man, the composite made up of the myriads, the sum of all sorts and conditions—he, the wonderful, the acme of all the great Creator's work so far as we can see, despite "the sin wherewith the face of man is blackened," he also is a son of God; he has religion.

## WHAT IS RELIGION?

He may not believe it; he may stoutly deny it; but he is simply unaware. "I religious?" he may say. "You are mistaken, man. I do not go to church. I have not seen the inside of a church in twenty years. I don't believe in it. I believe in getting what I can out of life, its goods, its pleasures. I live for the day. Let the future take care of itself." Pressed further, he may declare: "If I have any religion, it is humanity. My lodge is my religion. 'Do as you would be done by'; that is my religion." If it is brought to his attention that even these, after all, are religion, he will shake his head solemnly and earnestly, saying: "I am not a

religious man. My neighbor Brown, my neighbor Jones, they are naturally religious. They go to church, they pass the plate, they lead the singing, they like to pray in meeting. I am not like that. No, I am an irreligious man. I am not sure I believe in anything."

## A SUBSTRATUM OF RELIGION

His very solemnity is earnest of his substratum of religion. He is only ill-informed as to what religion is; thinks it is a matter of vocal sound, of plate-passing, church building, nail-driving, "church-work," busy-ness. He is unaware of the deep vibrations in his own soul answering the notes of the voice of God, deep calling unto deep. He is unconsciously uttering the only heresy there is, the denial of his own sonship to God; for to deny that one is religious is to deny that God is one's Father, and to assert that He blundered in making one, that he is no God.

Oliver Wendell Holmes once said, "There are one-story intellects, two-story intellects, and three-story intellects with skylights." Ay, but there are none but three-story souls, and all of them open to the light of God. Their sky-lights may be blurred and blackened, soot-covered and frosted; the stairways may be clogged, rickety, and vile; but every glass may be cleared, every step mended, and the light that never was on sea or land flood every nook and cranny of them all.

## ALL SOULS OPEN TO GOD'S LIGHT

Those inarticulate stirrings of the soul, deep and almost insensate rumblings in cavernous depths, that answer to the moods of nature, to music, to the mysteries in humanity—its heroisms, its criminalities—these are indexes, are they not, to the God-kinship, possibly rudimentary, arrested in development, smothered and choked, but indubitably existent in the unmarked galleries of man's mammoth cave.

"Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in—  
In from the mystic ocean  
Whose rim no foot has trod—  
Some of us call it longing,  
And others call it God."

Let us test the man in the street and see if these things indeed be so.

He is playing, on an afternoon of early spring, over an oak-and-elm-lined golf-course. He is distinctly a man of the world, a corporation lawyer, one would say offhand a ma-

terialist. Suddenly on the edge of number three green he stops, stands as in a dream, his stick listlessly held in hand, his ball forgotten, his eyes seeking the green fastnesses of the great overhanging oak. His absorbed and eager opponent putts alone. At last the latter looks up and asks, "What is it?"

"Oh, nothing," comes the answer. "Only the first mocking-bird I've heard this year."

Then the two trudge on under a radiant canopy of song; and the man of the world bears the imprint of the music through the afternoon. Whose voice has been speaking to his breast? Not the bird's alone.

## THE RELIGION OF A SAILOR

A sailorman is standing his midnight watch in the waist of a little brigantine in the South Pacific. The moon floods with light the still, phosphorescent waters, scarcely stirred with a breath of wind; and the Southern Cross hangs yonder on the rim of the world. A sleepless passenger moves out for a breath of air, and pauses to listen as he hears the lonely sailor's softly hummed song:

"Jesus, lover of my soul,  
Let me to Thy bosom fly"—

The sailor's hymn! Beecher said he would rather have written it than to have sat on all the thrones of all the kingdoms of this world. This sailor heard it from some Salvation Army squad, in some seaman's mission, or in some far-away rural Sunday School of childhood; there may be no grain of religion in his mechanical singing. Well, move forward, passenger, and talk with him an hour on the deck of the little sail-ship, in midocean, in the midnight. Just give him rein, let him speak out. God is holding soft and dim converse in the heart of a rough man.

## THE BOND OF COMRADES

A young student stands at the side of a mogul-engine on a trans-continental railway. He begs the engine-man for a ride in the cab. "I know it's contrary to rules, but I promise not to talk."

A moment's scrutiny through great steel-rimmed spectacles from a pair of piercing eyes, set under the black, beetling brows of a great head, on the massive shoulders of six-feet-three; then,

"All right. Climb in."

Away over the great divide; across the alkali desert; glimmering water off miles to the right; a violated promise, and "What lake is that, Cap?" "No



lake at all. Mirage!" hurled backward over a shoulder through the cab-window. Then, hour after hour, fifty miles to the hour, through sage and mesquite and chaparral, past the Sink of the Humboldt, past the twilight, into the night.

At a watering-tank, the young man swings down.

"Much obliged, and good-night;" and, as he starts back to the Pullman, to his surprise the engine-man reaches out a great hand and grips his own and holds it. They had never seen each other before that day; knew nothing of each other. Finally, after another long piercing look downward from the great black eyes, the engine-man says:

"Pray for us, will you?"

"Certainly. Are you a religious man?"

"No. Once was. Not any more. Good-night."

They never met again; but the lad never forgot that face. He would know it in a thousand, over twenty years after. It was the face of a child of God, roughened and seamed and scarred, a child that needed his Father—and he knew it. Please God, he has found Him.

#### GOD SEEN IN THE BEAUTIFUL

One more picture. It is a sportsmen's camp in Oklahoma, by a stream, under great trees, deep in a thicket through which a path is cut to the camp-fire and the tent. The night is clear and still; stars are all over the sky; it is crisp and cold. Far off to the southeast a pack of hounds is opening, and far off to the northeast another is answering. Horn is calling to horn, as the two packs converge to the rendezvous at the camp. One of the hunters strolls out through the thicket-path and sees what he supposes to be bolls of cotton on the stems, lying scattered about the underbrush. But next morning his Oklahoma friends call to him, saying:

"Come here, see! The strangest thing, and the most beautiful thing you ever saw!"

Those apparent cotton-bolls were frost flowers woven around the stem of a peculiar weed—only this one kind of weed and no other—by the fingers of the King of carvers. Whatever the scientific explanation, whether due to the exuding sap, the exhalations of the plant, there they were,—the lilies of the frost, the roses of the night, large as American Beauties, and pure white as the snow.

The Oklahoma man was no churchman. He had ridden in when the strip was opened and had fought then, as he fights now, for his stake. But he was in a visible ecstasy over the frost-artistry. He could talk of nothing else for an hour. Whether he

thought of the humble, broken, defaced lives that were like this weed, around which the Great Artist weaves the flowers of his subtle, delicate beauty, who shall say? But the stirring of the soul was clear to the observer; the ecstasy was enough, in the kindly eyes and the honest face, to teach the kinship between the Artist and his offspring. God's weaving had been not in vain.

But why multiply instances? They are patent everywhere to him who will look and see. The field is white to harvest. The seed of God is thick in the soil of men. The answer is universal to his natural, his holy laws.

#### ALL HEAR GOD'S VOICES

It is not merely to him who in the love of nature holds communion with her visible forms that she speaks a various language; but it is also to the rough plainsman who rides alone the fences of a short-grass ranch, to the yokel on the thankless rocky hills of a New England or an Ozark farm, to the milkman leaving his early bottles on the steps under a rising sun, to the negro sluicing down those steps of a summer morning. To all of these come, now and again, perhaps dimly perceived, perhaps not perceived at all, the voices of earth, air, and sky, as really as came the voices of the stars to those nomadic peoples on the Syrian plain who manifested so evident a genius for religion.

Be blest with large contacts with common men, all kinds of men, and, though you will find them often mean, often hard, often cruel, reckless, dangerous, eaten up with self, yet you will on occasion, at some moment of unconscious strain and test, find them gentle, kind, responsive, blunderingly emotional, even awkwardly sentimental. The rougher and the harder they ordinarily are, the kinder and the more discerning and even delicate they sometimes become. It is not contact with men that destroys faith in men. It is isolation, physical or spiritual, that makes the misanthrope.

#### RELIGION IN AN OUTLAW

Some three thousand years ago, well-nigh in the infancy of the race, a daring, dashing, blood-stained outlaw—who held toward the ordered governments of men some such position as a modern Mexican bandit—was hemmed in by his enemies in a narrow plain. One night in a fit of homesickness, he gave audible expression to a yearning for his boyhood home, and a drink from the spring where he had watched his father's sheep. Three of his retainers, taking their lives in their hands, stole through the hostile lines, ran through the night, and by morning returned with a cruse of water from the well

of Bethlehem. David took it in his hand, looked deep into the eyes of his devoted followers, then, saying:

"How can I drink the blood of my mighty men?" he poured the water on the ground as a libation to his God.

An act of sentiment this, of sentiment pure and simple. You would scarcely expect to find it in a man of such type? That is precisely where to expect it. They are the kind of men capable of the "Shepherd Psalm" or the "Song of the Open Road." Men upon the seven seas or the seven hills or the seven plains,—lumberjacks, seamen, farm hands, machinists, and their helpers, gamblers on 'change, bartenders, sometimes even wealthy men, and almost always negroes, have in their hearts some corner, small or large, where dwells a great love or longing, a protective instinct or deep generosity, an ideal or an image worshipped, for which, if need be, they would sell their lives. Indeed, no man is much good who would not die for something or somebody.

#### THE STORY OF SHELLEY GILL

Here is a modern example of the same heroic sentiment, the same spirit of devoted friendship:

Three young men, boyhood friends of the author, started in 1898 for the Klondyke with the gold seekers. Their outfit was the best that money could buy, fifteen hundred pounds to the man. They were young lads about town in a Western city, of excellent families, well taught, well mothered and well fathered. They had some of the old frontier blood in their veins.

The youngest of the three—Shelley was his name—was the best known to the present writer. He was not what you might call a religious lad. That is, he seldom appeared in Sunday schools; and he had doubtless not been in a prayer meeting since carried there in his mother's arms. But that same mother put a little Testament into his kit, saying:

"Shelley, when you get among those ice-mountains, you must not forget God."

Shelley smiled indulgently and kissed his mother good-bye.

The going was easy enough by rail and water. But when they struck the terrors of the Skagway Trail, and especially when they came, after days and days of the utmost hardship and peril, to the Chilkoot Pass, where men sat down and whimpered like children, alternately cursed and prayed, died by scores and were tumbled over icy precipices out of the way, then it was that Shelley got out his little Testament. Every night he it was, this lad of all others, who, gathering his companions together in the tent, or round the fire, said:



"Boys, we must not forget God." He read to them. He even prayed aloud with them and for them, and they were grateful.

#### "FOR FRIENDSHIP'S SAKE"

At Chilkoot Pass an avalanche had buried teams of dogs and many men. For two days those boys worked with others to rescue any smothering survivors and to clear the trail. On the third Shelley was seized with meningitis, fatal to so many of those adventurers, and died.

One of the lads stayed with the stuff to sell it; and the other, wrapping the frozen body of his friend in canvas, started with it back to civilization. Eight days and nights, over almost impassable trails of ice and snow, most of the time with the dead body upon his shoulders, he fought his way back to open water, and so home to Shelley's mother.

Most men, in those days, were left where they fell. In Cuba they were buried; in the Klondyke they were not. But here was one man brought back

to his mother because he had a friend. Many heroic deeds were performed in those years of the closing century by young American lads, in the lead-laden breeze of Guantnamo, in the thick sad swamps of Luzon, among the ice-mountains of the Far North; but there was no more heroic deed among them all than that of Paschal Parker who, for friendship's sake, bore home upon his shoulders, all alone, the dead body of Shelley Gill.

#### THE SECRET OF COURAGE

No matter if a man has defaced the image of his parenthood, wilfully and rebelliously defaced it; that image is there. If he examine himself he will find it. Said Monsieur Madeleine, Mayor of M.-sur-M., to a company of farmers, "Remember this; there are no bad plants and no bad men. There are only bad cultivators." An old man, a most prominent man in American national life, whose name if mentioned would be instantly recognized, who for many years shaped the opinions and led the battles of one

of the great political parties; a man who had "gone all the paces," and still was going them; who, so far as anybody seemed to know, feared neither God nor man nor devil, was in dire distress. Such family troubles as few men have to bear were his. Degenerate sons of a stalwart father were his sons. Iron worse than the iron of death had pierced his soul. He stood like a Spartan under it all. Said his friend the pastor:

"How is it that you can bear such sorrow as you do, so bravely?"

"Because, sir," answered the veteran, "I am a religious man."

And then he confided what few knew, that he was a member of a little church, far away in the State of his birth, where his mother and his father slept; and he had been a member all these years. Whatever his life had been, whatever the disobedience of sonship, however marred the heavenly visage, his philosophy was Christian; deep down he was a religious man—he also was a child of God—and he knew it.

## Mr. Long Responds to Professor Willett

MY DEAR BROTHER:

Referring to your letter addressed me through the columns of THE CHRISTIAN CENTURY, issued November 8, since you place great stress on my asking permission to address the convention on Sunday afternoon following communion service, I wish to advise that at the Men and Millions banquet held on Thursday evening, I believe, it was before the communion service, Mr. Cory announced the three following slogans that he wanted to present to the convention:

1. The obtaining of at least one life for Christian service from every congregation.
2. One million dollars plus the regular offerings for missions.
3. The raising of the balance of the \$6,300,000, or \$1,500,000, by June 1, 1918, \$1,000,000 of same in shares of \$10,000 each.

After the reading of these slogans, remarks or suggestions were asked for, at which time I asked if it would not be better to have them announced earlier in the convention than at the session of the Men and Millions movement, for the reason that the Men and Millions session did not come until Tuesday night, the night before the closing of the convention, and it seemed to me the same should be announced earlier so as to give the people assembled an opportunity to talk about the matter before leav-

ing for their homes, thereby creating more enthusiasm and greater interest.

The question was then asked: "When would be the proper time to present them?" it being understood that the programs for the various sessions of the convention were well filled. One of our college presidents, and one of the most Godly men among us, so far as I have been able to judge, suggested Sunday afternoon following the communion services. It was questioned by some as to whether or not this would be the proper time since it had been the policy of our people for some years to have nothing occurring during this sacred hour save the taking of the emblems and the simple services leading up to and following the same. I was so impressed at first, but in thinking the matter over a few moments it occurred to me that owing to the importance of the slogans in question, that it would not be inappropriate to present them at the hour named, however, the matter was not decided until later. As to when and by whom I don't know. I do know I had nothing to do with the selection of the time.

Within a day or two following the banquet in question, I suggested to Mr. Cory that when the resolutions were read I would like to have permission to make a talk relating to the same. I, however, did not give

him any idea as to what I had in mind to say.

With this explanation, I wish to follow with the address I made pertaining to the \$1,500,000 slogan, namely:

"With reference to the slogan of the raising of \$1,500,000 by June 1, 1918, there are apparently some almost insurmountable obstacles standing in our way, some of which I want to enumerate. First, on account of the fearful war prevailing throughout the world, creating a great uncertainty as to the future, men are hesitating and more especially those of larger means, about creating additional obligations of any kind.

"Second, the fearful tax accruing in consequence of the war, and this is right for it is our war and we must pay the bill.

"Third. Because of the solicitations coming to our people for volunteer subscriptions to such enterprises as the Red Cross, the Young Men's Christian Association, the Young Women's Christian Association (which has already reached a total of about \$150,000,000) and which must appeal to every citizen among us and hence must be supported with our liberal subscriptions.

"Fourth. Just previous to the starting of the Men and Millions campaign, a business men's commission was appointed, said commission



deciding that \$3,500,000 of the \$6,300,000 should be divided among certain of our Christian Colleges; that one of said institutions, that had heretofore been considered one of our best and most reliable, having been allotted a certain amount of this fund, had recently been severely criticised by one of our Christian publications, and having given the matter in question rather careful consideration, I felt that the real situation had been exaggerated; that is, when the evidence on the other side had been submitted that there would be such a modification of the impressions left by the reading of the articles in the publication in question that it would show an exaggeration of the real situation. Yet I wanted to say with equal emphasis, that in my judgment the situation on the other side had been minimized *and that if I were a member of the Board of Trustees of said institution or a member of its faculty, I would request, yea, I would demand that a committee of three or five or some number be appointed by somebody for the purpose of investigating the situation and give as wide circulation to the said report as had been given to the criticisms just mentioned* and that such a committee might be appointed by the new president of the convention and the two next ex-presidents.

"I then asked, Why do I refer to this? Simply because some of our people are being greatly disturbed over these reports and are hesitating about paying subscriptions already made or making additional ones; that one of our largest subscribers, subscribing \$125,000, was in the hesitating frame of mind; that to such I wanted to say that I was going to pay my subscription as originally made in the belief that if there was anything wrong with this institution or should be with other of our educational institutions in the future that I had faith in my brethren to believe that such wrongs would be righted; and if, perchance, they should not be righted with reference to any particular institution that said institution would soon die as it could not long exist in teaching a doctrine that was destructive.

"I right here stated that we were hearing a good deal of talk in latter days about liberty both in the religious and the political world, that I hoped our ideas of liberty would not carry us to such extremes in the religious world as Senator LaFollette's had carried him in the political world.

"I then stated that I believed in the slogan in question, first, because the money was badly needed in the various treasuries for which it was

being solicited. Second, that the parties, ranging from fifteen to twenty-five in number, campaigning for the raising of these funds were needed at their regular posts, that parties occupying such positions or important positions in connection with any great organization could not be spared so long from their posts without injury to their regular work. Third. If the campaign was dragged out too long it would lose much of its inspirational effect on our brotherhood, and on other communions as well, and hence it should be brought to an early close. Fourth. That we had placed upon Mr. Cory and Mr. Miller a great responsibility; that during this campaign Mr. Cory had lost two brothers, mother and father, by death, the latter dying at the very beginning of this convention; that in spite of this great responsibility and of this loss to Mr. Cory I had never come in contact with these men during this campaign finding them in a depressed or discouraged state of mind. On the contrary there was always that smile indicative of a spirit of hopefulness, and so I felt to them we owed an early completion of this campaign. I then referred to the statement made a few moments before to the effect that I was not going to hesitate to pay my money as originally subscribed because I had confidence in my brethren to believe that all would come out right and, as a further evidence of my confidence, in addition to my original subscription that when \$1,400,000 of the \$1,500,000 had been raised I would give the last \$100,000 provided the \$1,400,000 be raised by June 1, 1918, and provided this payment from me should not be expected for one year after the last payment on my present obligation matured and provided further that I lived until that time.

"I further expressed my belief in the power of prayer and that we should pray while we worked for this accomplishment."

On Monday night following the Communion Service, I met, at their request, with certain members of the Board of Trustees and of the Faculty of the educational institution in question, at which time I repeated what I have stated above. One of their number remarked: "I understood you to say Sunday afternoon just what you have said tonight, but your manner Sunday afternoon seemed to be hostile and hence, with me, rubbed the fur the wrong way." I mention this to show that the statement made above is a correct statement of what I said Sunday afternoon.

As to my spirit being hostile, I

want to say with all possible emphasis that I don't remember of ever standing on a platform trying to make a public speech with a deeper feeling of fellowship for my brethren than was true on that occasion.

The reference to the present president of the convention and the two ex-presidents was only a suggestion as to who might appoint the committee for the purpose of the investigation in question. I had no thought in mind that this committee was to be related in any way to the convention. In other words, if I had been talking to a member of the Board of Trustees of the Bible College in private conference and suggested the advisability of appointing an investigating committee, he might have asked: "Whom would you have appoint that committee?" I might have suggested: "Well, it might be appointed by the present president of the convention and the two next ex-presidents," or I might have suggested somebody else. As stated, this was simply a suggestion and, let me emphasize, with no thought of relating it to the convention.

You ask the following questions: "Am I in error in affirming that you felt that your pledge to the Men and Millions movement in the beginning, a pledge which inaugurated the enterprise with enthusiasm, gave you the right to choose the most solemn and impressive moment of the convention to express your personal views?"

"Am I in error in saying that you were confident no one would assume the authority of withholding from you that extraordinary privilege, a privilege which no one else in the convention would have presumed to ask or would have been permitted to enjoy?"

May I ask, Brother Willett, if a man possessed of such a bigoted spirit as would be expressed by such a conclusion would be entitled to the following, quoted from a portion of your letter?:

1st. "The numerous tokens of your sincere devotion to the cause of Christ and the work of the Disciples, manifested through many years, etc."

2nd. "The Disciples of Christ love you profoundly and are very proud of your significant services to the Church and kindred causes."

3rd. "Your name is honored in your own city and throughout the nation. You have become known as a wise and open-hearted benefactor of religion, education and philanthropy."

4th. "Moreover, your personal character and your devotion to the



deeper things of the spiritual life have still more endeared you to our people. You have carried the burdens and privileges of wealth with a modesty that none could fail to admire."

My own opinion is that one possessed of such a spirit as you infer possessed me at the time in question would not be entitled to the respect of his fellow man in the commercial world, to say nothing about the world of Christianity.

Since Dr. Charles Clayton Morrison deals with the same subject and in the same issue of THE CHRISTIAN CENTURY with your open letter addressed to me, it seems to me to be advisable that I touch upon some of his references in this communication, and especially so since some of them deal with the very same thought as you express.

1st. Both of you speak of my having desired a heresy trial. How you could arrive at such a conclusion I fail to understand. It seems to me the reading of my address mentioned above will answer this accusation.

2nd. Dr. Morrison says as follows: "Mr. Long based his suggestion upon a rumor that Mr. Wm. G. Irwin of Columbus, Ind., was hesitating to pay his subscription." My answer is that quite recently I had three long conferences with Mr. Irwin, all at his own request, regarding this matter. Mr. Irwin was in the audience on the Sunday afternoon and came to me immediately after adjournment, and expressed his pleasure in having listened to my remarks. I have received a long letter from him since, touching upon the occasion. He has taken no exceptions to the remarks I made that afternoon, as applied to himself.

3rd. Reference is made in Dr. Morrison's comments that it was learned I was not going to insist on placing my proposal before the Men and Millions session Tuesday night. My answer is I had not, at any time, thought of making any further reference to the matter in any further session of the convention.

4th. Dr. Morrison states as follows: "I stood amazed in the vestibule after the evening session, when a churchman closely associated with Mr. Long in several religious enterprises, declared to me in the hearing of many others that he had grown weary and disgusted with the much ado that had been made in the past four years over Mr. Long's million dollar gift." My own idea is that there has been too much said about my participation in this movement and I would it might have been otherwise. Certainly, it cannot be said that I am responsible for my

name having been used to an unusual extent in connection with this matter.

5th. Quoting further from Dr. Morrison's article: "The colossal impertinence," as one of the greatest preachers of our fellowship characterized it, "of intruding one of the coarsest and most vicious controversies of Disciple history in the most sacred and most catholic moment, etc."

Quoting from your letter: "the intrusion of such remarks at such a time can hardly be regarded as other than a singular breach of good taste, and a grave discourtesy to a notable gathering of your brethren."

It is possible that I may appear to be wanting in good taste, courtesy and refinement. I will neither affirm nor deny, leaving the answer for others to render.

In closing, may I hope that those who may have read your letter addressed me and the comments of Dr. Morrison may read, in connection therewith, very carefully what I have had to say in this communication, in the thought that after which they will be the better able to judge as to whether or not you and Dr. Morrison are justified in your criticisms.

Praying that God, the Father of us all, may help us to continually possess that gentle spirit and love which he ever bears in his great heart to the peoples of all the world, I am,

Yours fraternally,

R. A. LONG.

Kansas City, Mo. Nov. 17, 1917.

\* \* \*

### A Statement by Dr. Cory

Editor THE CHRISTIAN CENTURY:

Will you please give publicity to the following:

In your issue of November 8th, you refer to a statement of mine regarding resignation, which I made at Kansas City in connection with Brother Long's statement on Sun-October 28th.

This statement was predicated on what we now know was a misinterpretation of Brother Long's utterance. It was being said and accepted by a great many that his utterance meant that he was proposing an investigation by the convention, a conclusion which was entirely unjustified in the light of what Mr. Long actually said, and which he never, in the remotest way, had in mind. Such statements as mine do him a gross injustice, as they were based upon a misunderstanding of what he actually said. They ignore a great basic principle, which Brother Long enunciated, namely,

that he believed ultimately things would be right in our colleges and that he was going to continue giving no matter what the outcome of any particular gift might be.

No matter how much we may differ as to his judgment or method of getting at a single case, no just estimate of this affair can be made without bearing in mind Mr. Long's willingness to continue to have fellowship with his brethren and his confidence in them, even when the outcome of his giving is disappointing to him. His further willingness to abide by the rejection of his suggestions and to go forward with full and adequate support, without any desire to dictate, is an example which should have our consideration and commendation.

I appreciate the willingness with which I am sure you will give this to your readers. Believe me, I am, most truly yours,

A. E. CORY.

Cincinnati, Nov. 21, 1917.

### Recent Books

**GREAT POSSESSIONS.** By David Grayson. In these times of war tumult, it is refreshing to get off into God's green out-of-doors in the simplicity of the life which David Grayson knows better than most of us. As many are aware, the author of the David Grayson books is none other than Ray Stannard Baker, who helped to make "muck-raking" famous back in the early McClure's Magazine days. The transformed Baker is more agreeable than the one of the older days. This book is one of his best. (Doubleday, Page & Co., Garden City, N. Y. \$1.30 net.)

**OUR SQUARE AND THE PEOPLE IN IT.** By Samuel Hopkins Adams. If you are tired of manufactured plots and the solution of "problems" in fiction, read this book of life in "Our Square." The Square happens to be in New York City; that the author loves this section of the great city, and more especially the people who live there, one can read in every line of his writing. Cyrus Gaunt is a real character—that is, the author has made him real, whether he ever lived on earth or not. The little story, "The Great Peacemaker," is as charming and appealing a story as the war-time has brought forth. (Houghton Mifflin Company. \$1.50 net.)

**PELOUBET'S SELECT NOTES FOR 1918.** By F. R. Peloubet and Amos R. Wells. This is one of the two best treatments of the International Uniform Sunday school lessons, the other being Tarbell's Teacher's Guide. (W. A. Wilde Company, Boston. \$1.15 plus 10c postage.)



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## A Victory for American Principles

The recent election in Massachusetts carried the Anti-Aid amendment to the constitution of the state which provides that the state may not give state aid to any religious enterprise, educational or otherwise. Cardinal O'Connor opposed the amendment bitterly through his paper, "The Pilot," but his opposition did not prevent many Catholic people eminent in public life from voting for the amendment. Prof. Frank L. Anderson, of the Baptist Theological Institution of Newton, was prominent in pushing the amendment.

## The Family Altar League

The Family Altar League with offices in Chicago, Rev. R. Howard Taylor, Secretary, has been conducting a vigorous campaign the past year. There have been 316,000 cards of inquiry concerning the family altar received at the office and over 70,000 new family prayer circles have been established the past year.

## Methodists Have Prayer Week for Home Missions

The Methodist Episcopal church observed Nov. 25-28 as prayer week for Home Missions. The topics on the different days of this week were "Our Soldiers and Sailors," "The Work in the Cities," "The Work in Rural Communities," "The Work on the Frontier, including Alaska, Porto Rico and Hawaii," "Those Who Have Forsaken the Religion of Their Fathers and Are Now Without Faith of Any Sort," and "The Source of the Message of All Home Missionaries," "The Consecration of Life, Service and Money to the Task of Christianizing the United States."

## Fewer Students For the Ministry

The Boston Evening Transcript which is usually very accurate in its statement of facts, has been making a study of the effect of the war upon the attendance at the theological schools of the country and says: "Enrollments in theological seminaries now opening for the year will be cut forty to fifty per cent by the war. Instead of the 4,500 young men who usually enter Protestant seminaries each autumn, this autumn's enrollment will not exceed

2,500. The General Theological Seminary, New York, Episcopal, will have an entering class of thirty-five as compared with fifty-five in ordinary years, and a total of eighty as against one hundred and fifteen or twenty in former years.

## A Red Cross Christmas

The Red Cross organization plans to utilize the churches in a great drive for memberships in the Red Cross at the Christmas time this year. Ministers will be expected on Christmas Sunday to preach sermons which will aid the campaign. The objective is fifteen million members for the organization in the United States.

## Special Season of Prayer

The War-Time Commission of the Federal Council of Churches has called upon the churches to observe the days following Thanksgiving as days of prayer in which special services will be held. Thursday will be the day for Thanksgiving, Friday for Penitence and Humiliation, Saturday for Supplication and Sunday for Intercession.

## Raise Funds for War Bibles

The American Bible Society is seeking a fund of \$400,000 with which to provide testaments for the soldiers and sailors; this fund will be distributed through the chaplains and the Y. M. C. A. The campaign for the fund will be carried on December 1-11. President Wilson says in a letter to the society: "I am glad to have an opportunity to endorse the effort of the American Bible Society to procure a fund of \$400,000 to cover the expenses of supplying the men in the Army and Navy with Bibles. This is an object which I am sure all Christian people will wish to see accomplished. I hope that it may be, for the sake of the men who are going to the front. They will need support from the only book from which they can get it."

## Merger of Two Church Papers

The Congregationalists will have only one church newspaper from now on. The publishing society has purchased the Advance, published in

Chicago, and it will be merged with the Congregationalist published in Boston. The denominational leaders are offering felicitations upon this achievement.

## "The World in Cleveland"

The Congregationalist reports that a great missionary exhibit and pageant, known as "The World in Cleveland," will be held in the Central Armory, Cleveland, Ohio, during the week of December 2-8, 1917, under the auspices of the Home and Foreign Missionary Boards of all denominations and the Federated churches of the city. The object of the enterprise is to create and stimulate interest in the missionary activities of the churches in this present world crisis. In connection with the Exhibit there will be daily conferences on new world conditions and the way the church is facing them, and addresses by leading churchmen of the country. Among those who may be present are Dr. John R. Mott, Dr. Robert E. Speer and Bishop Charles D. Williams.

## Old South Church Has War Lectures

The Old South Church of Boston (Congregational) is having a series of war lectures on Sunday afternoons with a question period following. The series opened with an address by Norman Angell, on November 18. The topic was "American Policy at the Settlement." No aspect of The World After the War is of more far-reaching importance than the effect of this conflict on immigration. Frederic C. Howe, Commissioner of Immigration at the Port of New York, on December 2 will discuss this topic. On December 16, Prof. E. A. Steiner of Grinnell College, will discuss World Citizenship After the War. The only woman in the course as so far arranged is Mrs. Harriet Stanton.

## Episcopalian Chaplain Dies

The chaplains and secretaries who work in the trenches in Europe share all the dangers of the common soldiers. Reports have come of the death of Rev. Harry P. Seymour, rector of Christ Church, Piermont, N. Y., who died on October 24, in France. There are no details of his death. He was in the Y. M. C. A. service.



# Social Interpretations

By ALVA W. TAYLOR

## Which Is Right, Northcliffe or Wilson?

Lord Northcliffe has said many true and stimulating things to his fellow countrymen, none of which was more true than his recent declaration to them that unless they and their European Allies could get together, each forgetting self, and fight as one army without "susceptibilities and timidities" Uncle Sam would take charge of the war. But there is another thing he said that is neither so true nor stimulating, and that was the statement in a recent number of *Current Opinion* that "The American people are not fighting to make the world safe for democracy, but to make the world safe for themselves."

If Lord Northcliffe is right President Wilson and most of the American people are wrong. The ringing call given by the President declared precisely that we were not fighting for ourselves, but for a world ideal, and to that end he pledged us to no reprisals, indemnities, rewards in territory or any other material advantage. It was because Prussia injured the United States that we declared war, says Northcliffe, and he adds: "The motive that brought the United States in was not sympathy with any other nation, was not desire for gain, was not an abstract fondness for democratic as opposed to autocratic government; it was self-interest, self-preservation, self-respect."

There were Americans, even in Congress, who argued for just those reasons that we should not declare war, that we should keep out of the war arena and thus keep neutral and let Europe fight it out. We could have withdrawn our supplies, ordered our citizens to stay off ships entering the war zone, declared neutrality, lived to ourselves, plead geographic, economic and political isolation and avoided war in the interests of self-interest. But because we believed in international law and saw the world's progress toward democracy threatened by the triumph of Prussian autocracy we vicariously took up the sword. Ultimately the triumph of Prussia would have threatened our democracy and peace, but we had slight doubt that Prussia would be able to do little fighting by the time she had defeated her European enemies, nor have we ever feared her in an even-

handed war with her under the handicap of thousands of miles of sea to reach American shores. No, my Lord, you have certainly missed it this time; President Wilson and the American people understand their own minds and motives and it will be of no use to coddle imperialistic sentiment in Europe anywhere with the notion that there is any selfish design or narrow nationalism in our motives.

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## Respecting the Processes of Justice

In his Buffalo speech the President declared that the processes of justice should be respected even when men said and did things wrong, and deplored the emergence of the mob spirit as it has been leveled against certain pacifists. It is a violent and persecuting spirit that classes all pacifists with pro-Germans and traitors. There is such a thing as an idealistic pacifist. Tolstoi and the Quakers furnish outstanding examples; we may not like their judgments and we may deplore their failure to see what would happen to the world if it listened to them in a time like this and we may call them "fools," but it is an intolerance to call them cowards and traitors.

The whipping and other shameful treatment administered Herbert Bigelow deserves the reprobation of all right-thinking men. Those who commend it are partisans of violence and a *shrechlikeit* that is worthy a Prussian. Secretary Baker condemned it in no uncertain terms, saying that "the lynching of Belgium is not avenged by having lawless lynchings of our own. The right of free speech is guaranteed by our constitution, and abuses of that right are punished by law." The writer does not know what Mr. Bigelow has said, but evidently nothing that the police or military authorities thought overt, for both were listening to him. He is a brilliant preacher and a leader in civic reform; he was one of Tom Johnson's fellow workers, president of Ohio's constitutional convention—and a most judicious and poised presiding officer at that—and once candidate on a clean, progressive ticket for Secretary of State. He has been listened to by tens of thousands of progressive citizens throughout the length and breadth of the land and no one who

knows him and who maintains cool judgment believes for a moment that he is not a loyal American citizen. His mind is of the radical, idealistic kind and no one deplores more than the writer that it is not launching its philippics against Prussianism and indentifying his ideals with our great battle with the powers of darkness, like that great idealist, William J. Bryan; but we cannot maintain the ideals of democracy through lynch law nor defend them by destroying the fundamental right to freedom of speech.

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## Is Catholic Germany For Democracy

Herr Erzberger, leader of the Centrist or Catholic party in the Reichstag, hailed the appointment of the new Imperial Chancellor, who is a Bavarian Catholic, as a triumph for democracy, an epoch in the German evolution of government. It was certainly striking to see a Bavarian instead of a Prussian made Chancellor and also to see a Catholic made the Kaiser's chief lieutenant in place of a Protestant, and it was no doubt a strategic move to keep the Centrists on the Kaiser's side during the ferment of present-day discussion about peace. But the Kaiser knows the new Chancellor as a doughty defender of autocracy and foe of parliamentarianism. And now the Catholic clergy of Germany have officially declared for autocracy as the fundamental principle of government in Germany. Here is the official statement as ordered read in all churches of Kaiserdom:

"The German bishops will read from the Episcopal thrones this coming Sunday a pastoral letter in which it is declared the Catholics of Germany repel all attacks against the German ruling house and the monarchic constitution of the state. The Catholics should protect the throne against outside enemies and internal revolutions. The bishops reject the sovereignty of the people which only brings other forms of inequality and servitude and constraint of which the world war offers many examples."

Official and ecclesiastical Catholicism must stand for the monarchical principle; it is implicit in its polity and theology and it lives in no republican state except by the principle of accommodation. So long as the Kaiser can keep the Centrists, Junkers and Big Business on his side there will be no revolution in the Reichstag.



# The Sunday School

## A Religious Awakening

The Lesson in Today's Life\*

By CHARLES H. SWIFT

NEHEMIAH had accomplished a splendid piece of work in rebuilding the walls of Jerusalem. The people were made happy over the victory. The destruction of the city stood out in bold relief as a punishment of sin. Now that the difficult task of reconstruction has been successfully executed and the city's population is once more within the fortification, a new joy spreads over the hearts of the multitudes. There gradually comes a consciousness that the city's safety does not depend altogether upon the rebuilt walls. Somehow the law of God is looked upon as an important element in the city's protection. Just coming back from exile where they had time to meditate upon the law and somehow connect their punishment with broken law, it was natural for them to make all possible attempts to avoid a similar calamity. They were anxious to know the law as a further protection. "Righteousness exalteth a nation, but sin is a reproach to any people."

While this idea was not fully understood and interpreted as we know it now, still it possessed the nucleus of a better religion. It was laying emphasis upon the religious element of the national life as the supreme power.

\* \* \*

This awakening to the deep need of a better understanding of God's law called for a great gathering for the definite purpose of instruction. Ezra the scribe and priest, who undoubtedly had been studying the law all these days, was called upon to be the teacher. It was a unanimous movement, for all the inhabitants had caught the enthusiasm. With reverence the multitude stood when Ezra began the reading, for their hearts were sincerely anxious to know God's will. Upon the doing of the known will of God depended their prosperity, which would be a sign of righteousness. The stern experience of the exile and the joy of a happy outlook in the restored city increased their zeal. It was a fur-

ther step in the religious progress of the Jews.

The effect of this awakening was twofold. First, the people were moved with deep emotions until sobbing and crying broke out over the multitude. The reading and explanations given must have been in very clear and concise terms. The portions read must have included "The Law of Holiness" as well as "The Priestly Code." A keen sense of the violation of ceremonies might have caused weeping, but it is more reasonable to feel that violated relationships in family and social life would cause the deeper sorrow. At all events, the second effect was that the people remembered the poor and sick and those who were in need by supplying their needs. A keen consciousness of social obligation seemed to have taken hold of their hearts.

All religious awakening must have the twofold effect. True, the spirit of their religion was immature. Still, the consciousness of having violated God's law and the immediate attempt to minister unto needy men because of hearts moved to action give evidence of a purer form of religion. The impression from the study found immediate expression. It is well to study God's law but let the student know that he must act immediately upon the noble impulses which are caused to surge through his soul.

\* \* \*

This social appeal, however, soon died out because of the extra emphasis upon the ceremonial aspect of the law. The religious awakening ultimately proved to be an important factor in establishing more firmly the ecclesiasticism against which Christ had to hurl such invectives. The appeal of God's goodness as reviewed by the teachers at a later day quickened their consciences to such an extent that it was a very easy matter to firmly establish the old feast days and all the attendant ceremonies. The letter of the law still prevailed as preeminent over the spirit. Religion still carried the burdens of rudimentary principles. Like priest, like people. Steeped in legalism and ceremonialism, the

leaders could not break with the past. Still the religious awakening kept alive the feeling of national dependence upon God and the necessity of national and individual righteousness.

The need of religious awakenings is as frequent as the constantly changing order of things. Our conception of God and of his will determine our form of religion. Life is not static. The changing order demands a new conception of God's will. The great world change now going on demands a clearer vision of God. Not the God of the Hohenzollerns. Not the God of the American materialists. But the God of our Saviour whose revelation must be understood and interpreted in terms of world brotherhood and peace. Such a religious awakening will make all ceremonies second to the larger and more important principle of the spirit of God operating in the hearts of men.

A CALENDAR OF WAR VERSE. This beautiful souvenir of the war has been prepared and published by the Buffalo branch of the American Red Cross, and is dedicated to the memory of Alan Seeger, the fallen soldier-poet of England. Among the poets represented are Rupert Brooke, Alan Seeger, Alfred Noyes, Henry van Dyke, Katherine Lee Bates, Katherine Tynan, Robt. W. Service, Theodosia Garrison, Frank L. Stanton, William Watson and Edith Wharton. It is a superb gift book, full of poetic wealth. The profits of the sale of the calendar go to the Red Cross. (E. H. Letchworth, Marine Bank Bldg., Buffalo, N. Y. 75 cts.)

CHRIST IN THE POETRY OF TODAY. Edited by Martha Foote Crow. One good sign of the times is that poetry is becoming popular. It would certainly be another hopeful sign if this collection of the poetry of religion should prove a good seller. For it has been too often true that poetry has looked down upon religion. In this collection are to be found poems by such writers as Katherine Lee Bates, Florence Earle Coates, Theodosia Garrison, Josephine Preston Peabody, Sara Teasdale, Edith M. Thomas, Margaret Widdemer, George E. Woodberry, Frank W. Gunsaulus, Cale Young Rice, Clinton Scollard, and a hundred others. It is a worthy contribution to modern poetry. (The Woman's Press, 600 Lexington Ave., New York, N. Y. \$1.00.)

THE GIST OF THE LESSON. By R. A. Torrey. A handy size vest-pocket manual of the uniform lessons, with scripture text and verse-by-verse comments. (Revell, New York. 25c.)

\*This article is based upon the International Uniform lesson for December 9, "Ezra and Nehemiah Teach the Law." Scripture, Neh. 8.



# Disciples Table Talk

## W. B. Clemmer's Resignation at Rockford, Ill., Refused

W. B. Clemmer, who for eight years has served as pastor at Central church, Rockford, Ill., recently presented his resignation, taking his congregation quite by surprise. The congregation has unanimously refused to consider the resignation, arguing that his usefulness there has only begun, with the establishment there of Camp Grant, with its unusual opportunities for religious work. Mr. Clemmer is giving due consideration to the arguments of his people. THE CHRISTIAN CENTURY entirely agrees with the Rockford congregation that it would, indeed, be a calamity for this community to lose Mr. Clemmer, who has gained a thorough knowledge of the needs of the field during his several years of service.

## J. E. Wolfe, of Chicago, Goes to Independence, Mo.

J. E. Wolfe, pastor at Monroe Street, Chicago, for two years, has been called to the pulpit at Independence, Mo., made famous by the ministry there of Alexander Proctor. It is a matter for congratulation to Mr. Wolfe that the Chicago church, which he has been serving, is loath to let him go. Mr. Wolfe is not certain just when he will assume his new task. He spoke at the Independence church two weeks ago, and is greatly pleased with the prospect of fruitful service there. H. J. Loken, of Chicago, filled Mr. Wolfe's pulpit during his absence. On last Sunday, O. F. Jordan spoke at Rockford, Ill., and Mr. Wolfe occupied his pulpit at Evanston in the evening.

## "Laymen's Service" at Massillon, O.

The church at Massillon, O., H. E. Stafford, minister, reports a very successful "laymen's service" a week ago last Sunday. The minister arranged the service, putting the devotional part under the direction of the chairman of the board of elders. The chairman of the board of deacons had charge of the remainder of the program. Three laymen—Dr. McCollam of Uhrichsville church and Aaron Rubright and William Teeple of First church, Akron—were invited to give fifteen-minute talks on "Tithing," "Stewardship," and "The Every Member Canvass." The service was in the interest

of the budget and every member canvass. Mr. Stafford has been delivering a series of sermons on "The Big Push." The following topics were considered, "Recruiting for the Drive," "Training for the Fight," "In the Trenches," "Over the Top," "Winning the Fight."

## Dr. Breeden to Remain at Fresno, Cal.

H. O. Breeden, for several years pastor at Fresno, Cal., was recently asked by the State Board of California to take up the work of looking after the spiritual interests of soldiers and students, but he has decided to remain in his present field.

## E. B. Barnes Accepts Call to Paducah, Ky.

On November 18, E. B. Barnes resigned his pastorate at First church, Richmond, Ky., to accept a unanimous call to the work at Paducah, Ky. The call came unsolicited, and the Paducah leaders insisted that Mr. Barnes take up the new work at once. He will not begin his new service, however, until early in December. Mr. Barnes has had some very attractive calls to other churches, but he has refused them. He is desirous of remaining in Kentucky, where he may have part in the reformation now being effected there. During his pastorate at Richmond, Mr. Barnes has led in the erection of a beautiful church home, which will always be a monument to his memory. This building has been given over to religious and community meetings of all sorts since its erection, and the Christian church has become known as a center of community work of the most worthy kinds. During the seven years of the present pastorate, the Bible school has doubled its attendance, and the missionary and benevolent offerings have been the largest in the history of the church. The *Richmond Climax* thus speaks of Mr. Barnes as a leader in the community life: "A man who has been interested in every work for the public good and has kept his congregation at all times informed as to the live issues of the day, he has under all circumstances shown a broad Christian spirit towards every denomination in the city. A prominent banker of Richmond recently stated that no minister, during his time, has done more to create a good

feeling among the churches than Mr. Barnes." This same paper speaks in high terms of the graces and ability of Mrs. Barnes.

## Transylvania Students Raise War Work Fund

The fine spirit of the Transylvania students has again been demonstrated in the raising of a fund for war Y. M. C. A. work. Transylvania was asked for \$500, while Hamilton, the Junior Womans College, was asked for the same amount. At the present time, more than \$1,800 has been raised and the fund is not yet complete. In view of the fact that the students support a living-link on the foreign field this fund is remarkable and represents a fine spirit of sacrifice. Some of the Transylvania girls are doing without breakfast, some are foregoing the buying of new winter clothes and others are giving up all luxuries in order to promote as they can the cause of the war for democracy.

## Every Member Visitation at Bloomington, Ill.

First church, Bloomington, Ill., has had in mind for some months the carrying out of an "Every Member Visitation" the first Sunday in November, just before the annual meeting on November 8. The canvass was accomplished in a very fine way, reports W. D. Dewese, financial secretary. About seventy-five men were enlisted in the service. These sat down to a banquet the Friday evening before, for fellowship and for the final instructions for the work. There were speeches, music and merriment, as well as thrill and inspiration for the task in hand. Just as the men sat down a beautiful bouquet of roses was presented to Dr. Jones, in honor of his recent election at Kansas City as president of the International Convention. Prolonged and hearty applause followed, to which Dr. Jones responded with words of sincere appreciation. The visitation by the men was a signal success. No money nor pledges were solicited; the visits were for purely social fellowship and acquaintance. Much valuable information was incidentally gleaned which will be helpful to the pastor. First church is overjoyed at the decision of Dr. Jones to remain in Bloomington at least for another year.

## O. F. Jordan Grand Chaplain of Odd Fellows

At the Grand Lodge meeting of the Independent Order of Odd Fellows, held in Springfield, Ill., November 20-22, Orvis F. Jordan, pastor of the Evans-

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ton church, was appointed Grand Chaplain for the coming year. The Disciples have been favored by this order, for in recent years a number of their leaders have served in this capacity, among them being H. H. Peters, E. R. Saylor and F. Lewis Starbuck, the last-named having served for three years consecutively. The Odd Fellows have a hundred thousand members in Illinois and 2,200,000 in the world, and they claim to be the largest order in the world, dispensing the largest amount of money in philanthropic work.

#### Appreciation for Chanute, Kan., Pastor

A few weeks ago Earl A. Blackman, pastor at Chanute, Kan., was appointed to the chaplaincy of the 130th field artillery. Mr. Blackman has just left for service at Fort Doniphan in Oklahoma, and upon his going his church board passed a series of resolutions expressing appreciation of their departing leader. In these resolutions Mr. Blackman is spoken of as having "rendered the highest type of individual and public service as a minister of Jesus Christ." He is given appreciation "for the new vision of Christian service which he has brought us, and for the deepened faith and quickened hope into which he has led us." The resolutions further state: "We pledge our loyalty to him in his absence, and assure him of our readiness to do all which lies within our power to conserve the gains of his past ministry and to lay the foundations of a still more fruitful ministry after the war." Mr. Blackman has served this church for three years.

#### Foreign Secretaries Make Winter Plans

Secretary F. M. Rains is making the tour of the southern conventions this fall. He writes society headquarters that the conventions are excellent, and the outlook fine in the south. He states that one of the most encouraging things in the Carolinas is the Atlantic Christian College. Some twenty young men are reported preparing for the ministry, and Secretary Rains says that he has not seen a finer body of students anywhere. Mr. Rains will make Jacksonville his headquarters for the winter, and will work through the churches of the southern area. He states that he has a great number of engagements already, and has calls for twice as many speaking points as he can fill. C. M. Yocum, the new secretary for Kansas City and the western district, is planning a series of rallies during January, February and March, through Oklahoma and Texas. There is an incessant demand for these foreign missionary rallies, but on account of the Men and Millions campaign, it has been more difficult to conduct the rallies than in former years.

#### Paul Preston New Leader at Sioux City, Ia.

Paul Preston, who has served the Angola, Ind., church for the past four years, has resigned from this field to accept a call to the work at Sioux City, Ia. He will enter upon his new task December 9. A local paper speaks of Mr. Preston as a man "of large enthusiasm and fine ability, a successful pastor and energetic in every good work in the community."

\* \* \*

—C. C. Morrison preached the C. W. B. M. sermon at Linwood Boulevard church, Kansas City, on last Sunday.

—Vachel Lindsay gave a reading from his poetry before the City Club, Chicago, on Monday of this week.

**NEW YORK** A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—A mass meeting was called in Jefferson City, Mo., during the campaign for raising Y. M. C. A. funds and A. R. Liverett, pastor of First church, was selected by the committee to publicly call for subscriptions. He succeeded in raising \$9,239.46.

—Ritchie Ware, pastor at First church, Lynchburg, Va., has been secured to lead the work at Fifth Avenue church, Knoxville, Tenn. Mr. Ware is a Johnson Bible College graduate. He has served as pastor at Lynchburg for the last eight years. J. Lem Keevil was the last pastor at Knoxville church. Mr. Ware will not take up his new task until January 1. C. E. Burns, of Johnson Bible College, will preach there until that date.

—John Hewitson, pastor at Kidder, Mo., reports a home force meeting just closed, with ten additions, five of these by confession of faith. E. C. Sucaney assisted in song.

—There has been a net gain of exactly one hundred members at First church, Bloomington, Ill., during the past year, 155 persons having been added to the membership list. A remarkable feature of Dr. Edgar DeWitt Jones' annual report is that pertaining to the financial condition of the church: at the close of the year, the congregation finds itself without a cent of indebtedness, and with a balance in the treasury of nearly \$600. This fact Dr. Jones attributes to three things: to some generous personal gifts, to a new financial policy, and to a most effective financial secretary. This great congregation has sent out over thirty men to the service of the nation; this fact is proclaimed by the service flag which has been presented to the church by the Brotherhood class of the Bible school.

—Roud Shaw, evangelist, reports that he has closed a successful meeting at Holden, W. Va., where J. L. Jones ministers. He is now at Livingston, Tenn., with Neal McGowan. In December he will hold a meeting at St. Joseph, Mo.

—W. T. Brooks is in an evangelistic meeting at Newcastle, O., First church.

—Central church, Youngstown, O., W. D. Ryan, pastor, is making an effort to raise \$6,000, to be applied on church indebtedness, by January 15.

—Burriss A. Jenkins, of Kansas City, spoke at the Commercial Club, Lincoln, Neb., in behalf of the recent Y. M. C. A. campaign of money raising.

—F. Lewis Starbuck, of Howett Street church, Peoria, Ill., has a loyal group of helpers in the Loyal Women's class of his school; this organization reported a total of 310 pastoral calls made during the past year. The Riley-Maxwell evangelists are reported holding a successful union meeting among the Peoria churches.

—J. M. Delezenne, of Albany, Mo., held a brief meeting at Spickard, Mo., following the National convention, with 24 accessions to the membership.

—J. W. Burns, recently pastor at Muskogee, Okla., has just closed a meeting there.

—The Springfield (Ill.) Woman's Missionary Union reports one of the most

interesting meetings in its history held at First Christian church, with Bishop J. C. Hartzell as the chief speaker. Bishop Hartzell gave an address on the theme, "Africa—for Mahomet or Christ?" Mrs. V. T. Lindsay was the originator of the idea of the missionary union.

—C. V. Dunn, the new leader at Central church, Springfield, Mo., has begun his new work. Mr. Dunn came to Missouri from Nickerson, Kan. He succeeds G. W. McQuiddy, who is now at Arkansas City, Kan.

—J. H. Versey, of Saginaw, Mich., has accepted a call to the work at Rutland, Ill.

—First and Second church of Bloomington, Ill., united in a farewell service

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to S. H. Zendt, who leaves Second church to take up the pastorate at Galesburg, Ill., First.

—S. P. Spiegel, of First church, Mobile, Ala., was recently presented with a gold watch by employes of the Louisville & Nashville shops there, in appreciation of the pastor's interest in the men, indicated by the weekly meetings. Mr. Spiegel has been holding at the shops for the past two years.

—*Zion's Herald*, a weekly published in Boston in the interest of the Methodist churches of New England, and edited by Charles Parkhurst, recently contained an extended article concerning the work of Walter S. Athearn. The same issue contained also a valuable article from Professor Athearn's pen, entitled "The Prophet and the Rabbi."

—Another record in Discipleship is that of Mrs. Amy Revell, of Urbana, Ia., who is now 91 years of age, and has been a Christian since 1844. She has attended every county convention of the churches held since 1858.

—Charles E. Jackson, who recently resigned the pastorate of the Warrensburg, Mo., church, goes at once to Wrightsville, Ga., church, where he will preach regularly for this congregation, and spend part of his time on a farm with his brother, near Wrightsville. This is done in the interest of Mr. Jackson's health.

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—Will Book, son of W. H. Book, of Columbus, Ind., has been called a second time to the pastorate at Higginsville, Mo. Mr. Book is now preaching at Austin, Ind.

—Cecil C. Carpenter, of the Princeton, Ill., work, has been called to the pastorate at Franklin, Ind., to succeed Carl Burkhardt, who resigned to engage in Y. M. C. A. work.

—The Christian Endeavor Society of St. Charles Avenue church, New Orleans, La., had charge recently of a program given at the local naval station.

—Chen Li-seng, the pastor of the Drum Tower church, Nanking, China, is the "life-line" of the Christian Endeavor Society at Seventeenth Street church, Nashville, Tenn. The Drum Tower church ministers to 240 members.

—The Christian Endeavor Society at Huntington, W. Va., Central church, recently pledged \$80 for state mission work, and took up a "potato offering" for the City Union Mission.

—B. H. Bruner, of Third church, Danville, Ill., and now located at Camp Taylor, Ky., spoke two weeks ago before a boys' meeting held at the Danville Y. M. C. A. Mr. Bruner told especially of his work among the soldiers and of the great achievements of the Y. M. C. A. in the camps and at the front.

—S. E. Fisher, of the Petersburg, Ill., church, has received a call to the pastorate at Benton, Ill. Mr. Fisher has

served at Petersburg for three years, and it is reported improbable that the congregation there will let him go.

—Burton L. Hoffman, of the Winona, Minn., work, has been doing supply service under the Y. M. C. A. at Fort Snelling, Minn. Mr. Hoffman may enter this field for several months' service.

—Charles S. Medbury, of Des Moines, recently spent three days at Camp Doniphan, near Lawton, Okla., working among the soldiers. Dr. Medbury also preached at the Lawton church on Sunday evening.

—The Disciples' Union of Des Moines recently held a call meeting, at which plans were discussed relative to proposed work among the soldiers at Camp Dodge. The Disciples' Union is made up of the ministers and church boards of all the Disciple churches of Des Moines and Polk county.

—J. W. Stephens, of the Laddonia, Tex., church, has resigned to accept a call to First church, Corsicana, Tex., to succeed V. W. Wallace, who is now at McKinney, Tex.

—The new watchword of \$750,000 for the foreign society during this missionary year is meeting with approval on all sides, reports the foreign society.

\* \* \*

### THE 6 PER CENT FOR MINISTERIAL PENSIONS

The joint apportionment agreed upon by all the national boards and approved by the Kansas City convention asks every church to pay from its current expense fund to the Board of Ministerial Relief 6 per cent on what it pays for preaching.

Please note:

(1) This takes the place of the church's offering for Ministerial Relief, whether made through the budget or on the special day, but does not remove, but rather increases, the necessity of Bible school and individual gifts.

(2) The 6 per cent is a minimum, and not a maximum standard. If all the churches should pay it in full, it would not be enough. Several churches are already paying more.

(3) The standard was not set higher because we could not reasonably expect more from most of the churches, and because individuals and Bible schools ought to have fellowship in such a sacred cause.

(4) The 6 per cent is to be computed on all that is paid for preaching, whether to pastor, evangelist or assistant pastor, or to all three.

(5) Of course, the church that is not ready to adopt the new order will continue its fellowship on the old plan. The necessities of the work are increasing rapidly and we dare not stop while we make the change.

(6) Payments ought to be made every month, just as most ministers' salaries are paid, and as practically all other church expenses are met.

(7) Each church ought to notify the Board of Ministerial Relief or the Joint Apportionment Committee, or both, as

soon as it adopts the new basis, and indicate what its monthly payment will be. This is just as necessary as a member's annual pledge to the church.

(8) The churches that pay the 6 per cent or more, and individuals and Bible schools that give \$100 or more each, will make up the White Cross Honor Roll, which takes the place of the Living Link Honor Roll.

(9) The church's payment goes into the common fund for the ministry of the entire brotherhood, and not for its own preacher merely. Conversely, no church's failure will make its minister ineligible for pension benefits, nor will any minister's failure to enroll release any church from its obligation to the brotherhood.

BOARD OF MINISTERIAL RELIEF,  
W. R. Warren, Secretary.

\* \* \*

### NOTES FROM THE FOREIGN SOCIETY

Our missionaries on the Tibetan border, at Batang, write that very ruthless conditions exist among the Tibetans on the frontier. The officials are cruel in their administration of justice, and much suffering results. Recently a man was brought to Dr. Shelton, who had had his right hand and his left foot cut off by the authorities, because he had been caught stealing. The bleeding stumps were thrust in boiling oil, to stop the flow of blood. This was not an unusual case. The doctor is called upon to heal people who have suffered from all sorts of brutalities. The new hospital, with its service, is fast winning the hearts of the people.

On November 20, 21 and 22 a strong conference on Africa was held at the general mission rooms, 25 Madison ave-

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nue, New York. This was participated in by all the American boards having work in Africa. Many topics of vital interest were discussed. It is hoped that after the war a larger conference on Africa may be held, similar to the one recently held on Latin America. If the Mohammedan advance is stopped, and Africa won for Christianity, the Protestant societies will need to put forth strong effort, and to unite in a well articulated policy for African work. The outlook in this great continent is excellent, in spite of war conditions.

Ben Holroyd of the College of Missions, who has recently reached China, writes that the fellowship with the missionaries in Nanking is most delightful. He states that the condition of heathen people is far worse than he had ever dreamed. As he went through the streets of the great city of Nanking, and saw the ignorance, squalor, filth, superstition and degradation, he said his heart almost failed him. Contrasted with this are the bright spots of the city, where the missionaries have uplifted and redeemed the people.

A review of the plans of other missionary societies for the coming year indicates that war conditions are not stopping plans for advance. Nearly every society is laying out a program for a strong forward movement. The experience of Canada and Great Britain has been that the war has not decreased their missionary giving, although it has seriously interfered with candidates for the fields. The greatest need in the foreign missionary work just now is for sufficient strong candidates to send as missionaries to the fields. Workers, evangelistic, educational and medical are needed for nearly all of the great fields. Nurses are greatly desired for China, Philippine Islands and Africa. These are wonderful days for missionary service, and young people could find no place where their efforts would count for more for Christ than in these distant lands. Ministers and college leaders should strongly impress on the young life under their leadership the needs of these great fields just now.

BERT WILSON, Secretary.

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A lot of good fortune is in store for those families who are on The Youth's Companion subscription list for 1918—a year of cheer.

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### J. H. Fillmore Gives Enthusiastic Opinion of "Hymns of the United Church"

The name of J. H. Fillmore of the music house of Fillmore Brothers, Cincinnati, has long been conspicuous in the field of church music. Mr. Fillmore is himself the editor of "*The Praise Hymnal*," a book which for a quarter of a century has been widely and deservedly read by churches of Disciples of Christ. In reading the following letter, expressing his enthusiasm for *HYMNS OF THE UNITED CHURCH*, the reader will be much impressed not only with the merits of the new hymnal but with the magnanimity of a competitor who could without solicitation conceive such an endorsement and ask that it be published. If *HYMNS OF THE UNITED CHURCH* is a great book no less is J. H. Fillmore a generous Christian-minded man for being willing to say so. His letter, addressed to Dr. Willett, follows:

Dr. H. L. Willett,  
Disciples Divinity House,  
Chicago, Ill.

Dear Brother Willett: I have had great pleasure in examining the new hymnal offered the churches by Mr. Morrison and yourself. The privilege has been a delight.

"*HYMNS OF THE UNITED CHURCH*" is a hymnal of great ideals, educative in all its contents.

Its typography is the last word in that art. It is indeed a handsome book both externally and internally.

The title is felicitous, confirming the existing unity of the various churches in a most essential particular and contributing many characteristic hymns to further enlarge the desire for Christian union.

The wording of the topical divisions of the book is delightfully suggestive and stimulating to the devout worshiper.

The orders of service, prayers, chants, etc., are good; the Scripture responsive readings the best I have ever seen. They will surely enrich the minds and hearts of all who read them privately or publicly.

The hymns (song words) are no doubt the best collection available from all sources at this date, and the music well chosen for dignified, churchly expressions of the sentiment. I miss some hymns and tunes that I expected to find in the collection, and am surprised at some others that are included. This, however, is a matter of individual likes and dislikes. If I were a minister or song leader, I could use "*HYMNS OF THE UNITED CHURCH*" with enthusiasm and satisfaction. There is an atmosphere of culture and progress pervading its pages that, to my mind, puts it at the head of the list of the fine hymnals that have been produced by the various churches and religious organizations of recent years. The Disciples may well be proud of it as a representative of our best thought on hymnology. I hope to see the book widely used.

Fraternally yours,

J. H. FILLMORE.



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Number 49

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# The CHRISTIAN CENTURY

## An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Desiring to be a worthy organ of the Disciples movement, THE CHRISTIAN CENTURY has no wish at all to be regarded as an organ of the Disciples' denomination. Published by Disciples, it is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service which it believes every church of Disciples was intended to illustrate. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## What the War Is Doing to Religion

WITH this article we are undertaking a series of interpretations of the reactions of the war upon the spiritual life of the world. That these reactions are radical and searching no one given to reflection in any degree can doubt. Changes more profound than decades of peace have produced are taking place before our eyes in the personal and social consciousness of Christian mankind. No secret corner of our life is so obscure that the interests and habits lodged there are not influenced by the terrific shock everything human is receiving.

The war is throwing into relief the structural facts of the world—facts as to its education, its politics, its industry, its art, its commerce, its ethics, its religion—as no event in history has ever done. Principles of our human social structure that have always run unobserved along insulated channels, like subterranean rivers, have suddenly been laid bare upon the surface of the world by the quake and crash which have rent our civilization. Through the vast fissures that have been opened up men are now looking with fresh eyes upon unsuspected realities.

Never was reality so naked as now. Never were the gawds and trappings, the frills and euphemisms of man's actual life so stripped off. Never before have our minds had so good a chance to see the skeleton structure of our human world, to know what the whole vast thing is made of, to see where its weaknesses are and

what specifically has to be done in the colossal task of reconstruction after the war.

The world's convictions and habits are all in solution. The war has pulled up by the roots our dogmas and traditions. We are more hospitable to new thoughts. New mental grooves are being cut straight across the long established channels of our thinking. Books written before the war seem old and out of touch with what we now feel as the palpitant reality. Those now being written are tentative, timid, undogmatic—confessing, the wisest of them, that they are groping their way in a new world and that they are confused and staggered by the very vividness of the realities unveiled by the war.

The war is bringing to pass radical changes on the economic and temporal side of the social order. The spiritual and eternal aspect of things human can in no wise escape. And it does not escape the forces of destruction and reconstruction which are bearing down hard upon it. Religion is being profoundly affected. Never were religious convictions less secure. Never was there more inquiry concerning the fundamentals of life. Never were doubt and disillusionment more widespread. Never has the leadership of the church, the Christian ministry, been so sore beset with its own helplessness to meet the problems of men's souls.

The new situation is dividing the ministry into three classes. Let us call them the jingoists, the



transcendentalists and the interpreters. The jingoist, loyal enough, shouts for the war and calls for Red Cross gifts and Liberty Loan subscriptions, and organizes his church for war service, but does not feel the spiritual problems the war has precipitated.

The transcendentalist lives, religiously, in a world far removed from the war. As a citizen he accepts the war as a fact, but he holds to a type of religion which is unaffected by mundane facts and events. It is the religion of a book, or the religion of a fixed system of supermundane law, rather than of concrete spiritual experience. Or perhaps he holds the view that this war and other great world events are the subject of prophetic forecast by the Scripture; in which case he feels a certain detachment from it all, a certain transcendental irresponsibility. The war brings no new problems to his preaching; it affects his preaching only as it brings him new and vivid occasions to illustrate and confirm his prophecies.

The interpreter feels that his task, while including the arousal of his people to do their practical duties in the war, lies deeper far than that. The war has made a great strain and wrench in his own soul. He knows that the problem of it all strikes with sharp incidence on the souls of his people. So with candid heart he undertakes to illuminate the war with the light of a spiritual conception of life, and to let life itself be illumined with the ghastly light of the war, and to trace in the storm the footprints of a Father God. Whoever can do this for us is listened to with an eagerness that we give no other teacher today; for our souls are distraught and sick and nothing so interests and grips us as the word of a true prophet who comes from God with help and healing.

\* \* \*

Here is a young man, the son of a New England minister, a college graduate, a leader and maker of opinion in his community. He talks about the war and religion, and discloses the fact that the place where the war has touched his religion is in its effect on his conception of human progress. "I do not believe in progress any more," he says; "I do not believe that there is any such thing as

'—one far-off divine event  
Toward which the whole creation moves.'

That is an illusion. Human life begins in the jungle. It rises a little way above the brute level, lured by the illusion of ideals, and then something happens, and back it goes into the jungle again. Again and again it rises out of the jungle, and as many times as it rises it falls back. On the way out of the jungle man thinks he is making real progress, permanent progress, toward a goal where spirit shall rule flesh, where the ideal shall be the most real thing, where the motives implicit in an unselfish brotherhood shall be more potent than motives of self-interest. But something always happens to dispel the illusion of this dream of progress, and man goes back to the jungle. This war has sent civilization back to the jungle. All the refinements of our outer life do but heighten the gloomy significance of this latest fall of

man. I supposed we were making progress. But war is the antithesis and the nullification of progress, and here we are back in the jungle again. When we start to leave the jungle for another cycle of this thing called progress, I for one propose to keep in mind that it is a cycle, ever returning upon itself, and not a real progression toward a goal."

In this mood of disillusionment and cynicism many educated young men are today living. Perhaps the number of them is fewer than during the first year of the war; but there is no doubt that some such cynical philosophy of disillusionment underlies the militaristic propaganda in our country at this time—the propaganda looking toward the permanent establishment of a military regime after the war has closed. Be that as it may, it is obvious that to doubt progress is to doubt God. If human history is just a succession of futile cycles, and if we dare to hope for nothing but the continuance of such futility, it would seem that so far as this world is concerned God might just as well not exist at all. Pessimism is essential atheism.

\* \* \*

Side by side with this mood of disillusionment sits the mood of despair. Here is a preacher, a pastor, for many years the shepherd of a great flock of souls. His mind had become saturated with the peace idealism which the past quarter century has produced. He had come to see Christianity as a religion of brotherhood, of a new order of unselfish society so defended against brute passions that war could not invade it. The idea of religion as the ultimate force for social control had displaced in his mind the conception of religion as a mere savior of individual souls from a society doomed to wreck anyhow. Heart and soul, he had flung himself into the peace propaganda. Two great principles he had laid close to his heart: first, that preparedness for war provokes war; secondly, that if a nation is attacked it ought to find some way to apply the principle of Christ's cross rather than resort to the sword. Now this preacher, wringing his hands in despair, confesses that he has no message for his people—no prophetic word of courage and of light. "I cannot pray," he says, "in public. My heart is torn, my convictions are bleeding and limp, my soul has lost its way, and I shall have to give up trying to guide others until I have found my own way again."

There is nothing more tragic and yet more grand than this. Here is a soul passing through Job's trial again. How much nobler to face the grim and confused realities than, huddling them out of sight, to speak the hollow words that public sentiment expects one to speak!

Unquestionably it is a fact that the church, professing the kind of religion Jesus lived and taught, has received a staggering blow by the war. Many specious attempts have been made to preserve the church's pride, but the fact is too bald to be evaded. If, after two thousand years of residence in this human world, Christianity has not gotten to itself a church which acknowledges with shame its failure to prevent the present war,



there is indeed justification for the cynic's scorn of all our talk about the possibility of building a Kingdom of God upon the earth.

The first great demand upon the church in this hour is that she show her humiliation, that in sackcloth and ashes she acknowledge her responsibility, and that in repentance she bring forth the fruits of reform and reconsecration which will build again a sure footing for the fair hopes her Master has taught mankind to cherish.

### A MERGER OF CHURCH JOURNALS

THE consolidation of two Congregational journals, *The Congregationalist* and *The Advance* is significant of what is happening in the denomination represented and in the field of religious journalism.

Once it was thought that Congregationalists had such divergent theological tendencies as to demand more than one paper. In the old days, *The Advance* was the champion of theological conservatism. In these happy days there has come a great unity of view-point and it is possible for one great paper to voice the Congregational attitude, which combines many elements of evangelicalism with a thorough-going intellectual freedom. The two papers could not have been combined unless the Congregationalists had grown in their thought to a point where such combination was both permissible and desirable.

It is evident that there is a tendency to reduce the number of religious newspapers. Nearly every society of the church has assumed that it must have a special organ, and, in many states there are state papers as well. The result is a multitude of small organs of special interests with none of them commanding the national field in an adequate way. Consolidation would give one journal many times the power of the separate journals. Of course consolidation is never desirable unless the interests of freedom and progress are safeguarded as we hope they may be among the Congregationalists.

This event represents the passing of the privately owned newspaper among the Congregationalists. The new journal will be put forth by the publishing house of the denomination. The evil of the commercial exploitations of privately owned companies are over for the brethren of the Congregational faith and order. This evolution will come at last in all the great religious bodies. It is not right that the spiritual culture of a great people should be subordinated to the selfish interests of commercialism.

### WAR RUMORS

THERE have been fewer rumors during this war than during some others, but occasionally we go through a seven days' spasm over some entirely unwarranted report.

There have been rumors afloat against the Red Cross. It has been said that the supplies being donated to the Red Cross were sold again to the profit of some one, and the most detailed stories purporting to prove this absurd charge have been circulated. The

Red Cross is under the control of the government and any evidence that had an ounce of weight would command the attention at once of the secret service and the department of justice in our country.

Without doubt these evil reports are started by aliens living in our country who fight without guns in this way in behalf of their fatherland. We must answer these evil spirits, not with their own kind of ammunition, but by demolishing them with the mightier enginery of truth. Meanwhile the person who credits such reports is aiding and abetting the enemy.

It is a necessity that we should have much censorship of the press in war-time. Without raising the question whether our censorship rules are all wisely drawn, it is clear that we cannot allow information of our troop movements and of our national preparation to reach the enemy through the press.

A censored press makes our country more ready to believe rumors. The only remedy for this situation is that there should be in all of us such faith in our government and in our great philanthropic organizations that we shall not be willing to listen to railing accusations against them.

### NEIGHBORHOOD IRRITATIONS

READING the religious press and giving heed to religious conversations of people of various denominations discloses how groups of people are irritated in different ways by our denominational differences.

Among Presbyterians, for example, there is a definite feeling that they are commissioned to be the defenders of the "Sabbath," as they call the Christian Lord's Day. It shocks many of them to hear men of certain other denominations express indifference about the Sunday theaters and Sunday base ball games.

The Episcopalians are the defenders of the reverent attitude. They are shocked to find the rest of us holding entertainments in our places of worship. They build parish houses for such affairs or hire a hall. A mock wedding for the amusement of a social gathering is quite as repulsive to them as a mock funeral would be to us.

Disciples have a feeling that the Bible does not find the place in preaching through the Christian world that it deserves. The most frequent criticism a Disciple layman makes of a sermon in another church is, "It didn't have much Bible in it."

Methodists dread a dull church life. The preacher without fire is soon put off in a corner of Methodism. They want religion to have passion and fervency.

As the Christian world tries to unite in universal fellowship, we must have regard for each others' feelings and convictions in these matters. Perhaps we should all be better off if we might average up some of these convictions. The Methodist and the Episcopalian might teach each other many things. Baptists and Presbyterians have testimony that might be exchanged with profit.

Good neighbors do not needlessly irritate each other, but seek to be as agreeable as possible.



## A NOTABLE TEMPERANCE GATHERING

**I**MMEDIATELY following the re-opening of Congress will come the national convention of the Anti-Saloon League, Dec. 10-13. The League is determined to make a demonstration against the saloon by bringing to the capital city—dry since November first—the great church leaders of the land and a great audience to hear them. Such a demonstration cannot fail to be wholesome for Congressmen with weak knees who will want to be shown that a vote for the drys is really the popular thing.

The program at the convention will include addresses from some of the noted speakers of the country in the great reform. Bishop Luther B. Wilson, of the Methodist Episcopal church, the Rev. Father J. J. Curran, of Wilkes-Barre, Pa., a friend of Billy Sunday, and William Jennings Bryan will all land body blows on John Barleycorn.

The last Congress was notable for its anti-saloon achievements. These included prohibition of the sale of liquor to soldiers, prohibition of the use of food-stuffs in the manufacture of distilled liquors, prohibition for the United States navy and the prohibition of the importation of liquor from other countries into this country.

While this is a set of achievements quite worth while, there is still much to be accomplished. It is manifestly absurd to hold back from national prohibition in war-time when food is so scarce. We can never get adequate co-operation in food conservation so long as the government is a partner in the worst food wastage that goes on in the nation today, the making of food-stuffs into beer.

The hour has struck for heroic action on the part of Congress. Last session they gave the president power to make the country dry. This was a cowardly evasion of legislative function. The president is our executive, not our legislator. Let congress at this coming session face our national problems bravely and give us the laws which will prevent the shameless profiteering of brewers and others in this time when the cry of children for food is heard the world around.

## THE DEARTH OF TRAINED MEN

**W**AR conditions have brought about considerable uneasiness among churches and preachers. The men who have gone into war service have left their pulpits open and the churches have begun a scramble for men which will unsettle things over a wide area.

The out-standing feature of the hour is that the churches realize that they must have progressive men. Most men known to have a good training and a record for success are receiving invitations to change. The old-time minister might worry along with things under the relatively static conditions previous to the war but only alert and trained minds may lead the church at this hour. It is interesting to note the number of churches that want men to lead them into a practice of Christian union.

We have not the men to satisfy this new demand. We have compromised with the forces of obscurantism in days gone by and some of our colleges have been

hindered greatly in developing a strong educational program for ministers. As for the university training, the obscurantist forces have hunted university men to earth and find pleasure in calling the roll of the men who have been driven out from us.

After the war, there will be a still greater demand for trained leadership. Young men in our colleges should take courage, for they can be assured that at last the day is dawning when men with equipment will be appreciated for their full worth. It will now be impossible to enforce any educational embargoes among us.

Twenty years ago professors in little fresh water colleges were telling their graduates that they had all the training they would ever need. Now we are judging the efficiency of any college by the number of men who pursue advanced training elsewhere, for real education makes a man understand his deficiencies.

For the next decade we shall need several thousand young men who have been trained in the great human disciplines. It will not be enough that they read the scriptures in the original languages. They must know the history and meaning of religion itself.

## FINDING FAULT WITH THE MINISTER

**P**REACHERS are very human folks. It is not without reason that novelists have done more to interpret the ministry than any other profession. We have laughed and cried and waxed indignant at the characterizations which have been given in the books of recent years. We no more elevate the preacher upon a pedestal. He must take his share of the criticism of the community and thank God for honest criticisms, for they are often friends in disguise.

It is in another spirit that the professional fault-finder in the church goes to work. Many congregations have a man—or a woman—who has the distinction of "moving the preacher" every two years or so. The person who is able to move the preacher has a sense of power and importance which arises not out of intrinsic merit but out of the false position in which he is placed.

How absurd are some of the comments on ministers! Some have been criticised for wearing a tie up and down instead of sideways. Others have been called dudes; and, we must confess it, some are "dowds." The minister who kisses all the babies is called soft, and the minister who gives the high handshake is called cold. The sermons of some men are said to be silly, and some ministers are charged with preaching "over the heads of the people."

Not to go farther with the list of characteristic complaints made by the people who "move the preacher," we may just as well confess that ministers are frail mortals and have been and are truly to blame for many things.

Mr. Layman, have you ever asked what the Golden Rule demands of you with reference to your minister? When he is really to blame for something, he has a right to expect from you friendly guidance; you should shield him from over-caustic criticism. The saying, "Like priest, like people" may be inverted. The congregation moulds the religious life of the minister in many significant ways. You may yet be able to change your minister for the better as well as for worse. Christian principles demand that you try.



### COORDINATION OF WAR ACTIVITIES

THE war has brought forth clear expressions of patriotic and altruistic sentiment. Every little organization has developed a war program. This was inevitable and perhaps not undesirable. The danger now is that there will be duplication and waste in these activities. There is the greater danger that the professional exploiter may get in his work and victimize many of us while we are all so keen on the subject of war relief. Feeling these things to be true, the Federation Council in Chicago has appointed a War Committee with large powers which is undertaking to become a clearing house for the various activities of the evangelical churches.

This War Committee will go to work at once to discover just what is being done by the various organizations that have standing in evangelical circles. The financial demands of these organizations will be tabulated. Their representatives will be invited to meet each other and it is hoped that out of conference and mutual acquaintance there will result a differentiation of function that will make for economy and effectiveness.

From all this will result a literature for the use of pastors and church workers which will show what organizations are responsible for a given piece of work. The self-appointed commissions that spring up over night and report to nobody in particular will find the field a difficult one in which to carry on any selfish schemes.

The war ought to leave us permanently richer in our human feelings. If we are victimized and if philanthropy is made to appear ridiculous, we shall grow cynical about uplift and community work.

We must also remember the people who are to be helped. Every dollar must do double duty, and only by the careful husbanding of our resources may we hope to relieve all the distress that will result from this present era of high prices and "manless homes."

### SLAVERY FOR WHITE MEN

NO MORE ridiculous spectacle has the world ever seen than that of men professing an interest in social amelioration playing the game of the Kaiser. All over the country, the socialist party has been changing complexion. High-minded men really devoted to human progress have been leaving the party in large numbers; the ranks have been more than recruited, however, with pro-Germans and doctrinaire pacifists.

While America still has men apologizing for the Kaiser, the deportation of Belgians goes on relentlessly. We have in this country men of the most unquestionable integrity who are telling the awful story of Belgium's tragedy. It is said that husband and wife are often separated. Young girls left without protectors have been forced into unwilling motherhood. Many Belgian men have been transported to Germany to make war munitions with which to shoot their brothers in the army!

The slavery of black men in the south, even the slavery of white men in the Roman empire, pales into insignificance in comparison with this outrage against fundamental human rights. No more fiendish thought was ever executed against a little nation than the pro-

gram of Germany's emperor and war council which is now being carried out in Belgium.

It would be well if we could get on without mentioning these horrors, for they stir up terrible thoughts in our souls. We might refrain from mentioning them, if we were not afflicted with the foolish and wicked propagandists who are crying peace when there is no peace.

If it is wrong for us to free Belgium, then it was doubly wrong for us to raise a hand in defence of Cuba and it was thereby wrong for Lafayette to help America.

Our world may have grown cold and commercial before the war broke out, but we have not yet reached the place where we can look on the starved children and the tubercular women of Belgium or upon the men serving in bondage in German factories, and be unmoved by pity.

### USING THE NAME "DISCIPLES"

MORE and more the name "Disciples of Christ" is coming into general use both by those of us who delight to wear it as a simple, scriptural and unsectarian designation and in the customary vocabulary of the Christian world. We believe the matter of standardizing this name which Alexander Campbell much preferred to any appellation given to himself and his fellow reformers, is a thing of real importance.

From our International Convention all the way down to the local church the name "Disciples" is destined both by choice and by circumstance to become the customary title.

We have for a long time had a misunderstanding with the good people who call themselves the "Christian Denomination." These people have sought an exclusive use of the name "Christian." We know just how this claim has affected us, and thus we can judge how our own use of the name "Christian" has affected the Christian world. We have not been able to make everybody understand that our use of the name "Christian" is in no sense exclusive.

In local communities, there is another reason for using the name "Disciples of Christ." The people are confusing us with the Church of Christ, Scientists, or with the Christ Church, Episcopal, or with some other organization like the Advent Christian church. While we seek no sectarian distinctiveness, we do not wish to hide ourselves behind any indefinite terminology which will obscure our identity and our message as a people.

We shall make a far better impression on the Christian world by following a practice in the matter of terminology which is unified and consistent. People cannot understand our use of several names for our churches. It seems to them a symbol of disunity, which happily does not exist.

### At Midnight

By Thomas Curtis Clark

THE world was dark; the groans of dying men  
Smote every heart to sorrow and despair,  
Till, on a hill, shone forth a wondrous Cross—  
Hope for the soul of man is there!



# The Triumph of Faith and Hope and Love

By John R. Mott

TODAY is a time above all others for us to confront the Church with something which will be constructive. All over this world people—especially the people with a fine Christian conscience—are becoming increasingly impatient with the works of destruction.

It is a time not only to plan for and to begin to do larger things in a constructive way, but it is the time also to confront the Church as never before with the idea of the permanence of the foreign missionary undertaking.

## TO SAVE THE CHURCH

In my judgment it is the most nearly permanent work that is being projected in the world today. I suppose the reason is that it makes the three greatest drafts on our Christianity—the three drafts that St. Paul had in mind when he said, "Now abideth faith, hope, love." At a time like this to go out to the Church and so lay plans for the world-wide conquest of the Christian religion stated in new terms, makes the greatest draft upon the faith of the people that could possibly be made. But it will be the salvation of the Church.

The faith of the Church is involved because a Church that can simply deal with this world war is not a church that can conquer. It requires a Christ and a Church who are able simultaneously to deal with the whole world situation, including the war zone (which will be able only to deal with the war zone). I despair of a Gospel that will meet these obstinate facts that confront them, and are day by day in our war time work, sufficiently, unless it be shown right off that it is a Gospel that is not abridging its efforts but accentuating its efforts on behalf of the other parts of the world.

## A RELIGION OF HOPE

There is a draft on hope likewise. Take a week like the one we have recently passed through, and in which we found many Christians depressed. Why, these are the weeks in which Christians ought to show themselves at their best. They have something that the other religions do not have. They have the only religion that has this distinctive note "hope." There is no other religion that has it. The time of all times for Christians to proclaim that note is in dark hours. I am not

speaking of this week only. I am speaking of this war as the darkest hour that has fallen on the earth in our day or, I might say, since that day at Calvary. It is the maximum opportunity for powerful Christianity and the foreign missionary program that says: We are going to send gleams of hope right out through the non-Christian world at a time when people are saying that Christianity is breaking down—the great need of the hour.

## CHRIST NEVER SO SUFFICIENT

Then, when was there ever such a draft on love? Now, with the rising tides of misunderstanding and of bitterness and of hatred—this is the opportunity of the Christian religion. This is the opportunity for us to show a program that is really worthy of a Christ who is able to shed abroad his love by the Holy Ghost.

It is the time for the supernatural. These other foundations that we thought were foundations, we now see are shifting sand. The pillars we have been pointing to with great pride we see crumble right before our eyes. By what I call an almost infinite process of exclusion, Christ has been made more vivid than he has ever been made to any previous generation. The knocking down of the very pillars, the destroying of the so-called foundations, is causing Christ to stand out there alone—never so unique; never so necessary; never more sufficient.

## WAR FIGURES

It is a great moment for the missionary societies. It is the time of times for us to do something that reminds people that we believe our religion. Things that are impossible with men have ever been the most attractive things for Christ. With Christ, God was everything, and human environment a mere detail. May it become increasingly so with us. We are in the midst of a great war. I said when I came back from the war the first time, Christmas, 1914, that there were seventeen millions of men under arms. When I returned a little over a year later, twenty-six millions. When I came back a year ago last summer, I had to say that the number was more nearly thirty-four millions. And now I have to say that, notwithstanding the almost unbelievable losses that have tinged these inter-

vening years, the number of men and boys still under the colors of their respective nationalities in this struggle, is a little over thirty-eight millions. In no previous war have there been more than two millions of men lined up against each other in aggressive warfare.

The twenty greatest wars before this one in a period of 125 years cost twenty-two billions of dollars. This war has already cost nearly eighty billions of dollars. The United States in this last Congress made appropriations authorizing expenditures that aggregated nineteen billions of dollars, almost as much as the twenty greatest wars of the world cost in the 125 years preceding this one. Each day the war expenditures now exceed one hundred and thirty millions of dollars. And these large votes go through Congress with more facility and with larger majorities than do comparatively small votes in time of peace. Our nation has become accustomed to seeing large dimensions.

## HOW THE WORLD IS GIVING

I have here a tabular statement that some day I will be at liberty to show—a chart I am working on showing canvasses that have been projected in this country and carried out since we entered the war and that are likely to be carried out before twelve months have elapsed since the time we entered the war. The red indicates the period, the blue the extent, and the green the period in which the collections were made. I have not put in here the denominational canvasses, which would swell enormously these figures, but I am simply putting in the canvasses that have already been carried out or that I know are going to be carried out. Before the year has elapsed they will aggregate 33 millions of dollars—canvasses among the people. We are not talking about Liberty Loans. In no previous year did this country give to corresponding objects thirty millions of dollars. This does not include education—denominational giving—in no previous year did it give to corresponding objects an aggregate of thirty millions, and here we will have again at least 330 millions of dollars.

The Red Cross asks for a hundred millions of dollars; they get 120 millions of dollars in subscriptions. They have another canvass that will



be projected well within the twelve months. The Young Men's Christian Association, as you know, asks Christian people of this country primarily that they give at least thirty-five millions of dollars, and this in the interest of the Christian program.

#### EASIER TO GET LARGE FUNDS

I say our people are accustomed to thinking in large dimensions. President Butler of New York City, in his last annual report, said to the constituency of Columbia University, "I must have thirty millions of dollars more." His board of directors fully approved it. He will get his thirty millions of dollars and he will get more of it before this war is over.

I belong to a board which is planning to spend over sixty millions of dollars in China facilitating medical education alone and I have found in that board (I may say here in confidence) that they pass the votes involving a million of dollars or more, more quickly than they do requests from certain boards asking appropriations for ten and twenty thousands of dollars. I mean, they are adjusted to the large conceptions and large plans and seem to be more expert in dealing with these.

When I think of our denomina-

tional programs, I say we belittle Christianity and we break the force of our message to the world at home and abroad, if we scale down our plans at a time like this. It is not the time to do presumptuous things, but it is a time to do things that are characteristic of the Christian religion. And if I understand that religion, it is always to attempt something too hard for men to do in their own strength. These plans I am talking about, men are going to do largely. These things are undertaken by human planning, human wisdom, human organization and energy. We belong to a Church and to a religion that believes in the superhuman and expect that things will take place with the co-operation of an Almighty God that are inexplicable on any other hypothesis. Our plans ought to bear these marks.

#### WHY THE CHURCH SHOULD GIVE LARGELY

It is a belief of mine that all plans ought to have something about them that automatically drives us to God. We need to find plans and project plans that will cause even the heart of the strongest of us to sink as we look at ourselves and our past.

We need something that will stir up the latent capacities for sacrifice

and heroism and adventure and leadership and co-operation in our great communions and that will lead us also to join more closely to other Christian bodies, that will lead us to seek His face and be found in Him.

The history of the world and all Christianity show that periods of suffering have for some reason always been great creative moments with God. Thus it was in the period of the Napoleonic wars; nearly every great Protestant Missionary Society was called into being in those tragic years of suffering and despair and pessimism. The Church found her opportunity at men's extremity.

#### GOD'S "CREATIVE HOURS"

It is a belief of mine that we have come to one of those moments when if there is adequate spiritual leadership God may do his great creative works. I see those unending graves—I see those countless homes that I have visited in Europe in my four tours through the warring lands since the war began. I see the mutilated and the maimed. I see the fatherless children. It is an age of suffering and it is an hour of creation. May our missionary boards be easily in the hands of God in these creative hours.

# The Prince of Peace

By Edward Leigh Pell

*One of the most remarkable books of the day is Mr. Pell's work on "What Did Jesus Really Teach About War?" Those who have read that book—and those who have not—will enjoy this recent article from his pen, which was originally published in The Sunday School Magazine.*

WE call him the Prince of Peace, and he is; but let us understand what we are saying. Jesus is the Prince of the peace of God; he is not and never has been the prince of the peace of men. He has never placed any value upon the kind of peace that is bought and sold in the market. He did not come into the world in response to the feverish cries of harrassed, nerve-racked men, who would gladly give a hundred millions for the privilege of carrying on their business or seeking their pleasure in their own way, with no one to molest them or make them afraid.

#### WAS JESUS A QUIET SAINT?

He came to bring peace, but not that kind of peace. He had no use for that kind of peace. He knew that the man who was ready to give a hundred millions for that kind of peace did not need peace, but a sword. He knew more. He knew that a people who

could be kept quiet by the gift of a hundred millions of hush money did not need peace, but a sword.

We like to think of the Master as the quietest of saints, with a face of perpetual, ineffable calm, walking slowly through the lily-clad fields of Galilee in the cool of the evening, talking gently to silent, soft-going disciples of the flowers at his feet that neither toil nor spin and the birds above his head that are flying homeward for the night, without a thought of the morrow to disturb their coming sleeping. But that sort of thing must have been as rare in the life of Jesus as springs in a desert.

There is hardly a man in America today who cannot find an opportunity to say his prayers in the quiet of his room, but that opportunity was denied the Master. We have forgotten that Jesus spent his days among noisy Orientals, who never knew what it meant to respect another's privacy; that when

he awoke in the morning they were already crowding around and into the place where he slept, all pushing and struggling and talking excitedly or crying aloud to get the Master's attention—some with questions to ask, others with helpless loved ones to be healed.

#### HE SOUGHT PEACE ALMOST IN VAIN

We have forgotten how often his spirit grew so hungry for quiet that he was glad to rise a great while before day and make his way out into the fields while it was yet dark that he might have the simple privilege of talking with his Father without the distraction of a babel of voices around him.

We have forgotten those horribly noisy mobs of friends and foes that followed him wherever he went and whenever he stopped at a house crowded into it until there was hardly room to breathe. The strenuous life



of Wall Street that keeps the sanitariums around New York full to overflowing can hardly be more trying to the nerves than was the ceaseless tumult and strain which attended the Master's daily missions of mercy and teaching. Jesus had peace indeed, but it would be hard to find in the history of the world a man whose life experience was more distracting and nerve-racking.

#### JESUS A DISTURBER

But this was not all. Jesus not only did not live a life of outward peace, but he was and is the greatest disturber of the peace the world has ever known. He started a disturbance at the very beginning. Even the news of his birth created a panic in Herod's palace, and from the day that he appeared as a teacher until he was crucified as a malefactor the intrenched powers of evil at Jerusalem had no rest.

He was indeed the Master of the winds and waves; but while he stilled raging billows and raging winds and often soothed storm-driven hearts, he must have stirred up a hundred storms for every storm that he stilled. He could hardly enter a home without dividing its inmates and precipitating a conflict between good and evil. Men could not sit still in his presence. They simply had to get up and take one side or the other. And that always meant a disturbance. He was always disturbing the existing order, and he has been disturbing it ever since.

#### JESUS STIRRED UP STORMS

We have been saying that the world never saw such a disturbance as this horrible war. Tush! The Prince of Peace has been turning this world—the brains and hearts and homes and schemes and businesses and ideas and ideals of men—upside down and right side up with a ceaseless crash for nineteen centuries.

And yet we call him the Prince of Peace.

How can we call him the Prince of Peace?

If I should go down into the slums and shake things to pieces and make them over again; if I should shake the minds and hearts and dark sleeping places and darker schemes of brutal men to pieces and make them over again; if I should put life where there was death, love where there was hate, purity where there was uncleanness, sacrifice where there was selfishness, law where there was lawlessness—if I should do all this, would you call me an enemy of peace? You might take me for a man of war while the work was going on, while the sword of the Spirit, the Word of God, was flashing here and there and cutting into the lives and consciences of men; but when the strife was over and the melody of

grateful praise rose on the evening air in those strangely quiet streets, would you call me an enemy of peace?

What sort of peace may the world hope for from Jesus? This raises another question: What did Jesus come for? We are accustomed to say that he came to save sinners, but we have said it so often that it has ceased to have any meaning. It is like the grace many of us say at table. Let us put it differently. Jesus came into the world that every man might have a chance to achieve the end of his being—the end for which God designed him.

God had made human beings different from animals and had provided for them a different destiny. They were to rise above the animal level to the heights of manhood—to the high plateaus of the land of the spirit, where having their spirits as well as their bodies developed, they could recognize God as their Father and fall in with his will and walk with him as his sons, and where they would in consequence recognize their fellow men as their kin and walk with them as brothers. God had planned human beings for eternal manhood, but most of them had gotten tied down on the low animal level, and they didn't have a chance.

#### MEN MUST HAVE A CHANCE.

They didn't have a chance! When Jesus came he found them down in the valleys grazing with the cattle that perish. And that was not the worst. They were grazing as cattle tied to a stake. They were tied down by sin. Many were also bound by the chain of ignorance and many by the tyranny of their fellow men. Jesus came to give them a chance. He came to break off their chains and to put his life into their spirits and then to help them on the way to the heights where they might walk as real men with the Father forever.

That was his task. That is still his task—and ours. If all the followers of Jesus should today take their stand with him and go to work to give every human being a chance to rise out of the depths of sin, ignorance, and tyranny up to manhood in the kingdom of God, how much peace would you expect this world to have for the next twenty years?

#### THE CHURCH'S REAL TASK.

Imagine yourself undertaking the job of winning a godless family for Christ and transforming their vile tenement into a Christian home. How much peace would you expect to see in that home until the job was done? How much peace would you expect to find in a home where John had taken his stand for Christ and all the powers of darkness had in consequence broken loose afresh in Tom and Henry? Suppose Tom and Henry were as ignorant

as they were vile. Suppose they were as tyrannical as they were ignorant and had tied John hand and foot and thrown him into the coal cellar.

#### "MY PEACE"

Yet there would be peace in that home—peace before the job was done. There would be peace deep down in the heart of John as he lay bound hand and foot in the coal cellar. And there would be peace in your heart, even if those raging tyrants should turn upon you and throw you into the coal cellar.

What kind of peace may we hope for from Jesus? The answer is plain. "My peace I give unto you." To every heart that opens to him in glad and full surrender to his will he gives his own peace—a peace which no legislation nor preparedness nor disarmament nor education nor culture can either give or take away. And if on Christmas Day, 1917, every heart should open to him, there would be outward peace throughout the world before night. For where one will rules there can be no discord.

#### PEACE SOMETIMES ONLY THROUGH WAR.

But all hearts are not going to open to him this year, and until that time comes no power can insure the world against outward discord. For Jesus, the Conqueror, is not going to give up or agree to a compromise for the sake of outward quiet, however hungry his soul and ours may be for quiet. His will is going to be supreme, and it is going to be supreme forever; and if we want a lasting peace, we must fall in with it. There is no other way. We have cut the angel's song in two, and for years we have been chanting, "On earth peace," as if that were the world's only need. We shall never get it that way. We shall never get it until we have learned to sing that song as the angels sang it, "Glory to God in the highest"; and then, and not until then—"on earth peace."

Every Christian ought to cultivate the virtue of sincere indignation. The merely amiable, smiling, good-natured, easy-going, contented person, who walks about as satisfied as if the ill-swept street were the golden pavement of the New Jerusalem—he is not our hero. He will not put us in mind of God.—*George Hodges.*

\* \* \*

"Prayer is the reinforcement of human endeavor; it is not a substitute for it. There is no true prayer without its answer."—*Reginald J. Campbell.*

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In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—*Ruskin.*



# Cementing American-Japanese Relations

By Sidney L. Gulick

Secretary Commission on International Justice and Goodwill of the Federal Council  
of the Churches of Christ in America.

WHILE Viscount Ishii and his special War Mission from Japan have attracted the chief attention of our people and have accomplished most important political results in their conferences with Secretary Lansing and the Department of State, other Japanese missions have also been making their contribution to the establishment of understanding and good-will.

A group of fifteen important educators, principals and superintendents has been inspecting the schools of the United States. Not much public attention has been given them but they have been giving and receiving impressions that will promote mutual respect and appreciation.

A third group—the Economic Mission—consisting of nine men especially conversant with questions of finance and industry will soon be meeting American financiers. Their purpose is not only to study the problems of finance in general but especially to devise means for promoting more effective business relations between the United States and Japan.

## THE MISSION NOW IN AMERICA

Still another group—the Parliamentary Mission—has been here for some weeks. It sailed for Japan at the end of November, having also rendered a notable service.

In an interview with the head of this Parliamentary Mission, Dr. T. Masao, certain facts came to light that deserve preservation and wide circulation.

It seems that the mission felt some anxiety before reaching California as to how they would be received and treated. The experiences of Japanese in former years in California are still reverberating in Japan. Even eminent visitors from Japan have on occasion been subjected to insult and humiliation.

This Parliamentary Mission, however, much to their satisfaction, received nothing but the most cordial treatment wherever they went. In no city of the United States has their reception been more friendly than it was in San Francisco. While a suitable welcome was to have been expected from state and city officials and from the Chamber of Commerce of San Francisco, the representatives of organized labor were hardly expected to show the same manifestations of

*Dr. Gulick ranks as one of the leading experts in American-Japanese relations. He has lived in Japan for twenty-six years—the last six years serving as lecturer in the Imperial University in Kyoto. He came into contact with many of Japan's leading educators. For four years he has remained in America for the purpose of helping Americans to understand the American-Japanese problem, hoping to secure a fundamental solution. Dr. Gulick is the author of several important books on Japan. He advocates a policy for the regulation of all immigration popularly known as the percentage plan. It includes systematic education of all aliens for citizenship.*

cordial good-will. Such, however, was the case.

## A SIGNIFICANT DINNER

Mr. George Shima, popularly known as the Japanese "Potato King," gave a dinner to the mission which several representatives of organized labor also attended. According to the statement of Dr. Masao, the frank conference which there took place in regard to Japanese labor in California and in Japan and as to methods for meeting such difficulties as still remain in the economic competition of Japanese with American labor, was exceedingly satisfactory to all concerned. At that conference Mr. Murphy, president of the California State Federation of Labor, was present and also Paul Scharrenberg, its secretary-treasurer, "the man behind the throne."

So cordial were the relations established that an official letter of introduction for the entire mission to Samuel Gompers, president of the American Federation of Labor, and the other officers at Washington, was presented to the mission by Mr. Scharrenberg on behalf of the California State Federation.

## PRESIDENT GOMPERS AND THE MISSION

On their arrival in Washington, the executive council of the American Federation of Labor was in session. President Gompers took the opportunity to introduce the entire parliamentary mission to the entire executive council, at which meeting frank and friendly addresses were again made on both sides, and further prog-

ress was attained in mutual understanding and good-will.

The beginning of these friendly relations of American organized labor with representatives from Japan, it may be remembered, was due to the coming from Japan in the summer of 1915 of two Japanese delegates representing organized labor—Messrs. Suzuki and Yoshimatsu—to attend as fraternal delegates the annual convention of the California State Federation of Labor. The first suggestion for this important step was made by Mr. Scharrenberg.

They also attended the convention of the American Federation of Labor held that year in San Francisco (November, 1915). At that time Mr. Shima gave a dinner at which the two delegates from Japan and President Gompers and Secretary Scharrenberg were the special guests of honor—the first time that the official leaders of American and Japanese labor had ever sat down to a common meal and exchanged friendly greetings. It was on that occasion that one of the leaders of organized labor in San Francisco, Mr. McArthur, made the humorous but significant remark to Mr. Suzuki: "The more I see of you, the less you look like a Jap."

## ATTEND LABOR CONVENTION

The results of that four months' adventure of Japanese labor delegates in California were so satisfactory that the following year, 1916, Mr. Suzuki came again, this time attending also the annual convention of the American Federation of Labor held at Baltimore. He brought with him from Japan invitations to Secretary Scharrenberg and President Gompers to visit Japan as fraternal delegates. The letters which he brought are of historic interest because of the fact that they were the first official communications of Japanese labor to American labor, and also because of their remarkable contents. It is a public misfortune that they have not received more general notice.

On account of the war, it is natural that neither of these invitations could be accepted. It is to be hoped, however, that in due time both Mr. Scharrenberg and President Gompers will visit Japan as fraternal delegates from the American Federation of Labor to the labor of Japan, both unorganized and organized.





# The Book World



**NEW THOUGHT CHRISTIANIZED.** By James M. Campbell, D. D. This book is intended to meet the needs of that large and probably increasing class of persons who have not found in the conventional teachings of the church all that they believe religion is capable of offering them, and are more or less attracted by some of the newer phases of religious teaching which they find in the atmosphere of the present age. Dr. Campbell believes that Christianity offers every quality which is necessary to the happiness and welfare of the soul, and that all that is best in the various cults now claiming public attention is to be found in a fresher and deeper reading of the Scriptures. He discusses the law of suggestion, fear and its remedies, the folly of worry, the effect of religion upon health, the attainment of repose and the higher environment, with great suggestiveness and value to the reader. This is a good book to put into the hands of those who imagine they must leave the church in order to gain the fuller values of religion. (Thomas Y. Crowell Co., New York. \$1.00 Net.)

**THE ORATORY AND POETRY OF THE BIBLE.** By Ferdinand S. Schenck, D. D. LL.D. The author of this book is professor of Preaching in the New Brunswick Theological Seminary. He writes with the excellent purpose of making the messages of the great personalities of the Bible more vivid by giving them the atmosphere of orations. In that manner he deals with Moses and most of the prophets of the Old Testament, and with Jesus, Peter and Paul in the New. He attempts to accomplish this purpose by constructing a series of letters in which these orations are described by interested hearers. In the effort to realize this purpose a good deal of phantastic material is introduced, and the point of view in a number of instances is distinctly out of date. Yet the purpose of the book is admirable, and it is not to be doubted that the Bible contains some of the sublimest oratory in literature. The last pages of the book deal with the poetry of the Bible in a brief resumé. (George H. Doran Co., New York. \$1.25 net.)

**DO WE NEED A NEW IDEA OF GOD?** By Edmund H. Reeman. The au-

thor of this little volume believes that the chief obstacle to a happy and convincing faith in God is the archaic conception of His nature. As long as one thinks of Him in the aspect of an autocratic ruler of the universe, outside of it and only communicating with it by books and messengers, there can be no satisfactory relationship with the Being whom Jesus knew and loved. A plea is made for a view of God's intimate relationship to the universe. It is in reality an argument for a divine democracy. God is the divine force within the organism of the world. He is struggling for the realization of his ideal, and we are the means by which he achieves that purpose. It would be better to pray to the God within than to one conceived as wholly without. The volume is suggestive as an approach to the central problem of theology along the way which pragmatism has suggested. (George W. Jacobs and Co. Philadelphia. \$1.00 net.)

**ARCHAEOLOGY AND THE BIBLE.** By George A. Barton, Ph.D. LL.D. Many works have been written in recent years on this general theme, but nothing to compare with the present work. Prof. Barton, who is the author of a number of other works on themes connected with the Old Testament and the history of religion, deals in the first two hundred and thirty pages with the various fields in which archaeology has yielded important results for biblical study, including Egypt, Babylonia and Assyria, the Hittite civilization, and Palestine. In connection with this portion of the material he discusses roads and agriculture, pottery, utensils and ornaments, measures, weights and money, high places, temples and tombs. The second part of the volume is given over to the translation of the most important documents dealing with the Bible, all the way from the Babylonian epics of creation and the deluge down through the historical inscriptions of the different periods of later times, and closing with the papyrus fragments relating to the teaching of Jesus, and other materials pertinent to the Gospels, the Acts

and the Epistles. This reaches to page 443. The hundred pages that follow are devoted to photographic sketches and maps illustrative of the foregoing text. In addition there are the usual indexes. This work is the most exhaustive and satisfactory now available for the study of the subject. (American Sunday School Union. Philadelphia. \$2.00 net.)

**THE OLD TESTAMENT IN THE LIGHT OF TODAY.** By William Frederic Bade. This volume is one of the most valuable contributions to Old Testament Literature published during the last five years. The author is a member of the faculty of the Pacific School of Religion, of Berkeley, Cal. He has availed himself of the most thoroughgoing method of Biblical research, and has advanced the frontiers of religious knowledge to an unusual degree by his work. One need not agree with all of Prof. Bade's conclusions to recognize their stimulating character. But no one can read this book intelligently and preserve even a remnant of the old and outgrown idea of a level Bible and of the religious and ethical finality of the Old Testament. It is a splendid contribution to the literature of the evolution of religion. Particularly valuable is the discussion of Deuteronomy in its relation to the problem of ethics in the Old Testament. The constant struggle between the priestly and the prophetic spirit is admirably disclosed. The discussion is to be continued in a second volume, which will deal with the later portion of the Old Testament. (Houghton, Mifflin and Co., Boston. \$1.75 net.)

**THE ROYAL OUTLAW.** By Charles B. Hudson. The custom of using a biblical character as the hero of a work of fiction is not as frequently observed as in former times. This story of David during the period of his life at the court of Saul and later while he was a refugee, is told in a manner to hold attention throughout. It displays a fair knowledge of biblical literature and geography, though there are points at which modern studies in these fields would have been of benefit to the author. The real hero of the story is a young companion of David's, and his love experience gives the chief motive for the reader's sustained interest. (H. P. Dutton and Co. New York. \$1.50 net.)

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Progress Toward World Conference

The World Conference on Faith and Order being projected by the Protestant Episcopal Church of America has been greatly hindered by the war but there are now sixty-one commissions appointed by as many denominations. Deputations have not yet been sent to Russia owing to the unsettled conditions there, but a deputation is already on the way to Rome to attempt to secure the presence of representatives of the Roman Catholic church.

## Food Conservation Rests Upon Churches

The government has leaned heavily upon the churches in bringing the facts of the food conservation movement to the people. The church representatives have planned and carried out a comprehensive propaganda, leading up to and centering in the weekly report plan, which was laid upon the churches as a special task. The representatives through correspondence have got into direct touch with the pastors of the country in charge of churches, reaching at least 100,000 of these leaders; secured the appointment of local church committees on food conservation; gained the co-operation of state leaders and the various church organizations, especially those of the women; provided for the presentation of food conservation by special speakers at national, state, and local church conventions, thus reaching personally the leading ministers and laymen of the country; arranged for conferences in small places and rural districts not usually reached; prepared special articles for the denominational papers, in addition to the matter regularly sent out by the press representative; made many public addresses, kept up a large correspondence, and sought in every possible way to suffice the movement with the patriotic, moral, and religious motives essential to widest success, and enlist the entire church constituency in the Food Administration.

## Would Discourage Sunday Funerals

The Union Ministers' meeting in Chicago on November 26th passed a resolution in which they pledged themselves to discourage Sunday funerals. The liverymen of the city

had requested this action that they might have one day in seven for rest. Not only ministers and hack drivers but many other kinds of labor are interested in the abolition of the Sunday funeral.

## Fifteenth General Convention of the R. E. A.

The annual convention of the Religious Education Association will be held at Atlantic City March 12-14. The general topic for discussion will be "Community Organization." This is called "a specialized convention on two great related problems: The need and opportunity which the war presents for the reorganization of the world under religious ideals, and The organization of the local community under the ideal of religious education." The meeting will have quarters at the "Breakers" Hotel.

## What the Y. M. C. A. Has Done in One Camp

The Y. M. C. A. with almost incredible speed has gotten under way in the various military camps of the country. The work at Camp Grant near Rockford, Ill., is a sample of their efficiency. Though the military people began building there only a few months ago, there are now seven buildings of the Y. M. C. A. in the camp, each seating about one thousand men and adjoining these are other buildings for reading, writing and social purposes. There is a big central auditorium seating three thousand men. The total cost of the buildings was \$100,000. There are now 65 trained secretaries in these buildings. It requires 1,500,000 letter heads and 750,500 envelopes to supply the men each month. There are two religious meetings in each building each week. The educational program includes instruction in mathematics, French and English (for immigrants).

## Missionaries Help in Armenia

The people of the United States depend almost entirely upon the missionaries to distribute equitably the funds of this country for the suffering people of Armenia and Syria. Though many lands lie in destitution on account of the war, Armenia is the only land whose necessities have moved the President to speak. President Wilson, on October 29, 1917, issued "an appeal to the American people," as follows: "American

diplomatic and consular representatives and other American residents recently returned from Western Asia assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of the continued effective distribution of relief and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last unless the survivors can be helped by further contributions from America. Reports indicate that of orphans alone there are more than 400,000, besides women and other dependent children, reaching a total of more than 2,000,000 destitute survivors. The situation is so distressing as to make a special appeal to the sympathies of all."

## Methodists Want Money for Chicago

The Methodist City Mission organization of Chicago is making a big drive for funds for an advance program for Methodism in this great city. One of the leaders states in his appeal: "We need in the city of Chicago, almost immediately, at least twelve new English-speaking churches and eight foreign-speaking churches, and the strengthening of many which are now weak. We need at once an adequate provision for the downtown problem, for the problem among foreign-speaking people, the student problem, the problem of ministering to the transients, and the problem of adequately meeting the religious needs of the rapidly growing suburban sections. We speak after careful investigation and with due caution and deliberation when we say that within the next five years nothing short of \$1,000,000 to \$3,000,000, in addition to what at least sixty per cent of the local communities can do for themselves, will be needed to meet, in any moderately adequate fashion, our opportunities and our obligations."

## Chicago Church Federation Re-elects Dr. Millard

At the regular meeting of the Chicago Church Federation, held recently, the Rev. W. B. Millard was, by unanimous and enthusiastic vote, re-elected executive secretary. As a further expression of confidence in Mr. Millard and his administration, his salary was increased \$500 for the coming year.



# Social Interpretations

By ALVA W. TAYLOR

## Will Ministers Be Slackers?

THE law allows ministers and ministerial students exemption. It allows no other class of men the same immunities; the doctor must go and so too the editor, lawyer, business man, farmer and mechanic. Why is the minister exempted? Is it because masters in the religious art are more needed at home than are those in medicine and law and agriculture or mechanics? Can it be that it is because of the tradition that preachers are not to be classed with other men—that there are three sexes, viz., men, women and clergymen, and that clergymen are to be numbered with the women when heroic work is to be done? Or may it be because fighting is thought to be inconsistent with the ministry? If it is the latter, then all Sunday school teachers and others who teach and administer in religious work should also be exempted. If this war is right, all the powers of righteousness should be doing their bit. If one is a Y. M. C. A. secretary or a charity worker or is engaged in any other form of Christian service he is not exempt—only when he is duly *ordained* can he claim immunity.

The young man who claims exemption because he is a minister is a slacker and coward and unworthy his calling unless he immediately volunteers for some sort of special religious work in the army. The doctor is not sent to the trench because his skilled services are needed back of the lines; the same is true of the skilled mechanic and even of the cook. Unless the minister, as a skilled religious worker, does likewise, we repeat it emphatically, he is a coward both physically and morally, and a slacker. Of course he has the same right to claim exemption for family and other reasons as does any other man. The Y. M. C. A. secretaries are not exempted, but must go to the trenches; the minister must supply their places. Religious and moral problems are greater in an army than in the civilian community; it is a mere makeshift argument that contends that religious and moral needs require all preachers to stay at home; after all men of draft age have gone into army work and all the chaplaincies and Y. M. C. A. needs have been met and many have accepted Red Cross service, the home situation will still be better manned than will that of the army. Suppose it requires ten thousand men to man the army religious work, and ministers supplied them every one, there would still be a hundred thousand left for home work,

more than one-half of them duplicating, through sectarian effort, the work of others.

The French army does not exempt ministers of religion and it has won the rehabilitation of the clergy in skeptical France. What will the young man of draft age, who accepts the selfish good fortune of an arbitrary and traditional exemption, have to say to the boys who come back from wounds and danger and hardships at the front? How will the ministry fare and what will be the prejudices against the "clergy" if the church does not courageously declare itself against such exemptions unless the man exempted volunteers for army work? Mr. Roosevelt declares that young men of draft age will be scorned even if they do religious work because the man who fights will look upon them as avoiding danger. He fails to see that religious service requires skill and special education quite as much as mechanical or medical work, and that anything that exempts doctors and mechanics in order that they may serve in their specialized capacities would also exempt the trained religious worker. Would he put a skilled cook in the trenches? Surely the trained religious worker is quite as necessary in furnishing what Secretary Baker calls "the invisible armor" as the cook and mechanic are in panoplying with material provender.

\* \* \*

## Picayunish Morality.

Bishop Williams of Michigan has returned from France, where he has spent some time in an inspection of Red Cross and other kinds of philanthropic army work. He is especially impressed with the work of the Y. M. C. A. and also with the idea that the men in the armies are essentially religious. He says there is no place there for "picayunish morality" and that the net effect of the war will be a revaluation of the conventional moralities; the men who face the great realities of life and death at close range in such a fight for great ideals will scarcely be impressed with voluble and noisy exhortations on dancing and theater-going to the exclusion of emphasis upon social justice and the great religious principles of service and sacrifice. Neither are they going to try longer to accept the conventional and traditional apologies for sectarianism in the face of such heroic and impressive undertakings of Christianity as that of the Y. M. C. A. in the army camps of the world. There will also be, no doubt, a new evaluation of the

religious mysticism as over against the current materialistic and mechanistic interpretations of life; men will not face God and death, and cling, as the average soldier is said to do, to an abiding faith in immortality and accept the maunderings of materialism or the academic cynicism of the rationalists. Ideals will certainly shine like stars of heaven to men who have risked their lives for them. There is said to be one uppermost theme of conversation in the British and French camps and that is "what after the war?" A war correspondent recently told the writer that the biggest single opportunity before religious men today is to talk on this question to these men who are so profoundly interested in it and who so vaguely speculate upon it, and to lead them to appreciate the place a Christian ethic should hold in the reconstruction, both individually and socially.

\* \* \*

## Who Gives Most Comfort to the Enemy?

There are two types of obnoxious folk in the land at the present stage of our war making. One is the radical pacifist who feels that he must raise a protest, even though his country is at war, and thus express his individual opinion without reference to his social obligation to stand by his fellow-countrymen; the other is the radical militarist who despises the administration because it proceeded so cautiously, always keeping peace to the front as our national creed and which even now always emphasizes that it is peace for which we fight; these gentlemen are quite as radical and opinionated as their hated fellow-countrymen of the other radical type and they criticise the administration in a way that now gives much more comfort to the enemy than does the pacifist. The latter led the Germans to believe that we would not declare war and the former now leads him to believe we are not preparing efficiently to conduct it. Never did a nation make more stupendous preparations or make them more rapidly; we have profited by England's so-called "muddling" (though England did not "muddle" so much as she learned in the dear school of experience) and are saved all the loss she suffered. These fire-eating gentlemen—most of whom are beyond the military age—are horrified at the "incompetence" that has not built a fleet of destroyers greater than Britain's and a fleet of millions of tons of merchant ships and manufactured 10,000,000 rifles in eight months, and upon the supposition that they



must be brave because they talk so boldly and wise because they express judgments so dogmatically they proceed to demand universal compulsory military training at a time when we are fighting to abolish all national armies and urge after-the-war trade wars when we are trying to win inter-

national amity. Of course the militarist radical has the stage and the spotlight and we are much more tolerant of him than of the pacifist because we are at war, but he is just about as valuable to the Kaiser as his equally belligerent but less bloody opponent.

# The Sunday School

## A Righteous Protest

The Lesson in Today's Life\*

By CHARLES H. SWIFT

WHEN Nehemiah returned to Jerusalem, after an extended leave of absence, he found a condition of religious relapse which compelled his grieved soul to cry out in righteous protest. Sabbath profanation was a serious sin. The markets were thrown wide open and traders, both Jewish and foreign, poured into the city with their wares. Immediately he went to the nobles of the city and seemed to have laid the blame upon their shoulders as the temporary rulers of the city. His remonstrance was clothed in no patronizing or complimentary terms, though he addressed his words to the dignitaries of the day. They were in office for the purpose of upholding law and any open and continuous infraction could be rightly charged to their negligence or corruption. The Sunday profanation of America, which has become such a menace to our civilization in many important respects, is due largely to the worm-like backbone or Felix-like heart of our governing officials. It is time for the prophet's voice from our pulpits to make a righteous protest directly to those who are responsible for the enforcement of law.

Nehemiah did not stop his reform after protesting to the nobles. He might have felt that he had fulfilled his prophetic mission and might have returned home with an eased conscience. But he was bent on restoring the Sabbath to its rightful place and did so by driving the traders out of the city on the Sabbath, closing the city gates and threatening any violator with imprisonment. He further enlisted the sympathy of the Levites who threw their influence into the reform with such energy as to swing Sabbath observ-

ance to the other extreme as seen in the days of Jesus. It was a deadly legalism resulting from a lack of knowledge as to the real moral and spiritual value of one rest day in seven. Jesus protested against the empty formalism of Sabbath observance and dignified the day by giving it a special value as a contribution to man's full development. Thus "the Sabbath is made for man, and not man for the Sabbath."

When Associate Justice Harlan, of the Supreme Court, condemned the flagrant misuse of Sunday by luxurious feasting, he was giving expression to the righteous indignation which characterized the speech of the Master when talking to the Scribes and Pharisees. Said Judge Harlan: "When the mail carriers deliver mail on Sunday, they violate the Holy Day, and, therefore, I hope they will be stopped and allowed to rest on Sunday. Here in Washington you can find a transgression of Sunday everywhere you look. It is a shame that certain people from New York with big bank rolls should be allowed to come to Washington and give Sunday dinners and supper parties when the day should be devoted to the work of God." If the open disregard for Sunday by our National Capital calls forth the righteous protest of a Supreme Judge, what would Jesus say should He happen into any of our cities some Sunday?

It is a well established physiological and hygienic fact that one rest day in seven is fundamental to life. Since the right of a rest day is based upon the necessity of such a rest day, it then becomes the duty of every state to pass and enforce such laws as will protect this right. True, some labor is necessary upon Sunday, but we must discriminate between the work done out of necessity and the work done because of greed. Open stores, moving pic-

ture shows, commercialized baseball and many industrial plants profane Sunday because of commercial greed. While population increased 27 per cent as shown by the census of 1900 for the previous decade, Sunday labor increased 58 per cent. Thousands and perhaps millions of persons are compelled to work on Sunday, not because of the necessity of the labor but because of the greedy disposition of the employers. Even where Sunday work is necessary, the laborers should have one rest day in seven. It is a scientific law of nature, and likewise a very economic law if men would only understand it.

The protest is a righteous one, not only for the physical value to the laborer, but for that more important moral and spiritual value. The moment we strike God out of our national life, just that moment we begin to disintegrate and decay. One of the quickest ways of striking God out of our national life is to give Sunday over completely to industrial activities. This day is a monumental memorial to the life of Christ which has a limitless influence upon the American people. To make this day a spiritual negation by reason of the violation of Sunday statutory laws and by the utter disregard of the higher moral and spiritual laws which should govern the day is to discountenance the claims of Christianity upon our national life and to turn the country over to libertinism. A civilization built upon commercialism will ultimately fall. Moral and spiritual values alone can give permanence. If we continue to permit commercialized greed to rob our Sunday of its lawful spiritual value and make it a secular day of business activities, one of the strongest bulwarks of Christian democracy will ultimately fall.

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\*This article is based on the International uniform lesson for December 16, "Nehemiah Enforces the Law of the Sabbath." Scripture, Neh. 13:15-22.



# Disciples Table Talk

## Franklin Circle, Cleveland, Celebrates Diamond Jubilee

Franklin Circle church, Cleveland, O., was founded by a farmer preacher, John Henry, seventy-five years ago. Today it is a vigorous work, having solved the grave problems which face down-town churches. Pastor W. F. Rothenburger is largely responsible for this happy issue. From November 21-25 was observed at Franklin Circle the Diamond Jubilee anniversary of the organization of the church. The series of special services included a Family Love Feast, an Officiary Fraternal banquet, participated in by the officers with their wives of the Cleveland churches; a Disciple Survey and Fellowship evening, and last of all a Home Coming Day, on November 25. Features of the week's exercises were: An historical sketch of the church by Alanson Wilcox, former pastor; an address by Edgar DeWitt Jones on "The Duty of Disciples in Wartime," an address by the pastor on "Franklin Circle's Next Twenty-five Years." At the culminating service on Sunday the Bible school reached its record attendance, 927, with an offering of \$150. Seven persons were added to the membership of the church during the day. A pleasing feature of the day was the presence of twelve persons who united with the congregation under the ministry of Alanson Wilcox, beginning in 1874. Twenty-five persons were present whose connection antedated that period. During the years of its history this church has raised in cash about \$660,000. Sixteen persons from the congregation have gone into the ministry and into other lines of Christian service. Seven have become ministers' wives. A ministry of outstanding significance has been the gathering in of children from the streets and reclaiming them to noble lives. Franklin Circle is a living link in both state and American missions, supports a mission station and two foreign living-link missionaries, the latter being cared for privately by Franklin Circle members. A modern Bible school and Community house was built in 1915 at a cost of \$35,000. During the past decade all lines of work have practically doubled. Among early pastors of this church were A. S. Hayden, Jas. A. Garfield, B. A. Hinsdale and Alanson Wilcox.

## George A. Campbell Goes to Union Avenue, St. Louis

George A. Campbell, for nearly seven years leader at First church, Hannibal, Mo., has received a call to the pastorate of Union Avenue church, St. Louis, and has accepted, to begin in this new field February 1, the seventh anniversary of the beginning of his work at Hannibal. He succeeds B. A. Abbott, who is now serving as editor of the Christian-Evangelist. Three weeks ago members of the official board of the St. Louis church visited Hannibal, and listened to Mr. Campbell's morning sermon and immediately afterward invited him to a conference with reference to the St. Louis pastorate. At the union meeting of the St. Louis churches, which was held this year at Union Avenue, Mr. Campbell delivered the address, and at that time made a very strong impression upon the leaders of the church. In point of years of service Mr. Campbell

is the dean of the Hannibal churches. Not only in the circles of his own congregation is he strong, but in interdenominational work and in civic enterprises he has been a leader. The *Hannibal Morning Journal* says of the retiring pastor: "Mr. Campbell has endeared himself not only to his congregation, but to hosts of friends outside his own denomination. He has built up the local church and leaves it in very prosperous condition. Not only has he given his hearers good sermons, but he has served as an excellent pastor to his people, ministering also with interest to all who solicited his aid, whether members of his congregation or not." Mr. Campbell says in his statement to his congregation, of his present pastorate: "If I should live a thousand years, I would not expect to have a more agreeable and more pleasant pastorate than this one." Of his decision he spoke as follows: "In this heroic age I concluded that I should not refuse a call to a larger and a harder field. We think we have heard a call to harder service and we did not think we could refuse. These times are too strenuous for men to choose the most comfortable places." Mr. Campbell

served at Austin, Chicago, for twelve years before going to Hannibal. He is a graduate of Drake, and has his B. D. degree from the University of Chicago. The Hannibal congregation with unanimity expresses regret at the loss of their leader.

## Great Missionary Churches Among the Disciples

Secretary Bert Wilson, of the Foreign Society, reports that the ten cities in which our churches contributed most to the Foreign Society last year were in their order as follows: Cleveland, \$7,144.97; Akron, \$5,434.79; Cincinnati, \$4,913.22; Kansas City, \$3,462.04; Indianapolis, \$3,438.55; Chicago, \$3,218.31; Des Moines, \$2,554.50; Los Angeles, \$2,495.54; Pittsburgh, \$2,311.96; St. Louis, \$2,281.85. It is interesting to note that the three leading cities in contributions were all in Ohio, and that no other state has more than one city in the list.

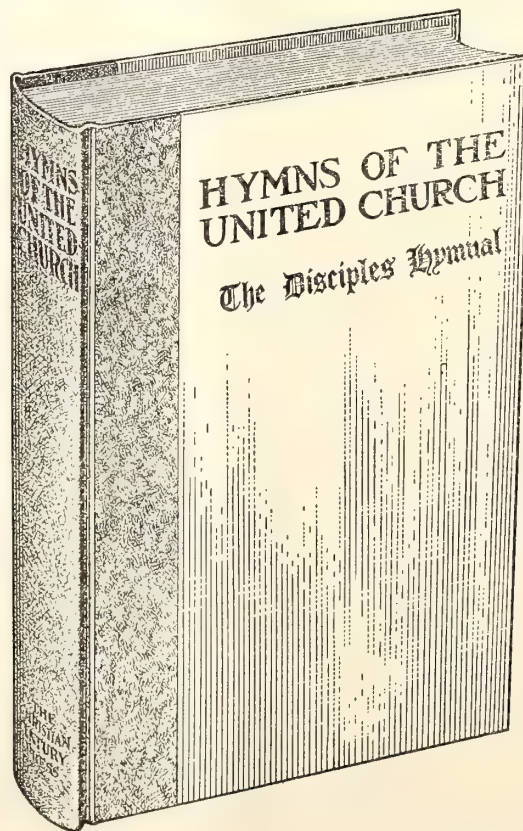
## Bible School Department, A. C. M. S., Goes Over the Top

Robert M. Hopkins, of the Bible school department of the American Society, writes that the early mails from the Bible schools indicate a great victory in behalf of the home land on Thanksgiving Sunday. Among the early reports are those of Third church, Indianapolis, with \$100; Hopkinsville, Ky., \$275; Grand Rapids, Mich., \$100; Omaha, Neb., \$78;

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### Madison A. Hart Called to Kentucky Field

Madison A. Hart, for many years leader at First church, Columbia, Mo., has been given a hearty call to the work at Danville, Ky., which field was recently ministered to by Horace Kingsbury, who has recently become the state Bible school leader for the Disciples.

### Eureka College Has Business Manager

Eureka College now has a Business manager, according to a recent decision of the Board of Trustees. L. O. Lehman, for some time Field Secretary of the institution, was called to this new work, and is already at his task. Eureka College has been placed in the highest group of colleges and universities in the state, by the Certifying Board at the office of the Superintendent of Public Instruction in Springfield.

\* \* \*

—R. E. Henry has been holding a series of evangelistic meetings at Monticello, Ill.

—John W. Marshall has led the Anadarko, Okla., congregation in a meeting. J. N. Gible is the pastor at Anadarko.

### MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—C. E. Lemmon, of the Hastings, Neb., work, is now at Camp Cody, N. M., in Y. M. C. A. work.

—The Georgia state convention was held this year at Fitzgerald, the date being November 12-15. Among the speakers on the program were L. O. Bricker, of Atlanta; F. M. Rains, R. M. Hopkins and F. W. Burnham of Cincinnati, G. W. Muckley of Kansas City, and Karl Lehman, Christian Endeavor leader in the southland.

—C. A. Lowe, pastor at Camden Point, Mo., reports the close of a meeting there, led by B. L. Wray of Kansas City, with W. O. Norman singing; 27 accessions. A. L. Cole of Brookfield, Mo., reports a home force effort, the pastor being assisted by Frank McDonald in the singing; 16 accessions. Mr. Cole writes that there have been 57 additions to the membership during the past year, which was the first year of the present pastor's leadership.

—Transylvania College has nearly one hundred of her students of last year enlisted in the various branches of war service, some of them being already in the trenches. Students are still enlisting. Paul M. Trout and Guthrie Veach received orders last week. Eight others have been accepted and are awaiting their call for hospital unit service. During the recent Y. M. C. A. campaign for funds, this school raised \$1,900, although but \$1,000 was asked. President R. H. Crossfield recently made an address in

chapel on the causes of the war, and his message was published in full in the *Lexington Herald*.

—Transylvania College is host this week of the annual state inter-collegiate Y. M. C. A. conference. Chancellor Homer W. Carpenter is on the program for an address.

—Miss Fred Fillmore led the singing in the recent three weeks' meeting at North Park church, Indianapolis. J. D. Garrison, the pastor, had charge of the pulpit work. Thirty-eight persons were added to the membership of the congregation.

—George W. Wise reports, as one result of his recently closed evangelistic series, an increase of more than 100 in

the Sunday school membership; 46 members added to the church. Mr. Wise preached and J. Ross Miller lead in the singing.

—"Joash Sunday" was observed at Irving Park church, Chicago, on November 25, State Secretary H. H. Peters, leading in the five services of the day. First came the Sunday school session, then morning worship, and at 3 o'clock was held a special service at which the raising of funds was a feature; the Aid Society provided luncheon in the evening, which was followed by a large Christian Endeavor service and the evening preaching services. In the afternoon, \$605 was raised in cash and pledges; the entire congregation marched around the "Joash chest" and deposited their offer-

## Disciple Leaders Discuss the War

### Finis Idleman Says Stone Age Philosophy Started the Great War

"We have been summoned by the conscience of the world to rehabilitate Belgium and northern France, Poland and Serbia. Our engineers and agriculturists, our architects and our builders are placed under tribute to reconstruct a civilization wasted by modern savagery. But a deeper need is laying tribute upon the statesmen and philosophers who color the people's thinking. It is a firm conviction of four-fifths of the world that false diplomacy and stone age philosophy inspired the war. It is equally certain that these outraged four-fifths will not trust again the word of those who so lightly regard their solemn contract. Whether the foundations of the future shall rest upon the Sermon on the Mount or upon the bayonet waits the reconstruction of our social philosophy. The voice of the Christian church must be heard now or it may never hope to be heard again."

### Walter M. White Says "Show Patriotism by Prayers, but Also by Dollars"

"Our purpose in entering this war, as announced by the president and re-echoed in the hearts of the American people, is to 'make the world safe for democracy,' so that all men may lead tranquil and peaceful lives in all godliness. Inspired by this aim, every citizen of whatsoever rank should aid the president in the prosecution of this war until we have won a glorious victory which shall unfold within its protection every nation, both great and small.

It is fitting that we should pray to God for victory, but it is foolish and useless to pray and then not prepare as wise men for the battle. Our soldiers must be equipped, for they have offered the greatest gift of all—their lives. The call comes to every American to meet this gift of life with an investment of dollars. In this hour of world struggle for freedom, by the use of prayers and dollars let every man who calls himself Christian show his patriotism."

### A Greater Call for Christian Love Than Ever Before, Says C. R. Stauffer

"The world is calling for Christianity with its spirit of love as never before. America must be true to her God in this hour of strife. She holds within her hands the wealth and the life, with which to give the water of life to the famishing world. This adds still more

to the responsibility resting upon the shoulders of the youth of the church of today. May we have the faith, courage and the willingness to go forward into the greater days right ahead."

### Carey E. Morgan Sees Two Great Wars Being Waged Today

"Thousands of our young men and young women are being carried away into the dark dungeons of sin and we must rally to the standard and rescue them. Thank God today the blue and the gray march side by side upon the battlefields, and on the soil of France their blood will mingle together for the same cause. In the same way the Christian workers must line up and march against our enemy—sin."

### Thos. Penn Ullom Sees Recrudescence from Middle Ages in Present War.

"Since that hour when the forces representing the past with its worn-out laws and exploded theories surrendered to the forces that make for justice and equality for all in the future, there has arisen every now and then a recrudescence of the past which threatened the overthrow and downfall of every institution that stood for universal enlightenment and equality. Such a recrudescence confronts us today: The ancient idea that might makes right, and the medieval conception of one lording it over many or a despotic feudalism, and then overshadowing all the divine right of Kings!"

### H. P. Atkins Says, "Make Democracy Safe"

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ings. W. G. Winn has led this congregation for about three years, and his work has been unusually fruitful. The congregation has become aggressive in all activities of the community. An institutional church is being talked for the after-the-war period.

—J. N. Jessup writes from Magnolia Avenue church, Los Angeles: "The old-time 'Magnolia spirit' is still alive and the fighting spirit of former years is much in evidence. There have recently been 38 accessions to the membership, and on November 11 the congregation raised nearly \$2,000 on its debt. Magnolia has some definite aims for the year."

—Hugh Wayt, of the Zanesville, O., work, has just closed a series of decision meetings at McConnellsville, O.

—First church, Jefferson City, Mo., has recently put on the every member canvass with fine results. This is the third year this plan has been used and it is the best so far. A. R. Liverett will soon round out seven years of service with this congregation.

—Bert E. Stover, pastor at Norton, Kan., reports the close of a three weeks' meeting, during the first week of which W. G. Menzies, returned missionary from India, gave inspirational messages. Mr. Stover concluded the meeting. Twenty-four members were added to the congregation. Mr. Stover is now leading the Phillipsburg, Kan., church in a meeting. There has been no pastor in this field for the past two years.

—Ward E. Hall has closed his work at Blandinsville, Ill., and is moving to Knoxville, Ill., which place will be his headquarters as Northwestern District Evangelist of the Illinois Christian Missionary Society.

—The arrival of Dwain Paul Miller is reported at the home of Claude J. Miller, pastor at Windsor, Colo.

—Besides taking care of the field work of the Indiana School of Education, at Bloomington, Ind., Joseph C. Todd is delivering lectures on "The Causes of the War" in many towns of Indiana.

—For many years the Winfield, Kan., church has been burdened with a \$5,000 debt. The past summer has been a hard one, with the war excitement on, and many of the leaders were exceedingly doubtful whether an effort should now be made to cancel this obligation. But early in September a decision was made to begin such a campaign; this decision, however, was abandoned late in October as being impracticable. Then a last big effort was decided upon, under the leadership of the pastor, R. W. Gentry, and a number of large givers upon whom the success of the campaign depended, were soon found. Four teams of twenty men went to work, and when they met on October 26th to make their reports, it was found that they had raised \$4,500. Other pledges and more cash rolled in, some from absent members and the following week it was found that a total of \$8,331 had been reached. Only \$5,400 is needed to take care of the obligation, but the balance will be used in making the church a stronger institution. Other aims will now be undertaken by the congregation, one of them being a living-link.

—The Jasper County, Mo., churches are making a complete county survey, covering the social, industrial, educational and religious conditions of the entire county. This county has some

alert and energetic leaders, including among others J. H. Jones, "Shepherd" of the District; C. H. Swift, of Carthage, and C. C. Garrigues, of Joplin.

—K. F. Nance, formerly pastor at Hutchinson, Kan., is now serving as a chaplain at Camp Funston, Kansas, and is also delivering lectures on the war.

—Glenn B. Murdock has been elected superintendent of organized classes in Kentucky.

—Thirty-five young men from Norwood, O., church and school have enlisted for war service. Another news item concerning this church is that a new auditorium is being planned for building after the war. This church is twenty years old, and December 5 was observed as anniversary day. The every member canvass was made in the afternoon. C. R. Stauffer has made an excellent record at Norwood.

—Next Sunday will be observed at Warren, O., church, Walter Mansell, pastor, as Whole Family day.

—The newly elected officers of the Dallas (Tex.) Pastors' Association are: John G. Slayter, East Dallas, president; A. L. Clinkinbeard, North Dallas, secretary.

—W. D. Cunningham, independent missionary, reports that all the buildings at the station at Tokio were damaged by a typhoon October 1. He is planning to return to the station next March and expects to spend about \$16,000 next year in new lots and buildings. A new worker will probably accompany him.

—Martha Stout Trimble, pastor of the church at Merriam, on the Kansas Side of Greater Kansas City has been chosen as Secretary of the Church Federation.

—"Fellowship Week" was observed at Spencer, Ind., church November 11 to 18, with the following speakers: Milo J. Smith, Indianapolis, on Men's night; W. H. Newlin, Bicknell, Ind., on Country People's night; Prof. Jabez Hall, Indianapolis, on Alexander Campbell night, and R. H. Montgomery, Martinsville, Ind., on Young People's night. Friday evening was observed as "Everybody's night," with a surprise for all. November 18 was every member canvass day at Spencer. F. E. Davison, pastor at Spencer, is much appreciated throughout the community; he was recently elected president of the ministerial association of the town.

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—Nelson H. Trimble who recently moved to Merriam, Kansas, from Columbia, Missouri, has been chosen by the Government to supervise the Chautauqua work at Camp Doniphan, Oklahoma.

—The announcement is received of the coming marriage of Ritchie Ware, the new pastor at Fifth Avenue church, Knoxville, Tenn., to Miss Cornelia Frost, of Plattsburg, Mo., on December 15.

—John Hewitson, pastor at Kidder, Mo., preached the union Thanksgiving sermon there this year.

—Adam K. Adcock has resigned the leadership at Main Street church, DuQuoin, Ill., where he has served for five years, his resignation to be effective this week. He has accepted a call to the work at First church, Centralia, Ill., where he will succeed R. H. Robertson.

—A. R. Liverett is now serving his fourth year as President of the Ministerial Alliance at Jefferson City, Mo. He is also serving the Second District—comprising 17 counties, 160 churches and over 22,000 Disciple members—as president for a third year. J. Stuart Mill is

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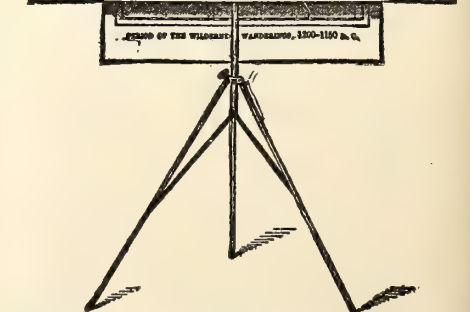
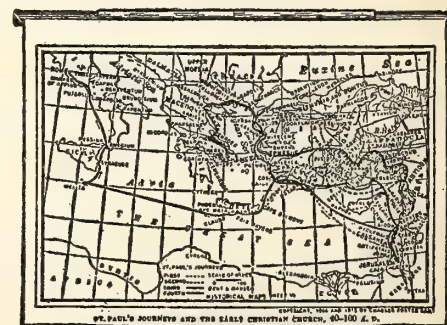
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the district superintendent and the work is moving toward higher standards of efficiency.

—John R. Ewers reports five accessions at East End, Pittsburg, on November 18, two of these being "strong men." Mr. Ewers is well along in his ninth year of service at East End. Readers of THE CHRISTIAN CENTURY will be interested to learn that Mr. Ewers will again take up his Bible school lesson talks in THE CHRISTIAN CENTURY on January 1.

—D. B. Titus, of Rupert, Ida., has been called to the work at Galveston, Tex. He is reported "seriously considering the proposition."

—The Organ-Mell evangelistic party will hold a meeting soon at Jerome, in south Idaho. An effort will be made to have this work by the "rope-holding" plan, which is Mr. Organ's successful method of supporting a difficult work by subscriptions from without.

—William M. Mayfield, after a year's service as leader at Roanoke Avenue, Kansas City, Mo., has accepted a unanimous call to remain indefinitely in that field. There were four accessions to the membership there November 25.

—John R. Golden has closed a home-visit meeting at Central church, Deatur, Ill., being assisted in the music by Mr. and Mrs. Tuckerman, well-known singers.

\* \* \*

## NOTES FROM THE FOREIGN SOCIETY

A strong movement is on foot for a Union Evangelist Training School for the Congo Mission, Central Africa. Colonge has been mentioned as a possible location for this school. If it is undertaken, the three English Boards and the three American Boards, including our own, doing work in the Congo, will unite in this Institution. Such a

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forward step would be a great benefit to the work.

One of the most disheartening things in our missionary work is the fact that over half of our congregations give nothing toward any missionary work. One of our strong pastors has suggested that every preacher of a strong city or large town church should be responsible for enlisting, as far as possible, all the churches in one county. Of course, this should be done in the district nearest to him. This kind of a plan, if carried out, would bring a great change in the missionary giving of the churches.

Ias. O. Ogden, of our Tibetan Mission, writes that some of the greatest needs in the Tibetan work are new workers for cities already open for stations, school building, and its equipment for Batang, support for orphans, native helpers, evangelists and teachers; money for industrial school work, and he closes with, "a message from you, telling of your interest and how you can help to accomplish this great task of evangelizing Tibet." Write it now, before you put this sheet aside and start on the road

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toward doing something worth while for the Kingdom of God. The address of the Tibetan Mission is P. O. Adensi, via Tunnanfu and Haiphong, West China, and a 5c stamp is needed on the letter.

One of the encouraging points in the closing of the distilleries in America, is the fact that whiskey exportation to West Africa has been stopped. Most of this trade was carried on by distilleries located near Boston, Mass. Four of the oldest and strongest whiskey-making establishments of that city have recently gone out of business, because of the present situation.

BERT WILSON.

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## OHIO DISCIPLES TO PROMOTE WORK AMONG SOLDIERS

Ohio day, as a date, has gone. Ohio day, as an institution, has just begun and will continue until all the offerings are in. Approximately 175 churches use the every member canvass or budget plan. Even these churches use Ohio day for educating the people in the work being done in this great commonwealth. To date the results are encouraging. We are hopeful that there are to be no slacker preachers and no indifferent churches in Ohio in this critical year. For our regular lines of work we shall need larger resources than ever.

One call stands out above all others in our special demands of this year—the call of our boys at Camp Sherman, Chillicothe. The State Society sent a committee of ministers and business men to study the situation there. They have just returned and their report will be received by the State Board in a few days and suitable action taken. It is in the minds and hearts of this committee as well as large numbers of our brethren throughout the state that Ohio Disciples must put up a strong program of Christian work and service through the church at Chillicothe for our boys who pause for one of the most critical periods of their life at Camp Sherman on their way to the front. On advice of this committee a call is issued for fifty Ohio preachers to assemble in Chillicothe at an early date, soon to be determined. This call is issued in order that the men may inform themselves at first hand of the gigantic task; that the men may give the State Board the benefit of their counsel in this matter and that they may be better prepared to be molders of public opinion in their own field, where so much depends upon the wisdom, vision

and information of the minister. A great patriotic, as well as religious, service, is thus to be rendered and it is hoped that every man may be on duty at Chillicothe when the call is received.

In the midst of the turbulent world conditions and of the irresistible call for help in every direction, we must not overlook the vital matter of supporting strongly the regular work of the State Society. It would be poor statesmanship and poor Christianity for us to curtail in any way our enthusiasm for or support of our work of building up the many mission churches in important centers in the great state of Ohio.

I. J. CAHILL,  
Corresponding Secretary,

Cleveland, O.

\* \* \*

## A Christian Endeavor Society That Is Alive

There is so much talk of the Christian Endeavor movement as a thing of history only, that it is a pleasure to reproduce the following story of the achievements of the society at the Amarillo, Texas, church. It is sent us by the pastor, Ernest C. Mobley: "Through the inspiration of the All-South and State Endeavor conventions some of our young people entered whole heartedly the local campaign. This gained further intelligent direction through an Expert Endeavor class. During three months the society has grown from 12 to 100 in attendance. The long list of committees are all live ones. They won the district banner at the convention. Through their extension committee they have organized an Intermediate and Junior Society in the church, also several healthy societies in neighboring towns. A local union has been created

with B. B. Holland, one of our members chairman. This union has already put new life into two city societies. At their first meeting in the First Christian church last Sunday night there were 150 present. Congressman Jones spoke on 'Good Citizenship.' The union is also publishing a paper called 'The Panhandle C. E. News,' with Mr. Holland editor. This society has created a fine young people's choir and a splendid orchestra. They furnish music to the large church audiences each Sunday night. They put life and zest into the mid-week services by offering to match numbers with the three official boards and Sunday school teachers. When their budget had reached \$500 they challenged the missionary society of the church to pay half the salary of a missionary on the foreign field. Together they will support a missionary. They bought a \$100 Liberty bond. The young ladies are sewing for the Red Cross each Tuesday night."

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# THE CHRISTIAN CENTURY

Vol. XXXIV

December 13, 1917

Number 50

## The Sword of America

By Joseph Fort Newton

CHICAGO



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The London preacher

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# *The* CHRISTIAN CENTURY

## An Undenominational Journal of Religion

Volume XXXIV

DECEMBER 13, 1917

Number 50

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS; THOMAS CURTIS CLARK, OFFICE MANAGER

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Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Desiring to be a worthy organ of the Disciples movement, THE CHRISTIAN CENTURY has no wish at all to be regarded as an organ of the Disciples' denomination. Published by Disciples, it is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The War and Christian Duty

THE war is a revelation of the Church's failure to do the essential and fundamental thing for which the Church—the Christian Church—exists, namely, to build an order of society in which the fact of human brotherhood and the apparatus for the practice of it shall be so well established as to render such a thing as war impossible. Than war nothing more antithetical to Christianity can be imagined. It is a denial in the bald-est possible form of the very life principle of the religion of Jesus—the brotherhood of man. Slavery was also such a denial, but there were incidental virtues attaching to that institution which gave it for a time a kind of plausibility before the bar of even a Christian conscience. The injustices of modern industrialism are also a denial of the religion of Jesus by a society that affects to follow him. But these injustices wear a certain disguise; in our highly complex industrial organization they are often separated many removes from the particular persons who are chiefly responsible for them. There is thus a kind of extenuating apology that can be made out for the failure of a dominant Church in a professedly Christian society to put a speedy end to industrial injustices.

\* \* \*

But there is nothing plausible about war. No apology can be made for it at the bar of a Christian conscience. It is anti-Christianity in the rawest, nakedest form. A society in which war is possible confesses by what vast distances it is separated from the kind of a world Jesus Christ meant to establish with his gospel.

This is something we must keep saying to ourselves in these war days, these days when our nation is in the process of forming new habits, and in serious danger of forming bad and un-Christian habits as well as good and Christian ones. The peace movement, while halted now, and rightly halted, must not disintegrate. It must at least be allowed to mark time. In the background of all our war activity there should be kept

flaming the ideal of permanent world peace, of peace not through compulsion only, but through the prevalence of that kind of brotherly love which our Lord himself embodied. It is only the active presence of this ideal in the background of our hearts that will keep our national character from moral apostasy and perversion.

We are in the war.

We must win the war.

There is no way out but forward.

All our resources and loyalties must be consecrated undividedly to the stupendous task—the plain duty—of chaining the mad dog that has gotten loose in the world. Let there be no ambiguity or equivocation on that point.

\* \* \*

But while we are fighting, and fighting to win, it is imperative for our moral protection and the rehabilitation of our spiritual ideals after the war, that we keep clearly in mind the precise nature of the business we have to do. We will be tempted to glory in war, to strut about and boast of our superiority, to gloat over our victories and, counting up our resources, to sing the jingo song:

We've got the ships,  
We've got the men,  
We've got the money, too!

Such an attitude is thoroughly incongruous with the moral situation in which the Christian Church finds itself today. If Christians are capable of adopting that attitude they thereby confess that the war has already eaten into the very heart of their Christian faith. The only terms upon which the Church may hope to "keep the faith" throughout the war are humiliation of spirit, sorrow and self-reproach for her failure after so long a time to show the nations the more excellent way, and an ineradicable purpose to reform her spirit and method when the war is over. A Church that sees this war as another crucifixion of her Lord, a fresh and infamous



putting of Him to an open shame, will not go into battle with the light heart of a jingo, but with a grief and tragedy of soul more poignant far than the wounds and deaths of the battle field.

\* \* \*

It is with this moral paradox that the Christian of today must live. He has learned from his Lord that war is wrong, and as unnecessary as it is wicked. Yet he feels that there is no course open to him now save to fight. To fight is his imperative duty. The Christian finds himself entangled in a set of international circumstances from which it seems impossible to open a way for liberty and democracy save by cutting such a way with the sword.

Under the circumstances, the nearest we can get to a Christian course of action is to fight.

Under the circumstances, it would have been wrong for our nation to have stayed out of the war one day longer than we did. Perhaps we should have gone in sooner.

Under the circumstances, therefore, the irreconcilable pacifist who refuses to aid his country in this hour, and who stands apart making scornful comments upon our war activities is, it seems to us, not only disloyal but irrational.

The unreconciled pacifist is irrational because he takes no account of the circumstances, the actual conditions into which we have come and within which our course of action must be decided upon. It will reward us to give a little thoughtful attention to this fallacy of the pacifist, for we may thereby find the suggestion of a solution of the dilemma under which our Christian conscience is suffering.

\* \* \*

The irreconcilable pacifist bases his contention against taking part in this war on the assumption that our nation is Christian, that the Church is Christian—Christian in character—and could therefore carry out effectively an ideally Christian course of action in the present world situation. In this assumption lies the logical fallacy of the sullen pacifism that now, as the nation goes forth to war, snarls at its heels. Our nation has not been Christian, clear-headedly and wholeheartedly Christian, in its inner character. No nation has been. There is no Christian nation in Christendom.

We never can hope for the abolishment of war until among the possible war-making entities of the world there comes one that chooses a Christian policy and *backs it up by a Christian character*. A thoroughgoing Christian policy in international affairs may hope to make itself effective only when it is seen as the revelation of a national character that is Christian. Similarly a pacifist policy in international affairs may hope to make itself effective only as it is seen as the revelation of a pacifist character. For our nation, already half-armed and growing fat on the profits of its war orders from Europe, to refuse to fight when its honor was spat upon and its commerce impeded and a shipload of its citizens ruthlessly sent to the bottom of the sea, would be interpreted by the rest of mankind as cowardice and materialism and love of ease—as it indeed would be—and not as moral principle. The whole effect of a pacifist course adopted by a morally *passivist* nation or an economically profiteering nation, would be futile and ridiculous.

Mere pacifism as a policy is impotent and stupid.

Non-resistance in the abstract is impotent and stupid. A naked Cross is utterly impotent and contemptible. But *Jesus*, the constructive Pacifist and active Non-resistor, releases vast spiritual energies in the souls of men. And *Jesus* on *His* cross spells a world's redemption. It is only a Christ-like character that may dare to entrust its life interests and values to the consequences of a thorough-going Christian course of action. The healing and compensating and constructive forces of the Christian principle of life flow out of the Christian character and not out of the Christian policy apart from such a character.

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Here, we repeat, is where the still recalcitrant pacifists make their great blunder. They disregard the concrete situation; they take no account of the actual circumstances; they find their norm of right and wrong in ideal abstractions, not in the matter-of-fact world. But right and wrong have a pragmatic side as well as an absolutist side. What is right in a given situation depends partly on the situation. To demand that our nation, still pagan, like all "Christian" nations, in many of the structural elements of its character, should act upon the pacifist principle of non-resistance in its attitude toward Germany's aggressions, would be to invite the fate of Simon Peter who essayed to walk on the water and, after a few steps, began to sink. Simon was not yet ready in his spiritual education to justify the commitment of himself to the care of supernatural forces, and his venture ended disastrously.

It is even so with pacifism. Pacifism appeals to supernatural forces to bring about justice, instead of undertaking to force justice by the sword. And it conceives that these supernatural forces are released by positive sacrificial non-resistance, a principle which finds its highest embodiment in Christ on his Cross. We agree with the pacifist in his statement of the principle. We hold it to be the very core and heart of evangelical Christianity, the principle and insight which give distinction to our religion among all the religions of mankind. But a nation must have formed a Christian character by acting upon this principle in times of peace before it may hope for redemptive results to flow from action based upon it in a great international crisis involving its own existence and the welfare of the world.

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The unpreparedness of our nation for military action was more than matched by her unpreparedness for a thoroughly Christian action. It is possible for us yet to overcome our military unpreparedness and become a decisive factor in the war before it ends. But it is too late in the day to think of overcoming our moral unpreparedness and to reconstruct our national character—our outlook, our interests, our habits, our motives, our sense of mission, our inner political and industrial inequities, our selfish privileges—so as to give us a character which, if we were nailed to a Cross, would act redemptively upon mankind. Pacifism must be consciously adopted, on principle, and woven into the nation's habits before there is any war in sight, in order to give it redemptive power in the day of crisis.

Until some nation grandly undertakes to do that and thus lifts international differences and clashes of interest to the high level of Christian unselfishness, there is no alternative save to meet the aggressor and wrongdoer with the unambiguous resistance of the sword.



### A WISE CHRISTMAS

**W**E SHALL soon be having our first war Christmas. In spite of war conditions, the stores are decked out with their usual display and a thousand useless articles are laid out on the counters, as in previous years. Evidently the merchants expect us to spend our money with the same unwisdom as in recent years. America's great debauch of waste is not yet over.

This is a time to make those changes in this social institution which many of us even before the war said should be made. The Society for the Prevention of Useless Giving has an unusual opportunity to give its message to the American people this year.

The President of the United States has just issued his new message. There is in it no note of faltering. It is evident that the war is to go on to victory. Optimistic persons talk of peace in a year. Some would have us believe that the war will continue for ten years. At the end of the struggle, the world will be in famine and nations will be tottering on the edge of bankruptcy.

Not only the useless consumption of meat, sugar and fats, but also the useless spending of economic resources of any sort at this time is a crime against humanity. It is better for us to economize by observing a wise Christmas rather than to economize later by denying ourselves the great necessities of life.

We are hearing of many Sunday schools that are eliminating the distribution of Christmas candy, in order to conserve the sugar. If any one is to have this candy, it should be the soldiers, who have all too little sugar in their rations.

The notion that a happy Christmas depends upon "folderols" is preposterous. Chicago will not have her Municipal Christmas tree this year, but she will have a big community meeting to sing the Christmas carols. The carols cost nothing and are, after all, the big feature of such a municipal celebration. In the same spirit, the churches and Christian homes should return to a more spiritual keeping of Christmas as the birthday of our Lord.

### DR. JENKINS' SUGGESTION

**P**ARTICULARLY pertinent is the suggestion of Dr. Jenkins for a fraternizing of the forward looking British Christians and the large and increasing body of forward facing Disciples of Christ in this country. There are several obvious reasons why the two groups should be united by the mutual consciousness of a common purpose. The Christian Commonwealth, to which Dr. Jenkins refers as the organ of progressive ideals, was established by the Disciples. Nearly forty years ago Dr. W. T. Moore founded that paper, with the financial support of Mr. Timothy Coop, whose benefactions touched helpfully the many enterprises of the Disciples of Christ in England and the United States. Dr. Moore gave the paper an undenominational character, such as everything truly "Disciple" should possess. Through years of changing ownership it has been kept essentially true to its original type.

As the interpreter of the City Temple and its present minister, Dr. Joseph Fort Newton, the "Commonwealth" will find itself in increasingly close fellowship

with The Christian Century. The "Century" takes a certain pride in having discovered the Cedar Rapids preacher and in introducing him to the evangelical Christian world where he really belonged, in spite of the fact that he was pastor of a church whose theological liberalism got its color from the days when the Universalist contention was a live issue. Moreover, Dr. Fort Newton was himself for one year the pastor of a Disciples church in Texas, and he numbers among his ideal preachers two men known to our entire communion—Dr. R. C. Cave of St. Louis and Dr. E. L. Powell of Louisville.

In addition, Dr. Fort Newton is probably better known to our readers than to any other church constituency of the United States, on account of the frequent appearance of his sermons in our pages. At the same time he has been for many years a subscriber to The Christian Century and likes it well enough to say that it is the best religious journal with which he is acquainted.

But beyond all these adventitious considerations there is the deeper and really weighty one that the British progressive evangelicals of the type of Dr. Fort Newton are "our kind of people," of the same spirit, the same sort of convictions. There should be knit for them and us a bond of affection and co-operation through such mutual acquaintance and interpretation as Dr. Jenkins' timely article suggests.

### THE PREMILLENNIAL MANIFESTO

**Y**ES, they are at it again! It is no surprise. Anybody could foresee that the events happening in Palestine in these days would be seized by the Second Coming propaganda as tokens of the imminent return of the Lord. And it was simply inevitable that somebody would arise and announce the very time when Christ may be expected to appear. This announcement has just been made.

The men who have arisen to make it are a group of British ministers, headed by Rev. F. B. Meyer and Rev. G. Campbell Morgan. They declare that the present hour is significant in that it marks "the close of the times of the Gentiles," the immediate return of Christ, the translation of the church, the restoration and conversion of Israel and—but we might better use the exact language of their manifesto which calls upon all who agree with their seven propositions to write to Dr. Meyer with a view to a united meeting for considering the advisability of further advocacy at this time. The propositions are as follows:

1. That the present crisis points towards the close of the times of the Gentiles.
2. That the Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His Resurrection.
3. That the completed Church will be translated to be "forever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.
6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

The manifesto closes with the statement that the



propositions do not profess to decide details of interpretation.

One of the by-products of the war is the substantial increment given to the premillennial superstition. The world-mood is such that theories of this sort find easy lodgment in men's minds. The events in the midst of which we are living are so vast, so catastrophic, that men's thoughts are distraught. We cannot think things through, and we take up credulously with schemes of an external supernaturalism.

The effect of all this is harmful to a truly spiritual religion. It eclipses reality and leads to a mood of detached irresponsibility. The form in which the Second Coming doctrine is set forth by the above propositions implies essential unfaith, albeit it is professed by men of unquestionable piety. But the wide vogue which premillennialism has attained in the Church today makes it incumbent upon those who hold otherwise to state and demonstrate the fallacies upon which it rests and to show convincingly the better way of reading the Scripture. The Christian Century is planning a series of articles dealing with the whole subject of the Second Coming of our Lord to be contributed by Professor Willett. Definite announcement will be made next week.

### "OVER THE TOP" FOR PROHIBITION

IT has been promised that the House of Representatives will vote this month on the question of a constitutional amendment giving us national prohibition. The recent victories in New Mexico and other states where the issue has been submitted has greatly strengthened the cause of prohibition. The time seems ripe. In addition to the reasons for such a step that have been accumulating for many years, there is the added reason of the war. It is foolish to ask us to economize in wheat and sugar for our children while we let the beer guzzlers of the nations waste both of these food products in the saloons. The saloon waste of grain would feed our army abroad.

There is also a fuel argument with regard to prohibition. Smaller industries are being closed up for lack of fuel. But the brewers have continued to get coal. A pint of beer costs a pound of coal. It is easy to figure up an enormous fuel saving throughout the nation if prohibition should come at once.

National prohibition would save the expense of all the lesser campaigns that must otherwise be waged. National prohibition would take away their jobs from the Chicago Dry Federation and similar organizations all over the country. The easy way is the big drive.

Effective civic action demands that you telegraph your congressman or write him a letter at once. The only reason many of the congressmen are on the fence is because they are doubtful as to the wishes of their constituency. If you allow the congressman to count you as a "wet," you will have betrayed the cause which you are supposed to favor.

The influence of national prohibition in the United States will be felt abroad. England ought to stop the waste of foodstuffs by the brewer before she asks us to economize to help her. If we stop, we shall have better footing to hint gently that similar economy on her part will greatly further the food conservation movement in this country. The future of civilization depends upon our giving John

Barleycorn his *coup de grace*. "Over the top with the best of luck!"

### GET THE PENSION PLAN GOING!

PROVISION of dependable and modest pensions for ministers and missionaries is more than a matter of importance; it is absolutely necessary. It is necessary not only to the maintenance of the church's self-respect in civilized society, but to the prosecution of its work with even a fair degree of success. It was not because church people were gracious and kind that they slowly came to the custom of paying ministers stated salaries, however meagre. They were compelled to do it or go without preachers, and that meant to go out of existence.

We have come to an economic day wherein pensions are inevitable, just as salaries became inevitable in our fathers' time. Disciples have the intelligence necessary to recognize this fact and they have the character necessary to act immediately and decisively. All that is needed is for the minister, the Chairman of the Official Board, or some other recognized leader in the congregation to state the case, and the church will see to it that an amount equal to six per cent of its minister's salary is made a regular item of its annual current expense budget and forwarded to the Pension board. Local action will be as prompt, as enthusiastic and as unanimous as was the Kansas City Convention's approval of the Pension plan, as presented by the Board of Ministerial Relief, of Indianapolis, on the recommendation of the large and representative Pension Commission appointed a year before.

But here, as there, someone will have to take the initiative. This is the layman's chance, but if he does not take it, the preacher must, for the church's sake.

### HELP THE RED CROSS

THERE is coming at Christmas time a new drive for the Red Cross. All over the land, through churches, schools and community centers of various kinds will be conducted campaigns to secure a total of fifteen million members for this society.

It is difficult for us to realize all that the Red Cross is doing for our stricken world. It is caring for our soldier prisoners in Germany—and it is only through the Red Cross that these prisoners may be reached. Countless circles are busy making bandages and supplies all over the country in preparation for the spring drive. The Red Cross organization is to spend \$3,457,200 for these supplies, securing the whole lot at wholesale. Over a million pounds of knitting yarn and four million yards of flannel have been contracted for. These supplies will be scattered over the country to the volunteer workers.

The churches are asked to observe December 16 as Red Cross Sunday in order to prepare the minds of the people for the Christmas giving to this great cause. Disciple ministers should require very little urging to fall in line with this nation-wide movement.

It is significant that the two biggest things in the war aside from the government operations are the Y. M. C. A. and the Red Cross. The Y. M. C. A. is distinctly an evangelical force, though working along the very broadest lines. The Red Cross is none the less a cross for being red.



Though the organization is less definitely connected with the church, yet the work has been from the beginning conceived in Christian terms.

It is by pushing these two big agencies of social uplift and relief that the church may show her solicitude at a time when the hearts of men are sore. To be slackers in the Good Samaritan work of today is to fail at the very task which we claim for our very own.

### WAS JESUS A CONSERVATIVE?

A RECENT article in a theological journal makes a useful distinction, stating that Jesus was not a revolutionist but that his teaching was none the less revolutionary. There are passages which indicate the respect which Jesus had for the established customs and institutions of religion about him. He is even quoted as saying, Not one jot or tittle shall pass from the law until all be fulfilled, though such a sentiment is hard to reconcile with many other statements to be found in his teaching.

That Jesus was no conservative in the reactionary sense is to be discovered with even the most cursory reading of the Sermon on the Mount. He freely criticizes the Deuteronomic law of divorce as having been given because of the hardness of men's hearts. He shows that the law requires a subjective interpretation in order to be adequate. The Old Testament law of retribution is set aside for a new principle of human kindness. When Jesus was brought before the Jews, he was regarded as an innovator and dangerous to the established system. They bore testimony that he did not teach as the scribes but as one having authority, which is always the attitude of the man with a new message.

Jesus was not a revolutionist, for he tried to do his work within the established religious system. But his work was essentially revolutionary, for presently it overflowed the boundaries of Judaism and became the basis for a great world religion.

Would Jesus have us share his freedom, or did he claim it as the Son of God, withholding it from others? He came declaring, Ye shall know the truth and the truth shall make you free. His followers were to be no longer servants but friends. The old legalism was to pass away and his followers were to have the true liberty of seeking truth wherever it was to be found. Thus Jesus was not only progressive, but also he left a heritage of progress to his disciples.

### THE MINISTER AND THE WAR

THESE times put to the test the quality of our ministry. A new age is upon us and the man who has no message for it will soon be outside the currents of our contemporaneous life. There are several definite and urgent duties which the minister must perform or they must go undone.

The people need spiritual preparation for the emergencies they face. Our nation has gone to war to curb the ruthless and unchristian purposes of the Prussianized government of Germany. It is not fitting that we go forth on such a mission until we have repented of our own sins. There is the period, then,

of confession and humility in which we make ourselves ready for the world task. Whatever in this country violates the ethics of the kingdom of God should be vigorously repudiated. The minister must have the prophet's voice in this hour.

It is the privilege of the minister to help mobilize the spiritual resources of the nation. We have passed out of the shallow optimism of the pre-bellum period when we were all tempted to practice the gymnastics of a certain Bostonian cult and meet all evil with a smile. We do need the spirit of hope, however, and of good cheer. These are no times for lugubrious anticipations of impending trouble. The nation needs a challenge to its courage and manly power.

These are times that call for the organizing ability of the minister. In many parishes the people have a mind to work but do not know just how to be helpful. The minister has the task of bringing together groups of workers for war co-operation. The Red Cross service is now going on in most sections of the country. The supplies will be greatly needed in the early spring. We must do our part.

There is work to do for the soldier and there is work to do for the civilians. Our communities under war excitement must not lose their ideals but strengthen them. The minister must be a protector and a spiritual father to all his people.

### A CHANGING INDUSTRIALISM

ALL disturbances of economic conditions work hardships on some, and the present changes in our industrialism are causing loss in many sections. While the farmers of Kansas are frantically seeking men to help in the corn harvest, the men of the building trades in the great cities are seeking in vain for employment. The free employment agencies in Chicago have been besieged lately by hundreds of men looking for work. It is a big task to put upon an overworked administration, but one of the conservation duties of the hour is the conservation of human labor power. Every idle man today is a drag on the wheels of our national life.

Our highly specialized industrial organization works great hardships on individuals in times like this. Certain trades now find no market for their products. The furniture maker is not overworked and the manufacturing jeweler finds time hanging heavily on his hands. It is not always easy for a man who has spent twenty years in securing proficiency in a certain kind of employment to turn readily to something else. He fears that he will be permanently out of step in his favorite occupation if he accepts any other employment.

Already certain city churches have found it necessary to aid their members by establishing employment committees. This is really not a church function. It could be done far better by the government. But if the administration finds itself, under present conditions, unable to handle the difficult problems of the winter, then local church congregations will have to find ways to protect the people of their parishes. If the need continues to grow, the Commission on Social Service may perhaps find it of advantage to circulate information as to labor demands in various sections of the country.



# The Sword of America

By Joseph Fort Newton

*On his return to his London pulpit after a two months' stay in America, Dr. Joseph Fort Newton preached in the City Temple the following sermon, interpreting the spirit of America in the great war. It is a fact of outstanding significance, and full of promise for the future, that the preacher who stands in the foremost non-conformist pulpit of Great Britain is an American, and is so recently from America. He knows the character and spirit of our life here, our religious and national aspirations. What interpretation he is giving these aspirations to our brethren across the water is indicated in this characteristic utterance on "America's Sword." His text was "My sword shall be bathed in heaven." (Isa. 24:5.)*

ALL through the Bible the sword is a symbol of power, sometimes of a power used for evil ends, sometimes—more often indeed—for noble ends. The great watchword of the ancient Commonwealth in its trial, "The sword of the Lord and Gideon," might be used as a text for what the Bible has to say about the sword. Now power is neither good nor evil; it is neutral. The purpose for which it is used, the spirit in which it is used, gives it moral quality. A bomb may be used to blow up a building, or to blast a tunnel for a railway opening new lands and inviting to new adventures. There are those who think that the use of any kind of force is wrong if it be used in behalf of moral and spiritual ends. Not at all. Force, used righteously in behalf of righteousness, is a sword of the Lord.

## "CONSCIENTIOUS OBJECTIONS"

So, at least, Americans think of it, and with a few winsome and ardent exceptions, they are quite unanimous in feeling that the cause in behalf of which America and her allies fight is the cause of simple justice, decency, and mercy upon the earth. For the beautiful Quaker tradition America has great respect, and should have respect. When the Quaker laid aside his great hat and drab coat and picked up his axe, he laid the foundation of some of the finest things in American life and literature. But in our wars of former times, if the Quaker was not permitted by his scruples actually to fight, he has always been a faithful servant of the Republic. Take our good, gray poet, Walt Whitman, who was of Quaker origin, as Lincoln was on one side of his family. He could not enter the ranks and take a gun and fight, but he entered the hospitals, and his service is memorable to this day in our annals. But for the man who will not render any service to his country because it is at war and he perchance may be lending some countenance to the existence of war, Americans can have very little respect. Conscience then sinks to the level of mere crankery.

Such a person is not the object of scorn, but of pity. To such conscientious objections then America objects on conscientious grounds. She holds it to be true that no man has a moral right to the enjoyment or protection of a country whose institutions he will not support, and whose existence he will not defend. Let us be as true to Christianity as our sinful nature will allow us, and the grace of God will help us to be, but let us not identify Christianity with moral insanity.

## WHY DID AMERICA HESITATE?

Why did America hesitate to enter the war? Of course, I do not ask you to approve the reason, I only ask you to understand it. Washington, in his farewell address, told his country to keep clear of all entangling alliances with Europe. Why? Europe was at that time practically

a monarchy from end to end. America, as Lincoln stated later, was conceived in liberty and dedicated to the proposition that all men are created equal. Therefore, the first President thought it wise for the Republic to live aloof for a time until it should be firmly established. His advice was wise; it was followed, and became the basis of all our national policy for more than a century. Now a century of national policy cannot be reversed over night, it cannot be changed in a moment. But times change, and men change with them. Europe is no longer autocratic. Our enemies are trying to hold the last fortress of autocracy, and it must go. Europe is democratic, and it will be increasingly so in days to come. Therefore the very reason why our country kept clear from entangling alliances with Europe in other days, for the same reason it has come into the fellowship of European nations.

America, then, has not simply entered the war, she has entered the world, reversing her whole national policy and the tendencies of her history, and this meant a complete revolution of thought and feeling in the Republic.

## A PROPHECY FULFILLED

In that connection let me recall the words from a letter of Jefferson to Monroe in 1823:

"Great Britain is the nation which can do us the most harm of any one, or all, on earth; and with her on our side we need not fear the whole world. With her, then, we should sedulously cherish a cordial friendship; and nothing would tend more to knit our affections than to be fighting once more, side by side, in the same cause."

Today those words are fulfilled before our eyes, not because we fear harm from England, or have reason to suspect any threat from her, but because at last the policy of national isolation having become obsolete in America, and America having entered the world, her nearest neighbor is her Motherland. Today the sons of the great Republic are fighting side by side with the sons of the great Empire.

What this will mean in the future no one may venture to predict. Personally, I feel, and I believe it is also the growing sentiment of my countrymen, that it is the outstanding fact connected with the whole tragedy of the war, and will have more influence on the future than any other event. If I should state my own conviction it would be after this manner:

"An alliance of the United States and the British Commonwealth on clearly defined terms of unquestionable explicitness, made in the open light of day, so that those planning aggression could realize clearly the formidable obstacle in their path, would effectively, though not absolutely, secure the general peace of the future world."

## WHY AMERICA ENTERED THE WAR

Such being the reason why America hesitated to enter the war, let me ask, in the second place, why did she enter the war? She was not indifferent; she was not incapable of moral indignation, as some of you may have felt. Why



did we enter the war? Because our citizens had been assassinated on the high seas in ruthless barbarity? No, though that were cause enough if citizenship is to have meaning and value. Because we endured one unparalleled insult after another, such as perhaps no great and proud people had endured before? No. A rapsallion cannot insult a gentleman. Did we go to war, then, because our hospitality had been used for every conceivable kind of plot, involving our own people as well as the people of other nations—like a huge spider spinning its dark web of lying and spying all over the earth? No, though the discovery of those plots has made us very angry. America kept out of the war until she learned that the government of Germany is an organized lie. When she learned that, there was no other appeal but to the awful court of war.

#### TREATIES AS "SCRAPS OF PAPER"

Let me read you some words from Edmund Burke, the more so that he was a great champion of America, in the House of Commons, at the time of the war of the Revolution—and, of course, I need not say that America now understands that the reason for that war was that the King of England then was a German, and made a mess of things, as Germans usually do—those great words from the "Reflections on the French Revolution," one of the noblest passages in all political literature:

"Society is indeed a contract. It is a partnership in all science; a partnership in all art; a partnership in all virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living and those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible with the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place."

Our enemies have violated the primeval contract of eternal society, making a treaty a "scrap of paper." An unwillingness to keep any national engagement that did not entirely suit their whim, throwing to the winds all moral obligation, is a violation of the contract on which all human society rests. Consider what would happen in London if a portion of its population decided to live according to a law of its own, to keep engagements only when it was convenient for them to do so; to respect obligations only when it was altogether pleasant and involved no sacrifice. What kind of community would there be in London? Law would vanish; business would collapse; anarchy would reign. What is true of one community is true the world over, and it was this violation of the primeval contract of society which arrayed the moral indignation of the world against Germany and her allies and drew America into the conflict.

#### WHERE THE ENEMY ERRED

For the same reason there can be no peace, no negotiation looking towards peace, with the present German government. No treaty of peace signed by it is worth the paper on which it is written. It would be treated as lightly and as carelessly and as indifferently as other treaties have been treated. For that reason America has not only gone into the war solemnly, deliberately, reluctantly, but she has gone into the war for profound moral and religious reasons. And for the same reasons she will remain in it to the end and beyond, to see that the fundamental decen-

cies of life are kept upon the earth, and that civilized society shall not perish.

Now, it is not possible for me in the time that remains to tell you what America in war-time is like. It is a grand and solemn thing to see a great nation mobilize all its forces, industrial, financial, moral, intellectual, spiritual—and prepare for a great contest. Never in our whole history has our Republic been so united, so cemented as it is today. In no other war has there been such a firm faith and clear and fixed conviction, not only of the righteousness of it, but of the necessity for it. I do not even except the war of the Revolution. I certainly do not except the Civil War. It means much, then, to have the moral judgment of a hundred millions of people. Our enemies have ignored these imponderable things. That is their greatest shame and their surest defeat.

These things may seem to be intangible, but they are mighty; if they move slowly they move surely, and history thunders in our ears telling us where they are going. Our enemies thought that the British Empire would fall to pieces, but instead the solidity and solidarity of the empire has been revealed as in an apocalypse. They thought that America would remain indifferent, or could be frightened, but that was another blunder. Truly it has been said that our enemies will go down in history as a people who foresaw everything except what actually happened, and who calculated everything except what it cost themselves.

#### ALL AMERICA IS MARCHING

From the Rocky Mountains in the Far West; from the great prairies of the Middle West; from the valleys and forests of the South; down out of the stony hills of New England; up from the great Central States, come young men marching, marching, marching, most of them having volunteered, most of the States having filled up their quota by volunteer enlistment before the draft came into effect. These young men come from all walks of life, our universities and colleges especially giving their very best, some of them being quite depopulated. They march with one step and they sing one song. It is quite different from the war with Spain in one particular, there is very little noise; there is a quietness that is rather unusual in America, and which is for that reason easily mistaken as to its meaning.

I should like to speak a word particularly about the Middle West, which English people do not understand at all. It has been quiet; we have made very little noise out in the Middle West, but the Middle West and the South are the most American parts of America. Out there men do not say: "Let somebody else go and do it"—they go themselves. So when it came to the matter of enlisting, when it came to furnishing funds for the great Liberty Loan, the Middle West was in the van and led the way.

#### LOYALTY AMONG GERMAN-BORN

Let me also say something about our fellow citizens of German origin. Perhaps 85 or 90 per cent of them are as loyal and truehearted in their devotion to the Republic as any other class of citizens. They are not pro-English, they are not pro-French, but they are pro-American. They came, or their fathers came before them, to America, to get away from the hideous, hateful thing that has turned Germany into what it is today. They hate the Kaiser and all his works. They love America. They were attracted to America by its idealism, its opportunity for development. Karl Schurz was typical of this large class. You have



read of his flight from Germany, of his short stay in England, of his journey to America, where he climbed from the bottom to the top and became a member of the Senate. A very able and noble man he was. When he returned to Germany he took pains to tell Bismarck of the difference between living in a Republic and living in an autocracy. You may find it in his "Conversations with Bismarck," after this manner: Living in an autocracy is like riding on a great ocean liner. All the appointments are perfect, but you have nothing to do in running the boat. The details are quite satisfactory, but the general direction is wrong. Living in a democracy is like riding on a raft or a flat boat. The passengers get their feet wet, they take cold, and they sneeze. They have an uncomfortable time, but they run the boat, and they know where it is going.

#### AMERICA A NEW WORLD

These people sympathize deeply with the folk of their own blood in the Fatherland, but they have no sympathy with the German Government or that for which it stands. There is a small minority, perhaps 10 per cent of late comers to America, attracted not by its idealism but by its opportunities to make money, who have not yet become American. For I take it that an American is a man who holds in his heart as sacred that for which America stands, no matter what his race or religion may be. And America is not a new England, it is not a new Europe; it is a new world. It is founded upon a principle to which it has been true through these years, to build a nation not for the rich, though its resources may make men rich, not for the elect, who can make their way anywhere or everywhere; but a nation where the plain common man can stand erect, can stretch his arms and his soul and be free; own his home; cast his vote and have his voice in the affairs of the State.

That small minority of Germans who have not yet become American have made a good deal of noise, have acted very unwisely, aided by propagandists from the Home Country, but Americans know how to deal with them. Either of three things will happen, or all three: they will be interned, their property will be confiscated, and at the close of the war they will be deported back to the Germany of which they are so fond.

#### LINCOLN QUOTED

Not lightly did America go into the war, offering her bravest and her best to stand side by side with your bravest and best. The mingling of our common blood in a common sacrifice means the consecration of us all. We must renew our vows, our high and holy determination that the Britain for which Britons have fought so valiantly, with such superhuman courage, the America for which young Americans are now to fight, shall in the future be a greater, better Britain, a greater, purer America. Back across the years come the words of Lincoln in the hour of our national crisis, which express today the feeling of his country in a greater time of trial—these words:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue, as was said 3,000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

"My sword shall be bathed in heaven," in heavenly

principles, in a heavenly spirit. So far as we in America are concerned, it is not a war of hate. It is not a war of revenge; we have no old scores to clear off. It is not a war of conquest, we do not want an inch of land from any people. But we realize that Europe cannot be free, America cannot be free, that no free institution can be safe, until the military autocracy of Prussia is crushed, and to that one end we unite with you, heart and hand and soul, that the future may be safer and nobler for your children and for ours.

#### "KULTUR"

Our philosophy of patriotism is that each nation has, by the gift of God, something unique, particular and precious; something not to be found anywhere else, and therefore it has a gift to make to universal humanity. That it may make that gift it should be free to develop what is most unique and precious in its life. Therefore we say to our enemies: "We will not impose our culture upon any other people, and you shall not impose your *kultur* upon any other people." *Kultur!* The very word stinks to the stars. We do not want an internationalism that is a mere abstraction, that bleaches out all our local loyalties and human heroisms. Not at all; just as in religion, we do not want unity of the churchyard, we want the unity of the Church—unity with variety, the unity of a flower garden, where there is one soil and one air, and every variety of color—so we want an international understanding that shall permit each nation to develop, not a narrow bigoted nationalism, but shall give to all what is most precious and most holy in its life. To do that it must be free.

For that it is that America is fighting, seeking the Excalibur that King Arthur found at last. When he was beaten and broken and wounded and his sword was of no further use, in the enchanted lake he saw the white arm of a woman holding a sword, the most excellent sword of right, with which he had vanquished his foes. The name of that sword was truth, its sheath was faith. And so armed with this bright blade, we join with you, this England—this Greatheart—in the spirit of these lines from our young poet, Thomas Curtis Clark, in his verses entitled "America's Men."

"We are America's men,  
Strong, forceful and free;  
We are America's men,  
Children of Liberty;  
Ready to march at the trumpet's call,  
Ready to fight, ready to fall—  
And ready to herald, Peace for all!  
We are America's men.

"We are America's men,  
Brave, dauntless and true;  
We are America's men,  
Ready to dare and do;  
Ready to wield the sword with might,  
Ready the tyrant's brow to smite—  
And ready to sheathe the sword—for Right!  
We are America's men.

"We are America's men,  
Loathing the despot's rod,  
We are America's men,  
Under the rule of—God:  
Ready to battle giants grim,  
Ready to fight till day grows dim,  
But ready to sheathe the sword—for Him!  
We are America's men."



# A Forward Looking Alliance

British and American Progressive Evangelicals Should Work Together

By Burriss A. Jenkins

I AM heart and soul for an alliance with Great Britain. I believe Washington, if he were alive today, would be for it. To be sure, he said, "No entangling alliances"; but the world is a lot smaller now than then; and we are already entangled whether we will or no. We ought to be avowedly entangled, then, with the best people that we can find, the people who stand for the same things that we do—liberty of thought, freedom of speech, the rights of the common man and of little nations, all the liberties that we won, not merely upon this soil, but also at Marston Moor and wrested with Magna Charta from King John. I do not care whether our alliance with Great Britain is an articulated one or just a tacit understanding. I am one of those who believes that a gentlemen's agreement with Great Britain is more binding and more valuable than a treaty signed, sealed and delivered at Berlin.

There is, however, another alliance that I am in favor of, an alliance within an alliance; and that is really what I started out to write about. This inner alliance would promote the outer and larger one; at the same time it would promote certain currents of freedom and democracy within the nations concerned. After all, liberty is not yet perfect, even in democracies, in England or America. Liberty is a thing of degrees; we can have more or less of it, and we need more, not less.

## WEAVING BONDS OF SYMPATHY

The alliance here referred to, then, is one between the liberty-loving religionists in England and the same sort of folks in America; among the non-conformists there and the non-subduable here; among the liberal wing of the Free Churches yonder and, say, the liberal interpreters of the Disciples movement here. Both these knots of people—those in England and those in America—would profit by solidarity, by conscious weaving of bonds of sympathy.

The centre of such life in England is the City Temple in London, the widest, freest church platform in the world; and behind the City Temple stands the "Christian Commonwealth," one of the best religious papers in England. Fortunately, at this time, in the pulpit of the City Temple stands an American, Joseph Fort Newton, who understands the free spirits of America, is in thorough sympathy with them, and can interpret them to the British people.

On our side there is no one pulpit, to be sure, that holds the commanding position of the City Temple. Perhaps it is fortunate for the suggested alliance that there is not. But there are hundreds of pulpits among the Disciples, in which the message of Fort Newton would be most acceptable, and of these there are ten or a dozen, if not many more, whose preachers could speak with perfect adaptability to the frequenters of City Temple. There is, moreover, a religious journal, *THE CHRISTIAN CENTURY*, which is, in tone and message and power, on a par with the "Christian Commonwealth."

## STRENGTH AND POWER TO BE GAINED

The point, then, is this, why should there not be formed between these two elements and forces of the

Christian world, in these two English-speaking nations, an alliance, or at least a gentlemen's understanding, which should cheer and strengthen and enlarge the power of both? There is reason to believe that on this side of the water such a relationship would be welcomed. There is a sort of sense of growing elbow-room and a desire to swing widely in it manifest among the constituents of *THE CHRISTIAN CENTURY*; and there is a far from vague impression among them that time is at work in their favor and the future is "coming their way." There is also reason to believe that overtures for such a working agreement would not be unacceptable to our English brethren—it seems good to use that term, "English brethren," in a sense larger than we have ever used it before. It is not a presumption to believe, I am persuaded, that our good friends who revolve about the City Temple and the "Christian Commonwealth" would meet us at least half-way.

## AN ALLIANCE OF THE PRESS

What, then, is the concrete suggestion? Is there anything more than a nebulous good-will that can be engendered? Much more, I think. If nothing more resulted, however, than a congenial atmosphere it would be something; but it is quite possible, if the "CENTURY" will move in the matter, to establish an interchange of relations of a very definite character with the "Commonwealth." Some *modus operandi* could be devised whereby, for a subscription to the "CENTURY," the "Commonwealth" might also come, as a regular overseas visitor, to our tables, and vice versa. The beautiful literary and spiritual utterances of Joseph Fort Newton, so stimulating to every preacher I have met who has read them, would thus be every week in the ears of his American friends; and the foremost thought of the British empire would be brought intimately home to a group of hungry Americans. On the other hand, it is not on our part too much to suppose that breaths from the prairies and the wide spaces of a new world would bring youthfulness into the heart of the staid old motherland.

It is easy to see what corollaries might follow. The publications of one press might go *en masse* to the other as soon as the war is done. The new hymnal, "Hymns of the United Church," which, I hear, has already been adopted by the City Temple, might be but the processional anthem for a whole train of the children of American brains bending their steps back home. And the products of the British press, in turn, might form a useful pathway to the firesides of American homes and the studies of American ministers. Other conceivable results might be no less alluring; but surely this is enough for a beginning.

We would better all of us be looking toward the post-bellum days, for they will arrive sometime. Preparations are being made by industrial concerns for those days. Shall the children of this world be forever wiser than—but modesty forbids completion of the quotation. If such a move costs the subscribers of *THE CHRISTIAN CENTURY* money—suppose it does! There is a little money scattered about in this country, however hard it is to come by.

Kansas City, Mo.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Social Service Commission Organized

The General Assembly of the Presbyterian church, U. S. A., meeting in Dallas this autumn, created a Social Service Commission by an enthusiastic vote. Rev. Paul Moore Strayer, of Rochester, N. Y., was elected chairman. Previous social service efforts in the denomination have been considered over-radical by some and the new organization declares: "If the commission can help to create a real and intelligent enthusiasm for the Kingdom of God which Christ came to establish, it will more than justify its existence." There are nine suggestions for action in the pronouncement of the organization.

## Bishop Lloyd Goes to Africa

Bishop Lloyd of the Protestant Episcopal Church, has sailed from New York to England on his way to Liberia in Africa, reports the Living Church. He goes following his election to the task by the House of Bishops at the recent meeting in Chicago, and will investigate conditions in this far-away black republic, that the church may be wisely guided in its future action in the field hallowed by the work of Bishop Ferguson. He is accompanied by the Ven. Archdeacon Schofield of Denver, and will be away for several months. This journey by Bishop Lloyd will be a surprise to the greater part of the people of his church, as the fact of his election was not published until mid-November.

## A Million Testaments for Y. M. C. A.

The war has given a great stimulus to the circulation of the holy scriptures. Recently the American Bible Society presented the Y. M. C. A. with a million testaments. Dr. Talbott Williams, head of the School of Journalism of Columbia University, spoke at the presentation occasion as follows: "Providence at a time like this is like a householder. It brings forth treasures new and old. We have rediscovered our patriotism. We have rediscovered our capacity. We have rediscovered our faith, and we have also rediscovered the essential unity of the English-speaking race. And this giving out of 1,000,000 copies of the New Testament by the American Bible Society . . .

the Bible itself, that is the final symbol of the unity of the English speaking folk. If one desires to know the height and depth of the English-speaking folk; if he wishes to know the secret of their power, it is to be found in the King James translation of the Bible which has gone before them in other times, 'a pillar of cloud by day and a pillar of fire by night.' . . . Attempts were made to distribute little bits of literature that could be carried in the trenches, but it was found that men desired not trivial things, but instead, the big things that appealed to the patriotism of men and above all they wanted passages of the Bible."

## Religious Education Goes Forward in China

The Chinese are no longer to be looked upon as a conservative people. We hear reports of various kinds of innovations and not the least significant of these is the introduction of advanced methods in religious education. The Special Committee on Religious Education of the China Continuation Committee has named as one of its objects, "To continue efforts to promote family worship and daily Bible study in homes," and "That a special Home Welfare Week be inaugurated to emphasize the importance of daily Bible reading and family prayers." Then, to still further produce Christian character, they add: "To study to make recommendations regarding the religious education of inquirers and church members, in this connection stressing the subject of teaching Christians to read the Scriptures." Every educational institution in America would do well to do as much as they accomplish in this far-off "heathen" China.

## President Found for Union Theological Seminary

After Dr. W. P. Merrill, of the Brick Presbyterian church of New York, had refused the presidency of Union Theological Seminary, it was offered to the well-known church historian, Dr. Arthur Cushman McGiffert, and he has accepted the position. Dr. McGiffert was once a teacher in Lane Theological Seminary, the backbone of Presbyterian orthodoxy, located in Cincinnati, but in later years he adopted the modern viewpoint and in conse-

quence fell under the displeasure of the watchdogs in his denomination. Dr. McGiffert is now an Episcopalian of the broad school and talks Christian Union upon an Episcopal basis. His choice to lead Union Theological Seminary has been vigorously opposed by leading Presbyterians, the *Continent* pronouncing his choice a reactionary step.

## Father and Son Banquet in Buenos Aires

American religious work is being carried into the various large cities of South America by the Y. M. C. A. Recently a "Father and Son Banquet" was held in Buenos Aires, with a hundred boys present. The boys in giving the names of their heroes in after-dinner talks were divided between Jesus Christ, San Martin and President Wilson.

## Mormons Put Forth Polygamous Teaching

The Mormon church is ever on the alert to put forth its teaching of polygamy, which has never really been abandoned as a church doctrine. Recently, Susan Young Gates of Utah, a daughter of Brigham Young, has written and sent out syndicate matter telling of the beautiful experiences she had in the polygamous household of her father, but insisting that polygamy must be sanctified by religion to be truly blessed. It is evidently the idea of Mormon leaders that the war, by greatly reducing the number of men in the world, would make a situation favorable to polygamy.

## Furnish Transportation to Church

The First Presbyterian church of Rockford, Ill., has not been satisfied with inviting to its sermons the soldiers of Camp Grant, which is seven miles away, but has gone farther and provided the men with transportation on motor trucks. The men who attend church are invited into the church homes for dinner. This church reports a large attendance of soldiers every Sunday.

## The War and Missions

There are already indications that America will not be outdone by her neighbors in keeping up missionary work during the war. The Congregationalists report a gain in receipts this year of nearly forty thousand dollars and the Disciples made a



gain in the year of ninety thousand. The Canadian Baptists are making the largest offering of their history this year.

Self-Government for  
Church of England

There is a growing sentiment in the Church of England that the

church should be free from the state. Recently the Bishop of Oxford presided at a meeting of the Church Self-Government Association. He said there is danger that the church will not only lose the respect of the nation, but that it may lose its own self-respect and its own reverence for the divine institution of the church.

loving gift to the world was significant because of the proffered peace. The heavenly anthem was that of peace on earth, good will toward men; peace to a sin-sick world ruined and mangled by strife and murder; peace to a sorrow-stricken world tossed and tumbled by sickness, disappointment and death; peace to a cruel world lashed to fury by selfishness and greed; peace to a bloody world reeling in pagan butchery and jealous barbarity. German "Kultur" has spurned the Christ ideal. Prussian imperialism has rejected the Christ Kingdom. The Kaiser's militarism has been substituted for the Christ spirit. The prince of the Hohenzollern house has been accepted instead of the Prince of the House of David. The Prince of Peace has been spurned. "No room" is the verdict.

Yet the darkness of the picture reveals a faint light. God is in his world. Preparation for the coming of Christ is now in operation. The real splendor and glory of His effulgence will soon break forth on the eastern horizon at the dawn of that new day when Christ will be crowned as Lord of all.

# The Sunday School

## Robbing God\*

The Lesson in Today's Life\*

By CHARLES H. SWIFT

SUCH an accusation from the lips of the prophet against a people who prided themselves as a people belonging peculiarly to God must have been a bitter rebuke. The words were not minced nor clothed in any adulterated flattery. It was a bold and courageous voice crying out against a national sin resulting from a deadening form of skepticism. The prophet was not pleading for a mere legal observance of a fundamental law, but he was endeavoring to intensify the religious life of the people by the enforcement of a law so essential to religious expression and development. The burden of the prophet's appeal is for social justice. A refined selfishness had caused them to forget God; hence, to violate the laws of social relationship. When the insolence of their hearts called for a way back to God, the prophet immediately responded: "In tithes and offerings."

What a challenge then follows! Yet faith, even among Christians, is too sickly to accept. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

\* \* \*

Robbing God has become a prevalent disease. Across the centuries, God has been robbed of his rightful place among the nations of the world. Just as the proud Pharisees, corrupt priests, licentious courts and greedy politicians among the Jews, rejected Christ, so history has repeated itself over and

over again. Intellectual Greece and legislating Rome closed their doors to divine intelligence and law as revealed in Him.

For more than a century America has stood as a Gibraltar of Christianity; still God's rightful place in political activities, industrial and commercial processes, legal decrees, social reforms and even in educational propaganda is denied Him. Through legal technicalities political bribers and embezzlers are set free. Through greed and corruption the saloon and brewery are permitted to prey upon society, including our soldier boys. Through covetousness Christmas itself is commercialized until it has become a gigantic money-making proposition with Santa as the great advertising agency. The delicacy and fineness of friendship have been sacrificed to the prevailing spirit of pride and duty in giving. Love has lost its heavenly meaning. The real Christ is crowded out of the day.

\* \* \*

More pathetic still! God is being robbed among his own people! For current expenses and missions, seventeen of the leading religious bodies gave in 1914 just twenty-two cents, four cents of which went toward missions. Giving is also a part of one's religious development, and where giving is hampered or neglected, the whole religious development of the individual is checked. Retard the individual growth and the national life becomes affected. It is but a step to world life. Our dependence upon God, his leadership and supremacy must be recognized. This can be done completely only when the law of Christian stewardship is fully restored.

\* \* \*

This Christmas finds God being robbed in a peculiar way. His great

\*This article is based upon the International uniform lesson for December 23, "Preparation for the Messiah." Scripture, Malachi 3:1-12. (Alternative Christmas lesson, "The Advent of the Messiah," Matt. 2:1-12.)

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# Social Interpretations

By ALVA W. TAYLOR

## America's Terms of Peace to Germany

PRESIDENT WILSON'S address to Congress is in his usual clear, unmistakable language. His thinking is so succinct that no one but those with no minds to understand can mistake him. He declares that it is time to state general terms of peace and makes the principles plain upon which America will treat with Germany. German autocracy with its "scrap of paper" ideas can never negotiate peace, because no nation can trust its word. The German nation must speak through representatives that are accredited in some democratic manner. Yet he specifically declares that we have no notion of violating our own principles in regard to "governments by the consent of the governed" by interfering with the right of the German people to constitute their own government. He warns them distinctly that there will be no "German-made" peace; this is a firm declaration against any peace conference until the German autocracy is discredited and the people themselves are in power in such manner as they themselves may provide. This is a war on autocracy; and there can be no peace with an autocracy; it is a war on war, and no war-making crew can obtain a truce through an improvised peace while preparing a more advantageous time for war. Furthermore, Germany must surrender definitely her hold on her allies. The integrity of Austria will not be a matter for settlement by her enemies but by her own free peoples. The fundamental principles of peace must be guaranteed by the German nation, repairing the wrong they have done through their invading armies and giving guarantees that can be trusted. The President does not feel that it is necessary to longer discuss the question of why we are at war, nor even the question of whether or not we will win—win we must and will; it is only a question of means. He puts his trust in the "calm, indomitable power of the nation" in spite of the "clamor of the noisy, thoughtless and troublesome." To America he says: Prepare to win at any cost, and keep clear heads. To the Germans he says: Establish yourselves in power and enable us to trust a German treaty, and we will meet you half way.

\* \* \*

## America's Terms of Peace to Her Own Allies

The President is no less clear to our Allies, and to our fellow citizens of

bellicose temper and militarist convictions. He speaks of those "who debate peace, understanding neither its nature nor the way in which we may obtain it with uplifted eyes and unbroken spirits," and says none of them speaks for the nation. On the one hand are those who would accept an inconclusive peace to save the sacrifice, and on the other those who would "crush the German people" without reference to our declared determination to fight "for their emancipation from war along with our own." To our Allies he gives emphatic warning that there is to be no "war after the war," and that we fight for freedom for all peoples, the German people included. He declares just as emphatically against "any such covenants of selfishness and compromise as were entered into at the congress of Vienna." The Italian war party's aim to shut Austria off from the sea is only a little more diplomatically denounced, and all our Allies are distinctly warned that their democracies and not their imperialistic councilors must sit in final judgment. He pays ungrudging tribute to German brains and industrial efficiency and deplores the fact that a crafty military party should have compelled them to sacrifice it to such diabolical use as that of war; but he declares that every nation's brains and enterprise shall have free course to run in the arts of peace and that we shall not compromise our own principles by using the advantage of victory to promote the wealth of our nations through the bludgeoning of the peoples whose autocrats we defeat. "We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage on the part of the victors." Germany must repair the wrongs she has done, not simply because we have the power to compel her, but because justice demands it, and we will not sully justice by doing like wrongs, not even to Germany. "We are seeking permanent, not temporary foundations for the peace of the world, and must seek them candidly and fearlessly." He declares to our Allies that the principles upon which peace will be made must be made plain and unmistakable, and says that if they had been made and kept clear the Russian debacle might have been averted, their "suspicion and distrust swept away, and a real and lasting union of purpose been effected."

## America's Army and Her Parasites

The President and Mr. Hoover thought apparently, that by controlling the sources of food and supplies the consumer would be protected—that the law of supply and demand would still work in the local market, and that the patriotism of the seller would co-operate to keep prices down. But "profiteering . . . still runs impudently rampant," and the law of supply and demand has been replaced "by the law of unrestrained selfishness." There are a maze of difficulties to be faced in the infinite complexities of fixing retail prices. It was easy to fix the price of wheat and the profits of milling, but the "farmers complain with a great deal of justice" that while prices were fixed for what they sold, it was not fixed for what they buy, and we all know that the profit taken from the farmer and miller was simply transferred to the pockets of the baker and retailer. Thus parasites fatten on the blood of the nation. Some pour out their blood for the great cause; others fatten like parasites on the nation's impotency. While we are applying the drastic remedies of scorn to the slacker who tries to escape the draft and calling the pacifist a pro-German, let us also arouse a spirit of resentment against the profiteer; it ought to be so aroused that men who have no shame will be so humiliated, even boycotted, that no one but a shrewd criminal would be able to fatten his purse during the war. We are disappointed that the President did not declare for war-time prohibition as a means of meeting the food situation of the world. A single word from him would bring its realization; his failure to say any word may so fortify the booze makers that they can maintain their wasteful, criminal business while peoples starve. If it is good to make the training camps "bone dry," it is quite as good to make the munition factories so, and if we are only drafting an army to better distribute burdens we should treat all as we do the army.

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# The Book World



THE LAND OF DEEPENING SHADOW. GERMANY AT THE THIRD YEAR OF WAR. By D. Thomas Curtin. From all we know of the close guard kept upon all German frontiers it is a matter of surprise that an American correspondent could have gotten into that country after the war broke and been able to go about with so little hindrance as Mr. Curtin encountered. To be sure he had a good many adventures of a more or less serious character in the progress of his work, but he was able to bring away a few months ago an astonishing amount of firsthand and intimate knowledge of the situation which makes this book one of the most revealing documents produced during the war. It makes perfectly evident Germany's careful planning for the war, and the enormous enthusiasm with which all classes of the people greeted the news of its outbreak. The long schooling through which the children and youth of Germany have passed in the cultivation of an intense nationalism and a fierce hatred of other peoples is made clear. The messages of hate from the pulpits and lecture rooms in every part of Germany are illustrated, and the necessity of joining in the chorus of hostility on the part of any who wished promotion as preachers or professors is shown clearly. An illuminating chapter is that of the correspondents of foreign papers, especially American journals, which ought to throw light on the character of some of the contributions one sees from Germany in the American press. Other subjects like the submarine, the food problem in Germany, the complete control of public opinion through the state educational system and a controlled press, the spy system, the treatment of Alsace-Lorraine, and the estate of woman in the shadow of the war, are dealt with in a manner that reveals the author's long acquaintance with the German point of view, and his recent experience in many parts of that land of increasing war suffering. (Doran. \$1.50.)

LI HUNG-CHANG. By J. O. P. Bland. The lives of Queen Victoria and the Dowager Empress of China were almost precisely coterminous. Few women in history have possessed the authority or displayed the ability that marked the woman who really governed China for more than a quarter of a century. Her most trusted friend and constant advisor was Li Hung-Chang, whose name was best known of all modern Chinese by the outer nations of the world. The

author of this book, who is also joint author of that remarkable volume, "China Under the Empress Dowager," has presented an exceedingly instructive study of the great Chinese leader. He deals with him in his various capacities as an official, diplomat, naval and military administrator, statesman and politician. This arrangement is not as satisfactory as would have been a biography prepared in the usual manner, as it necessitates the repetition of many items. The picture of Li Hung-Chang is by no means laudatory. The remarkable services of the great viceroy to China are recounted with admiration. He was the maker of the new period in his country. He was the first statesman to become sensitive to the meaning of western history, politics and education. Most of the progress which China has enjoyed in recent years was due in some measure to his acquaintance with the wider world and his appreciation of the forces, missionary and commercial, which were playing upon China from the west. At the same time the author does not scruple to disclose the overlapping of the old with the new in the character of this remarkable man. He was a true product of the ancient Confucian China, a typical grafting official, who never failed to secure his squeeze from the enormous sums which passed through his hands for public work, and particularly for military and naval equipment. His greatest ability was shown in putting a plausible face on the most humiliating conditions, personal and public. For years he was the idol of the nation; but the failure of his plans for the defense of China resulting from the looting of public funds by himself and his relatives and clansmen in official position, which brought about the disaster of the war with Japan, led to a large measure of discredit through the remainder of his life. Yet his tour of the world was spectacular, and he was everywhere received with honor as the most conspicuous statesman in recent Chinese history. The late Yuan Shi-Kai was one of his most trusted proteges, and shared much of the strength and the weakness of his great master. (Henry Holt & Co. \$2.00 net.)

ARE YOU HUMAN? By William DeWitt Hyde. There are few more

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*

stimulating prophets of modern moral and religious life than President Hyde. This little book is a lecture delivered to the freshman class in Yale, and it deals briefly, but urgently, with athletics, society, art, history, philosophy, business, politics, wealth, love, morals and religion as essential factors in the lives of young men. A capital message. (Macmillan. 50 cents.)

PRAYER IN ITS PRESENT DAY ASPECTS. By James M. Campbell, D. D. There is in the mind of the religious community in these days a searching after the realities of the faith which is in no small sense due to the war situation. Probably Dr. Campbell did not have this prominently in mind when he wrote this book on prayer. But it meets in a remarkably stimulating manner many of the inquiries which are sure to arise in the minds of thoughtful people on this theme. Dr. Campbell has written much in the past, and the best of his work has been that which has devoted itself to the inner life of the Christian. In this score of chapters the relation of prayer to modern conceptions of God, of man, of society, of life and other phases of our present thinking, is discussed in a manner to make it a new power in the lives of those who are sensitive to the presence of God in the world. The chapters are brief and well adapted to devotional study. (Revell, New York. 75 cts. net.)

TENDENCIES IN MODERN AMERICAN POETRY. By Amy Lowell. Miss Lowell is more convincing as an essayist than as a poet. She almost makes her point that E. A. Robinson, Robert Frost, Edgar L. Masters, Carl Sandberg and others of their ilk are the real leaders in the world of American poetry. Interesting sketches are given of their careers, and their place in the modern movement is clearly pointed out. Miss Lowell is an unusually clear and interesting writer—in prose. (The Macmillan Company, New York. \$2.50.)

SELECTED ENGLISH SHORT STORIES. Here are selected stories of Scott, Lamb, Dr. John Brown, Dickens and Stevenson and other great Britishers, and among American writers, of Hawthorne, Irving, Poe and Bret Harte, and withal an interesting essay on "The Short Story in English," by Hugh Walker. (Oxford University Press, New York.)



## Juvenile Books for Christmas Buying

**FAMOUS DISCOVERERS AND EXPLORERS OF AMERICA.** By C. H. L. Johnston. Any American boy with average instincts will feast on this book of thrilling history and biography. Among the heroes treated are Leif Ericson, Columbus, Ponce de Leon, Balboa, Magellan, De Soto and La Salle; and modern times are not neglected, Robt. E. Peary being the last explorer presented. (Page Company, Boston. \$1.50.)

**THE BOY WITH THE U. S. WEATHER MAN.** By F. R. Wheeler. The lad with a scientific turn of mind will not lay down this book after first taking it up. It is full of instruction, as well for older youngsters with gray locks, but with inquiring minds and adventurous hearts. (Lothrop, Lee & Shepard, Boston. \$1.35 net.)

**THE LURE OF THE MISSISSIPPI.** By D. Lange. An Indian story of the better sort, with the Mississippi region as the place and the Civil War period as the time. An excellent book for boys from twelve to sixteen. (Lothrop, Lee & Shepard, Boston. \$1.25 net.)

**THE BOY'S BOOK OF SUBMARINES.** Here is a book that is up to the minute, with its descriptions of submarines, submarine chasers, etc. Instructions are given as to making models of these modern instruments of undersea warfare. Numerous illustrations and diagrams aid toward an easy understanding of the mechanics of the submarine. (F. A. Stokes Company, New York. \$1.35 net.)

**BLUE ROBIN, THE GIRL PIONEER.** By Rena I. Halsey. A good story to instill patriotism in sixteen-year-olds, or a little younger. An interesting tale of pioneer life in America. (Lothrop, Lee & Shepard Co., Boston. \$1.35 net.)

**ALMETTA OF GABRIEL'S RUN.** By Louise S. Murdoch. A realistic story of the Mountain Whites, giving an excellent idea of the manners and customs of that unique section of the country. (The Meridian Press, New York. \$1.25 net.)

**GULLIVER'S TRAVELS.** By Jonathan Swift. Edited by Padraic Colum and illustrated by Willy Pogany. Here is the juvenile gift book de luxe of 1917. This classic story of wondrous adventure is again given to the world of imaginative boys and girls, but in more beautiful form than ever before. (Macmillan Company, New York. \$2.00.)

**LITTLE STAR GAZERS.** By Julia Schwartz. Stories of how other children in other ages have looked up in wonder at the same stars. The child of ancient Egypt, of classic Greece and the little Italian boy of the Renaissance are here pictured as stargazers with all the wonder of the modern child. (Stokes, New York. \$1.00 net.)

**PLUCKY LITTLE PATSY.** By Nina Rhodes. A little American girl is taken to live in an old English household; the experiences there of this little democrat are unusually interesting. (Lothrop, Lee & Shepard Co., Boston. \$1.00 net.)

**THE DAYTIME STORY BOOK.** By Ruth O. Dyer. Any mother who wishes a collection of such stories as small children like to hear will find what she is looking for in this collection. (Lothrop, Lee & Shepard Co., Boston. \$1.00 net.)

**BILLY BUNNY AND HIS FRIENDS.** By David Cory. An especially attractive

Christmas gift for youngsters. The adventures of Billy Bunny and his friends, Mr. Fox, Mr. Wolf, Uncle Bullfrog and the rest, will make many thousands of hearts happy at this dark time of war. (Doran, New York. \$1.50 net.)

**THIS YEAR'S BOOK FOR CHILDREN.** The sprightly stories for small children collected here, with the very charming illustrations in color and otherwise, make this just the gift you want for your very young friends. (Hodder & Stoughton, New York.)

**MARJORIE'S LITTLE DOLL SCHOOL.** By Patten Beard. "An entirely new way for little girls to make happy afternoons." Marjorie learns to play with dolls as if they were real human beings. Thirty photographic illustrations. (Doran, New York.)

**AN ESKIMO ROBINSON CRUSOE.** By Roy J. Snell. A story of the adventures of an Eskimo lad, with vivid descriptions of the Arctic lands. Instructive as well as entertaining. (Little, Brown & Co., Boston. \$1.00 net.)

**BOY HOLIDAYS IN THE LOUISIANA WILDS.** By Andrews Wilkinson. "An Uncle Remus of a New Kind"—so Uncle Jason of this plantation story is described. He tells wondrous tales, which are almost more than matched by the adventures of the boys themselves down on a Mississippi plantation. (Little, Brown & Co., Boston. \$1.50 net.)

**THE INDIAN DRUM.** By William McHarg and Edwin Balmer. A mystery story of northern Lake Michigan, with plenty of thrills for live imaginations. Mr. Roosevelt has commended this tale as being peculiarly American in type, and for that reason greatly worth reading. (Little, Brown & Co., Boston. \$1.40.)

**IN SANTA CLAUS' HOUSE.** By Florence Irwin. The story of an orphan child who

finds "Santa Claus Land." An ideal gift for both junior girls and boys. (Little, Brown & Co., Boston. \$1.25 net.)

**AMERICAN HISTORY FOR LITTLE FOLKS.** By Blaisdell and Ball. If you wish to instruct your child in genuine history while he is still a youngster, here is the book for him. Well-fitted to the young mind. (Little, Brown & Co., Boston. 75 cts. net.)

**MOTHER WEST WIND STORIES.** By Thornton W. Burgess. Those who have read Mr. Burgess's good night stories in the magazines and city papers will need no introduction to him. He stands almost alone as an entertainer of small children. (Little, Brown & Co., Boston. \$1.00 net.)

**THE TWICE AMERICAN.** By Eleanor M. Ingram. This is a familiar plot, but a story well told: how a poor man of large talents loves a New York young woman of high position, how he goes to South America and there "makes good" in the world of big business; returning to New York, of course, he wins the girl. Good romance is always good, especially in war times. (Lippincott, Philadelphia. \$1.35 net.)

**IF I WERE TWENTY-ONE.** By William Maxwell. It would be difficult to find a better gift for a young man with business aspirations than this one. It is filled with good business—and life—advice from a man who knows the business world and human nature world as few writers do. (Lippincott, Philadelphia. \$1.25 net.)

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**The How Book.**—Hudson. Methods of Winning Men. 50c net.  
**Thirty-One Revival Sermons.**—Banks. \$1.00 net.  
**Pastoral and Personal Evangelism.**—Goodell. \$1.00 net.  
**Revival Sermons.**—Chapman. \$1.00.  
**As Jesus Passed By.**—Addresses by Gipsy Smith. \$1.00 net.  
**Saved and Kept.**—F. B. Meyer. Counsels to Young Believers. 50c net.



# Disciples Table Talk

## New Illinois State Evangelists Succeeding

The Administration Committee of the Illinois State Board and the five evangelists who are at work in the state met in the Y. M. C. A. building at Decatur, Ill., a few days ago. The members of the committee are: S. H. Zendt, C. C. Carpenter, Edgar DeWitt Jones, John R. Golden and R. E. Henry. The five evangelists who have entered upon their task are: C. M. Wright, for the Northeastern District; Ward E. Hall, Northwestern; J. C. Mullins, East Central; O. C. Bolman, West Central, and R. H. Robertson, Southern. State Secretary H. H. Peters was present. Mr. Peters reports that the new plan is meeting with great favor throughout the state. The evangelists made encouraging reports. Some of them have meetings dated for three months in advance. Others are expecting to use the next two or three months in a visitation among the churches in the interest of the state offering. But everybody is active in the program. One of the members remarked to the state secretary as they were walking away from the meeting place, "This meeting actually considered the problem of supporting the church. We are meeting the issues of our people as we never have before." The offerings from the churches are not coming in as rapidly as the state office had expected, but word is received from several churches almost every mail that the offering has been taken, but all of the money has not been collected.

## Eureka College Adds to Equipment

The date for the dedication of the New Vennum Science Hall at Eureka College has been set for Dec. 19-21. This building is already in use, and classes have been held in it since the beginning of this semester, but the building has not been complete throughout until now. This is one of the most complete and serviceable science buildings to be found anywhere. Only a few colleges in the country have buildings which compare favorably with it. The addition of Vennum Science Hall, together with the new gymnasium and the new quarters for the library, gives Eureka College a complete and up-to-date equipment. It has doubled the efficiency of the institution.

Eureka College now has eight buildings on its campus, and five of them are used exclusively for college work. Other very important additions to the institution have been made possible by the Maude M. Stroud gift. Miss Maude Stroud died last year rather unexpectedly. She was a student in Eureka College at the time of her death. Before her death she expressed a desire to give \$2,000 to make the girls' dormitory more beautiful and comfortable. This gift is being well used.

## Kirby Page to Return to Chicago

Kirby Page, who is now touring the war countries with Sherwood Eddy, writes to Dr. Willett that he will probably return to the University of Chicago for further study next October. Mr. Page is to sail with Mr. Eddy for Japan, China, Russia and France on January 17. It is not certain, however, that entrance can be made into Russia at that time. Mr. Page was minister of the Morgan Park church, Chicago, when studying at the university some time ago.

\* \* \*

—State Secretary Peters, of Illinois, has opened a series of evangelistic meetings with the Webber Street Church of Urbana. This is one of the mission churches of the State Society and is having a substantial and encouraging growth. A new \$10,000 church was dedicated a few months ago and the congregation has been quite thoroughly organized along educational lines under the leadership of the pastor, Guy L. Zerby. The meeting is promising.

—The men's Bible class of Central Church, Dallas, Tex., recently entertained the old people of Harwood Hall, of the Benevolent Association's Home.

—Randolph County, Mo., sent its usual carload of donations this year to the Christian Orphans' Home at St. Louis.

—Charles E. Cobbe, pastor at First Church, Omaha, Neb., who has been serving in Y. M. C. A. war work at Camp Cody, at Deming, N. M., has returned to his pastoral post. He finds the work there in first class condition, due to the excellent supply service which George L. Peters has been giving it. The past year

has been the best one in missionary lines. While at Deming, Mr. Cobbe made three visits to El Paso, and on two occasions spoke to P. J. Rice's congregation there. He states that Mr. Rice is doing fine work and is in high standing with the other ministers of the city. Nebraska has four of her Disciples ministers in Y. M. C. A. work for periods of from three to six months. These are: C. E. Lemmon, Hastings; Roy Deadman, Auburn; Dan Tröxel, Falls City, and H. H. Harmon, Lincoln. Others are going, Mr. Cobbe reports.

—Graham Frank, of Dallas, Tex., has been selected by the Dallas Pastors' Association as a member of a general "Steering Committee" for the Billy Sunday campaign soon to be promoted in the Texas city.

—Norfolk, Va., church (First) is keeping busy at war service. The Surgical Dressing Committee of the church has just sent another box to France containing 1,299 articles. This makes a total of 4,052 articles sent in the past few months. C. M. Watson is the alert leader at Norfolk church.

—There are approximately 4,500 Christian Endeavor societies among the Disciples churches. It is considered probable that more new societies have been organized this year than in any previous year, there having been a net gain of about 500 societies.

—J. J. Castleberry, who received his B. D. degree from Yale last June, has just closed a series of evangelistic services at Lawrenceburg, Ky., where Frederick F. Grim ministers. Mr. Grim writes that the meeting was one of the best in the history of the church, with large crowds present at the services and fifty-four persons added to the congregation, 33 of these by confession of faith. A large number of the latter were heads of families and other adults. Mr. Grim speaks in praise of Mr. Castleberry's "masterly sermons."

—H. W. Hunter, of the Wellington, Kan., church, writes that this church has been left out of the "Honor roll" reports of three of the national organizations—the National Benevolent Association, the Church Extension Board and the Board of Ministerial Relief. To these causes the Wellington congregation contributed, respectively, \$192, \$25 and \$25. Mr. Hunter wonders whether there is a combination to get this church "in bad." The secretaries, however, all report that "we are sorry." Mr. Hunter reports that the various gifts of the congregation to missions and benevolences this year will

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run up to \$1,500. Five hundred dollars of this amount is paid to the C. W. B. M. for the support of V. C. Carpenter, one of the missionaries of this organization. Twenty-four boys have gone out from the Wellington congregation to serve in the war for world democracy. They receive letters from the congregation every week and will be well remembered on Christmas. The church to which Mr. Hunter ministers supports a branch organization on the east side of the town. Pastor Hunter had charge of the recent Red Cross drive for funds, and states that \$55,000 was raised at Wellington, though only \$45,000 was asked for by the national organization.

—The church at Burgin, Ky., to which Prof. George W. Hemry ministers, has purchased real estate, looking forward to the building of additional Bible school rooms and a manse. Mr. Hemry delivered the annual C. W. B. M. address at Danville, Ky., his subject being, "Woman, Maker of Garments."

—Announcement is being made of an assembly for church and Bible school workers of Missouri and Kansas, to be held in June, 1918, at Long View Farm, which is the country home of R. A. Long. It is located on a beautiful stretch of land of 2,000 acres, not far from Kansas City.

—The A. C. M. S. has issued a leaflet entitled, "War Task: Plans for Mobilizing the Bible Schools in War Activities." Some of the important tasks mentioned are Red Cross, the Y. M. C. A., Food Administration, Armenian and Syrian Relief, the war emergency work of the A. C. M. S.. This leaflet may be secured from the American Society headquarters, Carew Bldg., Cincinnati, or from state and district secretaries.

—The Endeavorers of the Southeastern division are doing much for the soldiers. In Charlotte, N. C., the societies take Sunday about having charge of the "Home Hour" at Camp Greene. At Greenville, Spartanburg, Charleston, Columbia, Augusta, Macon, Montgomery, Anniston, New Orleans, Hattiesburg, Atlanta, Chattanooga, Norfolk and at other points frequent socials are being held for the enlisted men. The Endeavor Union of South Carolina has a War Department.

—Chaplain Georges Lauga, the fraternal delegate from the Federation of French Protestant Churches, who won so many admirers at the Kansas City convention, is reported seriously ill. He was taken ill at Denver and was obliged to go to a hospital for a serious operation. The physicians pronounce him in need of a long and complete rest.

—Dr. H. L. Willett addressed the Sunday Evening Club of Chicago on last Sunday evening on "America and the World Crisis." He will address the Congregational Union of Chicago next Monday evening on "The Pilgrims and the World Today."

—Chas. L. Hays, of Eldora, Ia., writes interestingly of the work there. He states that thirty-four boys and young

men of the Iowa State Training School nearby, have been baptized upon the confession of their faith, during the past summer; a separate roll is kept of these, as their homes are in various parts of the state. Dinners have been served them a number of times, and special entertainment provided them. D. S. Thompson is pastor of the Eldora church. A meeting was held there during November by Clark W. Comstock, Northeast Iowa district evangelist, and nineteen members were added to the congregation.

—J. L. Tyner, of Walters, Okla., has resigned the work there to accept the pastorate at Salida, Colo.

—The Christian Men Builders, a great Bible class of young men of Third church, Indianapolis, taught by Merle Sidener, a business man, is incorporated, just as a business house, under the laws of Indiana. Sixty-eight of the members have been drafted into war service and those who were exempted have organized "The Active Squad," with the view of better directing the helpful service which is being given the boys at the front and in the camps.

—Two weeks ago a Greater Cincinnati Bible School rally was held at Central church in that city. Nineteen of the twenty-six Greater Cincinnati schools were represented. The largest number of persons present were from Norwood school, under Pastor C. R. Stauffer. H. B. Schulteis and Horace Kingsbury, the Ohio and Kentucky state leaders, made brief talks and Secretary R. M. Hopkins gave an address on "A War-Time Program for the Bible School." LeRoy M. Anderson, pastor of the Newport, Ky., school, was elected president of the association.

—The last Sunday of November was set apart by the Corydon, Ind., Bible schools as a day for special offerings to the Armenian and Syrian Relief fund, and the Disciples church is reported to have led the schools in the offering, with \$359.50 as its contribution. M. A. Cos-

saboom, the pastor at Corydon, expects to be in his new field at Gary, Ind., soon.

—Education Day comes on the third Sunday in January, 1918.

—Butler College gave over \$2,000 toward the recently featured Y. M. C. A. campaign fund. It is reported that Butler has an enrollment already this semester of 402, exactly the same number of the entire semester last year. Considering the fact that the school has sent out sixty-three of its men either to military or naval service, this is a good increase. This year there are 275 women and 127 men in attendance; last year the figures were 229 women and 173 men.

—Geo. W. Brewster, now serving as state Bible school secretary in California, will give at least one-fourth of his time from now on to California, North.

—W. T. Barbre has led the Sheridan, Ind., church in a successful campaign by which an indebtedness of \$7,000 has been lifted from the church.

—D. G. Dungan is the new pastor at Worthington, Ind.

—E. S. Bledsoe, of Temple, Texas, has accepted a unanimous call to the work at Hillsboro, same state, and J. N. Wooten, of Paris, Texas, will succeed him at Temple. Over half of the congregation at Temple has come in during the five years' ministry of Mr. Bledsoe. His

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congregation asked him by unanimous vote to remain in this field.

—On December 2-4 there was held at Joplin, Mo., a laymen's convention, under the auspices of the Laymen's Missionary Movement, and among the speakers were Secretary Bert Wilson and C. M. Yocum, of the Foreign Society.

—The Christian Endeavor societies of Central church, Des Moines, Ia., have sixty-one of their men in war service.

—J. Ray Fife, pastor at Sixth church, Indianapolis, was assisted in a recent evangelistic series by R. Paul Arnold, singer and leader.

—Miss Mary Kelly, missionary to China, and a member of the board of Gingling college, a union college for the higher education of women at Nanking, recently gave an address on missions at Marion, O., church.

—Ex-Governor George W. Clarke, of Iowa, gave the address at the rally day this year at Central church, Des Moines. More than 800 persons were present at this service, and there was an offering of \$119.

—Fifty men of the Council Bluffs, Ia., church have their names on the new honor roll recently placed in position by the pastor, C. O. Stuckenbruck.

—H. O. Pritchard, of Eureka College, spoke at First church, Springfield, Ill.,

the first Sunday of the month. No pastor has yet been selected for this work, a local paper reports.

—Mr. and Mrs. Charles P. Hedges, returned missionaries from Bolenge, Africa, recently spoke in the pulpit of F. Lewis Starbuck, at Howett Street, Peoria, Ill.

—Ex-Governor Charles S. Deneen, of Illinois, spoke at a patriotic service at Jackson Boulevard church, Chicago, on last Sunday. On this occasion a service flag containing forty-six stars was raised to position. There was a military band in attendance as one of the features.

—Ira L. Parvin, of Niagara Falls, N. Y., church, spoke at Taylorville, Ill., the last Sunday of November, with view to considering the pastorate there, made vacant by the departure of W. S. Rounds for the Yale School of Religion.

—F. W. Emerson, pastor at First church, Ontario, Can., has gone to work in a cannery; his earnings from this labor will be turned over to the Armenian-Syrian Relief fund.

—F. Lewis Starbuck, of Howett Street church, Peoria, Ill., has been elected president of the northwestern missionary district of the state. The other officers are F. H. DeVol, of Walnut, and C. C. Carpenter, of Princeton, respectively vice-president and secretary-treasurer.

—The church at Jerry City, O., H. F.

Weatherbee, minister, dedicated a new house of worship on November 25. State Secretary Cahill was master of ceremonies and raised over \$3,000, amply providing for all obligations.

—Edgar D. Jones, upon the occasion of his recent visit in Cleveland, heard Newell Dwight Hillis, the Brooklyn preacher, tell the story of his remarkable investigations of German atrocities on the European battlefields.

—G. D. Hargis, of the Kenney, Ill., church, has resigned this work and has gone to Battle Creek, Mich., in the interest of his health.

—Homer E. Sala, of Central church, Peoria, Ill., as president of the city ministerial association, led in the series of union meetings recently held in Peoria by the Riley-Maxwell evangelistic company. More than 700 accessions to the churches are reported as a result of the effort. Mr. Sala is following the union services with a home force meeting at Central church.

—The Sharon, Pa., church has decided to become a living link by undertaking the support of a missionary in Africa, at an expense of \$600 per year. On January 6, R. J. Bennett, pastor at Sharon, will begin a meeting, with J. W. Marshall as evangelist. Mr. Bennett's pastoral services are appreciated by his congregation, as is evident from a recent increase in his salary.

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## F. M. Rains in the Southland

It has been my delight to spend November in the South attending six state conventions and visiting four churches. The conventions were those of North Carolina, South Carolina, Georgia, Florida, Alabama and Mississippi. Among the many impressions the month's experience has brought to me, I mention the following:

1. There is an exceptionally delightful fellowship in these conventions. The cordial spirits, the warm friendships, the earnest, spiritual life and the oneness of aim and purpose, all combine to create an atmosphere in which the missionary thought and feeling grows. The attendance is not large, but representative. The agents of the general societies receive a hearty welcome, and an attentive and responsive hearing. The convention managers feel that all our general interests are their interests, and that by giving attention to them they make vital their local work and quicken the life of the local churches.

2. Our churches are making a constant and substantial growth in all the southern states. New houses are being built; old debts are being cancelled, the membership is increasing; new churches are being organized, and more of them are engaging "all-time" preaching, than in any former period. Never in the history of our people were our churches better prepared for an advance move. The salaries of the ministers are being increased in many cases, and there are other evidences of their appreciation of those who labor with them in word and teaching. You can usually measure the spirit and character of a church by the way in which it treats its minister.

3. The churches are blessed with a splendid class of growing, resourceful, enterprising and spirit-filled preachers. They are doing a constructive, abiding service. As a class, they are reading good books, and they are inspired with high aims. They are bending their efforts along three distinctive lines—the conversion of the world, the up-building of saints, and the union of believers. The number of long pastorates is increasing. A permanent ministry helps to insure growing, useful and permanent churches. Such ministry develops the missionary conscience and helps to hasten the conversion of the world.

4. The churches are giving more attention to modern, up-to-date Sunday

school methods. Here I note marked improvement on every hand. Much of this improvement is no doubt due to the wholesome influence of Homer Cooke and C. E. Pickett. They give their time to the schools in the Southland, and they are popular and industrious and speak the last word on Sunday-school efficiency. The schools are larger, better organized and more liberal. They foster every good cause and are the nursery of the world-wide missionary propaganda.

5. The influence of the cantonments or training camps is widespread, and, on the whole, is wholesome. Their presence in the south has really helped to clean up some cities and communities that have not been immaculate. These young men are intelligent, sober, clean and of high aims, and are working hard. Great numbers are here from Ohio and other northern states, and among them are hundreds of Disciples, or young men raised in Disciple families. Our churches and preachers are doing what they can to make these young men feel at home. The preachers are doing a real pastoral work among them. Our people need help in this task. The A. C. M. S. ought to receive the \$100,000 proposed for this special work at once.

Now is the time to plant model churches in all this region.

F. M. RAINS, Secretary.

### Report for the First Two Months

The report for October and November Bible School offerings to the American Christian Missionary Society is most encouraging. Last year the total receipts were \$4,053.07; this year the receipts are \$5,577.06, a gain of \$1,523.99, or more than 33 1/3%.

Kentucky leads with \$1,803.39, while Indiana shows the largest gain, \$288.96. Ohio, Colorado, Florida, Michigan, Nebraska, Texas and Washington also show fine gains, while only one state, Virginia, has made a serious shrinkage in this offering.

The Kansas City Convention set the aim of the Bible schools for Home Missions this year at \$100,000. The fields demand it and in addition the war task laid upon the Bible School Department of the American Society must be cared for in this single offering. While the men fight to make the world safe for democracy, we must fight to make democracy safe for the men.

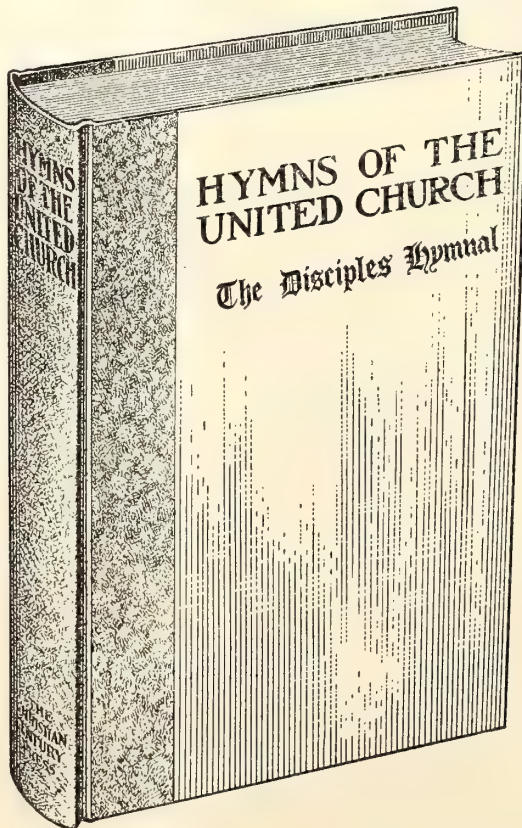
These early reports indicate that a large number of our best schools have gone over the top. Every school should get its offering in this month without delay. When the receipt is returned, a copy of the War Task will be included.

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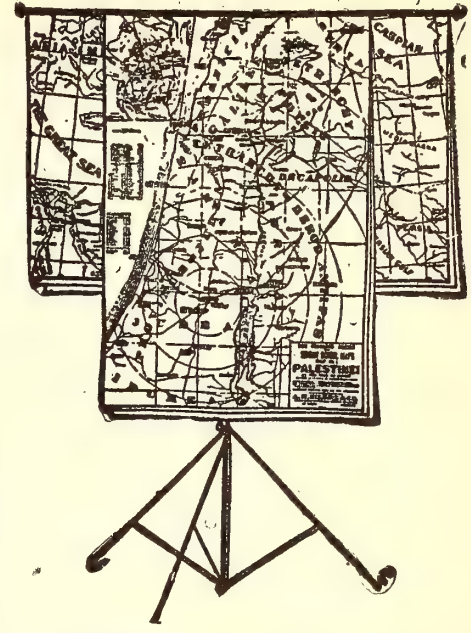
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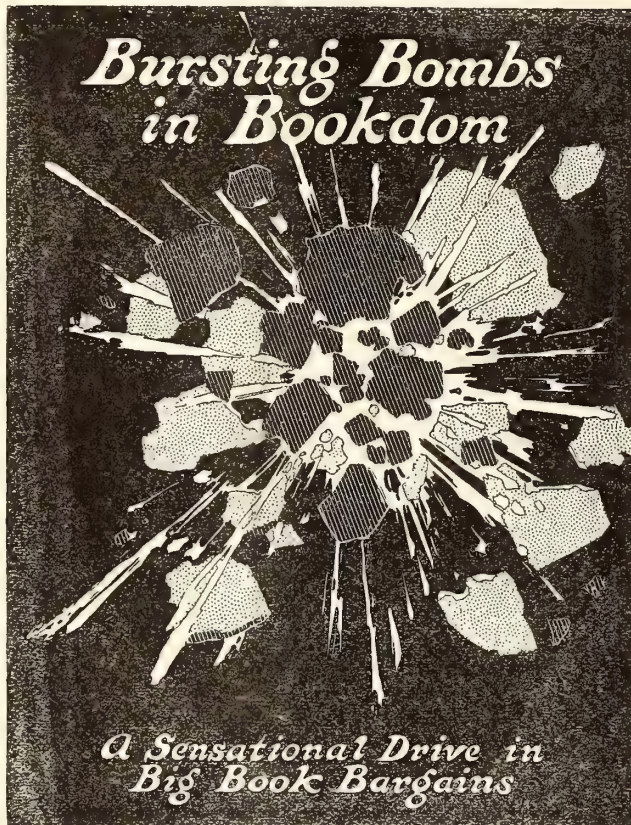
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# THE CHRISTIAN CENTURY

Vol. XXXIV

December 20, 1917

Number 51

## The Fall of Jerusalem

By Herbert L. Willett, Jr. and  
Edgar F. Daugherty

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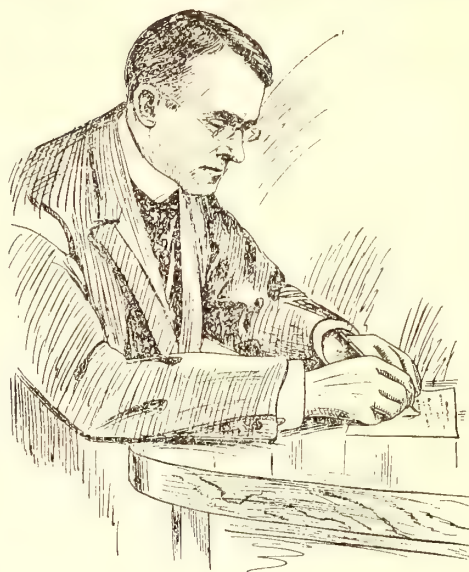
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# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The Fall of Jerusalem

AN American volunteer, fighting with the British expeditionary forces in the Mesopotamian campaign, wrote to his pastor, Dr. Gunsaulus, in Chicago, under date of about September 3, and closed his letter with the question, "What if final adjustments should be made at Calvary?" His letter was penned within sight of Gerizim and Ebal, the mounts of cursing and blessing, and bulged with appreciations for the holy and historic land through which with his comrades his martial way was being pressed.

And today the world thrills with the message "Jerusalem has fallen!" for the world appreciates that the globe gripping fight has pressed to within sight of Calvary! What a flood of memories is started! What a challenge to prophetic interpretation! What a touchstone to prayerful hopes! General Allenby of today's invincible Britishers, rises to historic association with David the Shepherd King, with Shishak of Egypt, with Godfrey of Bouillon, with Saladin and the commanders of fighting hosts who in long separated ages "took Jerusalem!"

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But best of all, the achievement of Allenby takes the Holy City from out the hands of the Turk for administration at the hands of Christians. And the dreams of Israel's scattered hosts, without a fatherland since Calvary, flame up anew and give fresh glory to the Zionist movement. The war has presented no thrill more deeply stirring, historically, than Jerusalem's fall. It puts another inhibition on the Berlin-to-Bagdad railroad dream, opens for the use of the Allies rich agricultural regions, and will very materially shake the dominance of German control over Ottoman strength and confidence.

The Turk has stood through ages for all that was dastardly and devilish, until the Hohenzollerns out-Turked him in unspeakable inhumanities toward the women and children of invaded countries and of neutral ships. Dastardly, devilish supremacy is held alone today by German arms. The displacement of the Turk from the Holy City is prophetic of the displacement of the German from his self-chosen role of world superiority in the strength of ruthless might. But it will cost—treasures, as precious in the love of liberty-loving hosts today, as was the perfect Life which gave itself on Calvary, near Jerusalem, precious in the love of the Eternal Father. Yet the cost will be paid. For as Jesus Christ "set his face steadfastly to go to Jerusalem," so Democracy's devoted sons have set their faces steadfastly for autocracy's destruction. In coming to Jerusalem, they are on the way of sacrifice for the triumph of their altruistic aim, supported by the will of God.

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Democracy's root began to pierce the soil of human hearts about Jerusalem, in the principles and ideals of the life which went out on Calvary. Now in the twentieth century's morning its tree of blessing is spreading its branches for healing of all the nations—even those of the Central Alliance, cursed by a despotism more barbarous than ever mislead a great people! What far-reaching, cataclysmic, undreamed of events are these we read of in the news of the passing days! They link the immortal past with the vibrant present, on behalf of a future which shall see the world set free of all despotisms.

At Calvary! 'Twas there, the eternal fact found exemplification that "whoso seeketh to save his life



shall lose it." At Berlin! There self-seeking and self-saving by ruthless trampling upon all immemorial rights of other peoples has centered and thrown out its world-encircling plans in subtle deceit. In the life of our times, the lines of eternal distinction and contrast stand out, and what the judgment of the people is is revealed in the universal scorn that has risen and is uniting for Berlin's discomfiture.

There was a time when the forces of evil seemed triumphant in Jerusalem—the hour when in authority's vested right they filled the tomb of Joseph with a body they had outraged and smitten. The present hour may seem a similar one in the march of Germany's purposes when the pall of desolation she has spread over the earth is thickest! But another hour drew on in Jerusalem and immortality was brought to light. And the hour draws on when democracy shall come to triumph, for it is one with the spirit of that Life which the tomb of defeat and death could not hold.

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At Calvary! There first came to view the eternal fact that in "losing one's life" for a great and righteous end, one's life is saved to an immortality of power for good. Democracy's strength is builded on that truth; it is the cementing principle uniting all factors, for within its building "each is for all and all for each," while from the Berlin point of view all must bow and submit for the good of the state.

At Calvary it was that Love's dream of a universal and enduring peace for all the world, received its final provision through Him into whose hand is given "all authority in heaven and in earth." His kingdom is the only everlasting one. His authority the only universal one. His method of self-abnegation the only irresistible one. His purpose the only undefeatable one, for he only is "King of kings and Lord of lords!"

"They know not what they do" was Calvary's word of pity for the graceless perpetrators of the crime there committed. Such today are the words of the world's people for Germany's mislead hosts; the Hohenzollern dynasty has saturated them with a discredited philosophy, in the Germanic persuasion that might makes right and the end justifies the means. But the world's other peoples are learning "what they do"—as their machiavellian diplomacy's intrigue and dishonor are spread in the light of general knowledge. Self-centered dreams they are—the vaporings of self-appointed "super-men."

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If Christ is a revelation of the heart and ways of God—then the Germany of today has revealed the heart and ways of the devil—for the antipodes separate "Calvary" and "Berlin" in spirit and methods.

No historic paradox is equal to that which finds America—the supreme devotee of peace—plunging with glorious abandon into the fight for it. She goes in the spirit of Him who went to Calvary, with thought for the world's good only. Outward and superficial incidents may seem for the time to be against her—but the stars fight for her and her allies "as they fought in their

course against Sisera." The morning cometh for democracy amidst all the peoples of earth.

The "New Jerusalem" coming down out of heaven in the plans of God, will coalesce with the delectable city of Democracy coming up from the oppressed peoples of earth. Both democracy and the Christian religion are set in the midst of things as they are, for the realization of things as they ought to be, and both are instrumentalities used of the eternal spirit of God who has said, "I am tired of Kings."

We can sing "The Holy City" with new abandon today since she has been retaken by hands which revere the ideals that were born within her.

EDGAR F. DAUGHERTY.

## NEW RELIGIOUS LIFE IN RUSSIA

THE down-fall of the old autocracy and the present unsettled conditions in Russia make it difficult for one to speak with any measure of assurance about matters in that great country. Each day brings forth events that seem to add to the confusion.

Reports from the evangelical Christians in Russia indicate, however, that the new religious liberty has not been granted in vain. The Protestant sects are busy extending their message. The Baptists operate from a center in Petrograd. They have been handicapped by their German origin, but they have a longer history in Russia than most other denominations, and their work has come to considerable bulk.

The Methodists are more recent comers into the country. They find more difficulty in adapting themselves to the Russian mind than German Baptists have found, but in spite of all difficulties they too have gathered together a considerable body of converts.

Very promising is the movement of the so-called Evangelical Christians which is so largely Russian in its spirit. These are the people with whom the Disciples in the United States feel a particular affinity. Their movement was powerful before the war and they are using the present advantage to push their cause.

The danger in the path of the Evangelical Christians is that of obscurantism. They have come somewhat under the influence of the Plymouth Brethren. The pre-millenarian propaganda which under present conditions is experiencing a revival all over the world, may become a leading feature with these people.

The best means of giving Russia a better interpretation of the evangelical faith would be through the present religious movements of the country. If the ministerial training schools could be filled with teachers who interpret religion in the modern way, and if from these schools there should go out Russian young men with training and a well defined point of view, we could look for a great religious revival in Russia. The Russian is by nature more religious than his western neighbors and he waits only for better conceptions



of religion to go forward in the creation of a great free Russian church.

### THE BOOK JUNGLE

A LIBRARY is like a jungle. There are all kinds of strange beasts and birds in it. There is no more helpless person than the unsophisticated youth who goes to an institution with sixty thousand volumes and "wants a book." It is because of the helplessness of youth in the presence of such a situation that gradually the up-to-date libraries are organizing a children's room and developing desk assistants who are skilled in giving good advice to all kinds of people.

In the book world there are the tigers of passion that are let loose these days upon our unsophisticated young people. There are volumes which like boa-constrictors crush the life out of the soul. There are the books so "practical" and worldly-minded that they make poetry seem like foolishness and ethics seem like old folks' prejudices. Away from such books the young must be guided.

Who shall do this guiding for the young? Better than anyone else is the parent who is charged with the responsibility of bringing up the child in the way that it should go. But not all parents have the education or the vision to select the reading matter for children. In such case, the children grow up with no love for books, or wander into forbidden ways.

The school teacher should be a guide. But in many cities there is slight connection between the school and the public library. Furthermore, too many teachers are interested in illustrating a geography lesson, rather than in guiding the unfolding of a life, which is the true educational function.

The minister will find that many people rest back on his judgment of books. He has the vision to perceive what books will do to the whole life process. If he does not read any books other than professional ones, his advice will be useless, but if he is a man of broad culture he can be a great blessing to his community.

There are few books which do not influence religious opinion in some way, though some books are more religious than others. Books are to be rated by the way they affect our appreciation of spiritual values. It is a true servant of religion who can properly rate the books of the time and guide other souls into the greener and fairer pastures.

### RELIGIOUS AFFILIATIONS OF CONGRESSMEN

A ROMAN Catholic journal, the "Observer," reports the religious affiliations of Congress as follows: Eighty-two, or 27 per cent of the members of the present Congress are Methodists; fifty-seven, or 19 per cent are Presbyterians; thirty-one, or 10 per cent are Protestant Episcopalians; twenty-six, or 9 per cent are Baptists; twenty-four, or 8 per cent are Catholics; twenty, or 7 per cent are Congregationalists; twenty-one, or 7 per cent are of the Disciples

Church; seven, or 2 per cent are Lutherans; four, or 1 per cent are Unitarians; four, or 1 per cent belong to the Dutch Reformed Church; three, or 1 per cent are Jews; two Quakers; two Norwegian Lutherans; one True Life Church; one Mennonite; one United Brethren; one Christian Scientist; ten, no religious affiliation at all, or 3 per cent.

There is much in these figures to interest a student of American religious life. The "Observer" notes the relatively small number of Catholics in Congress in proportion to their strength in this country. The political control of America by the Catholics which is often predicted by certain alarmists does not seem to be coming very rapidly.

One is surprised, also, at the strength and the weakness of certain of the denominations in public life. The Baptists have over half the strength of the Methodists in the population but have only one-third as many congressmen. The Episcopalians are outnumbered by Baptists four to one in the population but the Episcopalians have the largest number of Congressmen.

Many will be surprised by the small showing made by Christian Scientists in public life. One wonders if the individualistic attitude cultivated by this denomination will ever produce community leaders in large numbers.

The most significant fact of all is that only three per cent of the Congressmen profess no religion at all. While one-half of the people of America are without church affiliations, they do not seem to come into prominence as national leaders.

### THE REVERENT NOTE IN FICTION

WAR seriousness has put to an end the cynical talk about religion which was often found in fiction in the pre-bellum days. One has but to recall the spirit in which "Robert Elsmere" was written a generation ago by Mrs. Humphrey Ward. We have traveled far since then. In a recent book called "Missing" Mrs. Ward tells the story of a young woman, "Nelly," whose young husband disappeared for many months, and when the wife found him again he was near his death.

Nelly was a lovely petted girl, but under the stress of her grief she finds the deeper things of faith. In the closing chapter we find her a housemaid in a hospital "doing her bit," and when she is not busy she is reading from St. Ignatius such words as: "For I fear your love, lest it injure me, for it is easy to do what you will; but it is difficult for me to attain unto God, if you insist on sparing me." And later she finds the great words of the Christian saint, "I entreat you show not unto me an unseasonable love! Suffer me to be the food of wild beasts through whom it is allowed me to attain unto God. I am the corn of God; let me be ground by the teeth of wild beasts that I may be found the pure bread of Christ."

Here by contrast is a picture of the spiritual deadness of those who have borne no great sorrow. The book is distinguished by the absence of that wrestling



with rationalistic doubts which has characterized so much of Mrs. Ward's religious writing.

The novelist who attains the rank of a "best-seller" is usually a very good interpreter of public opinion. Is this to be the religious attitude of the post-bellum time, a weary acceptance of whatever religion one had in childhood?

### OUSTING THE MUSHY SONGS

MUSHY religious songs continue to be a profitable asset to certain publishers, which fact indicates the low state of religious feeling among evangelical churches. When one realizes how many people choose their church for the sake of the music these days, it is a matter of surprise that there can be found pastors even in good cities who are still under the illusion that the Sunday evening crowd is to be caught by jingles and the silly repetition of highly questionable phrases.

When one goes into a Christian Endeavor meeting and finds the lads and girls singing, "O for a little bit of love," grinning all the while, one wishes the offending book sunk in the middle of the sea together with all similar trash that offends Christ's little ones. These jingles are nearly all individualistic in character, and often it can be said they foster an offensive religious egotism. "Glory for Me" sounds forth anything but the sentiment that would have been on the lips of the Master.

It is often stated that these songs are easier to sing than good ones. One glance at the music reveals what a fallacy this is. They are written in very rapid time and, as a rule, require more range of voice than do the good hymns. The same effort that is used to teach the people this trash would bring far greater results if expended in teaching them the worthy hymns.

If on the commercial side the exploiters of the discreditable song books had been met with equal enterprise and ambition by the publishers of great hymnals, it is hard to believe that church music in America would be in such a low state as it is today.

In every church there should be a program of song which is at least as spiritual and cultivated as is the preaching. A minister may make the hymns religiously significant by explaining them in the same fashion as he interprets a portion of the scripture.

### ONE-BOOK PREACHERS

WE STILL have preachers who boast that they are men of one book. If these are diligent and honest, they acquire a special proficiency in the quoting of the holy scriptures, which is commendable. Yet the strange fact about the one-book preacher is that he should know less about that one book than the man of many books.

There are many passages in the Bible so simple and so human in their appeal that no interpreter is required to give us their obvious meaning. An interpreter for the Parable of the Good Samaritan is an impertinence.

But there are many other sections of the Bible where the man of one book flounders hopelessly. Unless some one gives him the historical setting, he has no grasp of the thing discussed.

The preacher of wide reading may indeed neglect the Bible. We think we know some who do. These will lack in their preaching a certain carrying power, no matter how religious they are. But it is possible for the preacher to be a man of many books in such a way as to have the firmest possible grasp on the one book.

Not only do the dictionaries and commentaries throw light upon holy scripture, as well as the works of history and interpretation, but even general literature has a great illuminating power. The great Christian epics are of value in helping us to understand the beauty of the gospel. Through poetry and novels, and even the drama, runs a great religious note that makes the wide-read man the one who most truly understands the inner meaning of holy scripture.

It is not only in the understanding of holy scripture that the widely-read man has the advantage. In the preaching of the word there is a distinct advantage in being able to place by the side of the old phraseology a new statement of the same thing. When people realize that the Bible has colored the very best of our literature and has been the inspiration of most of our great modern ideas, a new reverence is fostered for the ancient library of our religion.

### DID LUTHER CAUSE THE WAR?

THE Sacred Heart Review, of Boston, that Pilgrim city which has now become the center of some of the most ardent Catholic propaganda in this country, has recently charged that the causes of the present war are to be sought in the sixteenth century revolt against Catholic authority which was led by Martin Luther. This journal declares that later historians will trace the present great conflict to the point where the Wittenberg monk will stand condemned as the real cause of the world's present era of trouble.

If one believes that the present world struggle will end in the triumph of the principle of authority, he holds with the Kaiser and his Junkers. If one believes that the war will issue in a triumph for democracy, then he can see no hope for the present ruthless and inhuman military power in Germany. Germany has given authority its *reductio ad absurdum*. Henceforth this kind of an attitude toward human government and religion will be impossible.

It is because Germany has apostatized from the religion of Martin Luther and his appeal to the inner life and gone over to the hard materialism of other than religious leaders that she has fallen into trouble with nearly all the civilized nations of the world. Having substituted might for right and power for brotherhood, she now nears the retribution she so justly deserves. It is neither the Catholicism nor the Lutheranism of Germany which has produced the war, but the materialism of those who know not God.

Catholicism, with its principle of authority vested



in an infallible person, has the same kind of government that is to be found in the Kaiser's realm. Catholicism has lived on in spite of authority. Her mystics have transcended this authority. There is a religious life among the millions of adherents that is rather oblivious of the strange figure who claims to be the vicar of God. Catholicism must either learn to live in a democratic world or else it will share the fate which is being meted out to all autocracies.

### NEW WOMAN AND NEW CHURCH

THE social changes of the past few decades make some of us dizzy. Among the big fundamental changes has been the new place which women have come to occupy in the life of the world. Modern civilization has made it safe for women to go about unrestricted (save where German kultur has invaded new territory), and this freedom of activity has brought with it an entirely new conception of woman's status.

The church, also, has been undergoing great changes. Fifty years ago, when the feminist movement had its feeble beginnings, the church was concerned chiefly with preaching. Other activities were carried on largely to give the preacher his opportunity. In the meantime the movement for religious education has come to its harvest time. Social service is a concept implicit in most modern church programs. The church has become the comprehensive institution interpreting the entire community life.

A church with only preaching as its function had no difficulty in getting along with the women—who, of course, had no other function than listening to the preachers. In these days, the church has the task of properly placing the enfranchised woman in the new religious institution with its varied activities.

Sooner or later women will have a place in the governing body of the church, since so much of the work of the church is now carried on by women. The social restrictions which led Paul to forbid women to speak in the church are also behind the idea that they should not hold official positions in the church. Especially is this pressure being felt in the national governing bodies of the various religious denominations.

It augurs well for the Disciples that no cumbersome machinery and no old-fogey notions have prevented them from allowing women a place in the national organization.

### WHAT ARE YOU MAKING OF YOUR BOY?

IN THE next few years we shall have a revival of interest in the family care of children. We have developed every kind of social device by which the neighbors can rear our children for us, but these devices are only relatively successful. At last we shall insist upon bringing up our own.

The parents, better than any one else, can determine what a boy or girl is fitted for in life. They have an advantage in knowing the family history, with its record of successes and failures. Though this history is not an infallible guide, it does have real significance.

Then the parent is with the child for a longer time

than any teacher and knows the strong and weak points in his mental habits. If this knowledge is critical, and unbiased by any blind affection, the parent can guide the vocational choice of the child better than anyone else.

The old-time parent sought to "make" his boy a doctor or minister or lawyer. Sometimes these efforts to coerce a child's mind resulted in gloom and disaster. Most of the great literary men have launched their careers in the face of bitter opposition of their families. The missionaries could bear a similar testimony. In recent years the minister also has begun his career in spite of disfavor on the part of his family.

This fact has been due to the commercialism which has afflicted our American life. Professions and callings have been judged largely by their revenue-producing power. Too little have families stopped to inquire the special fitness of their boys and to consider what vocation they would find the greatest happiness.

The investment of a life is really a religious act. It is religiously more significant than giving money or anything else. Into every decision there should go the high motive to please God and serve him well. Such decisions bring a life of happiness. The boy who has first sought the kingdom of God and his righteousness will have all other things added unto him.

### "ASK THE MINISTER"

THE modern minister is a kind of encyclopedia of life for the community. A group of ministers were discussing the other day the strange requests for service which they had listened to in recent years. In one home the parents had doubts about the young man who was calling upon the daughter of the household. They told the young man that he could not call any more until he came with the recommendation of their minister.

Another minister had been consulted by a young couple concerning the matter of marriage. Would it be right for the man who was going to war to marry his fiancée before leaving? This question developed many side-lights and proved to be more complicated than at first might be supposed.

A mother asks, "Is the latest novel fit to be read in our home?" One of the members inquires whether it will serve the cause of good government to elect Mr. Blank to office. The questions that come to the average pastor in a single week are bewildering. Sometimes the answer is destined to make or wreck a life or a family. How much abuse should a good woman suffer before she leaves a profligate husband? Should some young person give up an education to care for an invalid relative? The problems multiply.

All of this indicates that the minister must of necessity have broad training and experience or he will prove himself an unfortunate influence in his parish. No minister can long face the human problems of his parish life without feeling the necessity of knowing something of the great human disciplines such as sociology, psychology and ethics.

More than school training, however, is required. The man who handles these large life problems must also have had experience.



# A Day in the "Bull Ring"

By Sherwood Eddy\*

**J**UST before going into the trenches the British, French, and American troops take a final course for a few weeks in a training school, where the expert drill masters put them through a rigorous discipline, and the finishing touches are given to each regiment. At the moment of writing our American boys are going through such a course, "somewhere in France." The men commonly call this training school, or specially prepared final drill ground, the "Bull Ring." It is a thrilling spectacle to see many thousands of men across a vast plain going through the various maneuvers of actual warfare as it is practiced today at the front. Perhaps a brief description of such a drill ground may be of interest to those who are following the fortunes of our soldiers.

At six the bugle sounds and the whole camp is astir. Outside there is the clatter of feet as the men fall in after a hasty breakfast. The shrapnel-proof steel helmets are donned, the heavy seventy-pound kits and rifles are swung to the broad backs, the band strikes up "Pack Up Your Troubles," and our battalion is on the march for the "Bull Ring."

## CEREMONIAL PARADE

First comes the ceremonial parade. A whole brigade swings into line and must prove that it can move as one man, as a perfect machine, without flaw or friction. One master mind directs every motion, and at the word of command thousands of feet are moving in exact time, wheeling, marching, maneuvering with a precision that proves the long months of patient practice. This finish of discipline and perfection of unity have their part to play in the winning of the battle raging at this moment up the line.

Next the men must pass through the deadly gas chambers, to be ready to meet the attack of the enemy fully prepared. More fatal than the prussic acid which the Prussian has occasionally employed, is the deadly mixture of chlorine and phosgene, which has been most commonly used. In a gentle favoring wind it is put over invisible in the darkness, and if it catches the foe unprepared, can kill from ten to fifteen miles behind the lines. The mixture is squirted as a liquid from metal generators. It quickly forms a dense greenish yellow cloud of poison vapor, which floats away in the darkness. Its success must depend on the element of surprise, taking the enemy unprepared and choking him, awake or asleep, in the first few moments before the horns, gongs, and whistles send the alarm for miles behind the trenches.

## INVISIBLE AND ODORLESS GAS

Recently a new so-called "mustard gas" has been used by the enemy with deadly effect, owing to the fact that it is both invisible and odorless. It is sent over in

exploding shells, and sinks in a heavy invisible vapor about the sleeping men, creeping into their dugouts and trenches or enveloping them around the guns or in the shell holes. The effects do not manifest themselves for several hours. With stinging pain the man's eyes begin to close, and for a time he may go almost blind. He is then taken violently sick. The surface of the lungs and the entire body, especially where it is moist with perspiration, is burned. The skin may blister and come off. Many cases have proved fatal and many more suffer cruelly for weeks in hospital. With the men we attended a lecture on the nature of the various gases used by the enemy and the proper methods of meeting them. The lecture throughout was unconsciously couched almost in theological language. The instructor first disposed of what he called superstitious "heresies" concerning the gas, in order to prevent the men from having panic and "getting the wind up." There is a foolish rumor which says, "One breath and you are ruptured for life, or you fall dead the next morning," etc., etc., but he warns the men of its deadly nature and tells them they are to be saved from its fatal effects by knowing the truth.

## DISPELLING FALSE FEAR

The instructor explains that if they take four deep breaths it will prove fatal: "One breath and you catch the first spasm, two and you are mad, three and you are unconscious, four and you are dead. If you keep your presence of mind and hold your breath you will have six seconds to get on your gas helmet or respirator." The attack, remember, is a surprise in the dark; brain-splitting gas shells are dropping on all sides, and it is hard to keep cool and hold one's breath in the moment of sudden surprise and panic. We are told that there are fifteen mistakes which are easily possible in getting on this complicated helmet, or if there is one big blunder in the sudden surprise the man is done for.

Before going through the death chamber, helmets are inspected, to see that they are sound and unpunctured, and the men are drilled in the open to practice putting them on quickly. Suddenly the warning whistle of an imaginary gas attack sounds. One backward fling of the head and the steel helmet falls off, for there is no time to lift it off. A dive into the bag carried on the chest and the respirator is grasped and with one skillful swoop it is drawn over the face. Your nose is pinched shut by a clamp, your teeth grip the rubber mouthpiece, and, like a diver, you must now get your one safe stream of pure air through the respirator. You draw in the air from a tube which rises from a tin of chemical on your chest. Then you can breathe in the dense, deadly, greenish chlorine vapor, for as it passes through the respirator filled with chemicals, it is absorbed, neutralized, oxidized, and purified into a stream of pure air. All about you may be choking

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fumes of death which would kill you in four seconds, yet you will be completely immune, breathing a purified atmosphere.

#### GOING THROUGH THE GAS

The soldiers are now marched up to this chamber of horrors to walk through the poison gas. Many have "the wind up" (i. e., they are afraid inside, but are ashamed to show it). Reliance on the guide, the expert who has been through it all, and the sense of companionship, the stronger ones unconsciously strengthening the weak, have a steadying effect upon all the men. The soldiers have had four hours' drill to prepare them, but the "padre" and I, who are now permitted to go through, have had but four minutes. I am trying to remember a number of things all at once. Above all I must keep cool and assure myself that there is no danger if only I trust and obey what the expert has said. I fling on the helmet and we start into the death chamber, but suddenly a string is loose—will the respirator work? There seems to be something the matter with my nosepiece which should be clamped shut. I would like to ask the instructor just one question to make sure, but I can no more talk than a diver beneath the sea. It is too late, we are moving, I can only hope and trust the helmet will hold. We have left the sunlight and are in a long dark covered chamber, like a trench, groping forward, and looking at a distant point of light through the dim goggles. We are alone in these deadly fumes, the instructor is not here, there is a tense silence, and all about us is the poison of death. Oh, what *was* that fourth point that I was to remember? Why has the guide turned back? I thought we were to go out at the further end, where last week the poor fellow fell who lifted his helmet a moment too soon after he got out and caught one whiff which sent him to the hospital, but instead we seem to be turning around and going back. But there is no time for explanations or questions now; we just plod on through the darkness and soon we are out in the sunlight again—safe!—in God's pure air. Oh, why did man ever want to pollute it and poison his brother with these deadly fumes of hell!

#### ONE SWIFT LOOK INTO THE FUMES

As a special favor, the instructor allows us, without a mask, to take one swift look into the fumes as we hold our breath. That yellow green chlorine will corrode the lungs and fill them with pus and blood. The phosgene is much more deadly and will strike the man down with sudden failure of the heart.

We were also sent through a chamber of the invisible "tear gas," without a mask. The object of this is to take away the fear of the gas from the men. This particular gas has no effect upon the lungs, but sends a stinging pain through the eyes, so that one weeps blindly for some minutes and could not possibly see to shoot or to defend himself.

We are now ready to return to another lecture with more understanding. No wonder these tired boys under the heavy, hot steel helmets, which absorb the

heat of the scorching sun, are listening with all their ears, yet one or two fall asleep for very weariness and may again be caught napping by the enemy's poison gas up the line. The instructor is in dead earnest, for the life of every man during the coming conflict may depend upon his message. His words are still in my ears, for they were strangely like a sermon:

"Men, I am going to tell you the truth about this deadly gas and you must believe it, for your life will depend upon it. It can kill, and no doubt about it. But for every poison of the enemy there's an antidote and we have found it. Your helmet is perfect and you simply must believe in it, you must trust to it. We have made full provision for your safety. If you go under, it will be your own fault from one of four causes—unbelief, disobedience, carelessness, or fear. If you carelessly go without your helmet it means death. During an attack, after putting on the respirator, just stand and wait. There is nothing you can do for yourself except to keep your helmet on. Your skill, your strength are nothing. Now if you are caught in an attack unawares remember if you're still alive at all there's hope. Don't lose courage. If your confidence goes, you lose ninety per cent of your defense, for the sole hope of the enemy in gas is surprise and panic. If you are gassed, don't move. Keep still, keep warm, don't worry, and wait. To move or try to save yourself will be fatal.

"The enemy will put over three or four waves with a break between. The gas may come for some hours. To remove your helmet before the attack is over will be fatal. Within a quarter of an hour after the gas has ceased, the charge of the enemy will come and you must never let him get past our barbed wire entanglements. After exposure to gas, all food, water, and wells are poisonous. The heavy gas must be expelled from the trenches by fans before the charge comes. Only remember, you must believe what I say, keep your helmet on in time of danger and you are perfectly safe."

#### PRACTICE DIFFERS FROM REALITY

There is a vast difference between the warning and the preparatory exposure to the gas by your guide and the deadly surprise of the enemy. The former is a trial to prepare you, the latter is an effort to destroy you. The whole experience was so obviously parallel to the deadly moral dangers which surround the soldier in war time that it needs no comment. The one and only safety in the time of temptation is to put on the whole armor of God, especially the "helmet of salvation," then to trust and obey and stand fast.

The writer has just come from a ward in the hospital filled with patients suffering from the new gas which the enemy has lately put over. It is, as we have said, invisible and odorless, so the men receive no warning, and consequently do not put on their masks. They do not know that they are being gassed until hours afterwards, when they find they are burned from head to foot. Here are twenty men lying in this tent, suffering from this new torture. This first boy, with a wan smile that goes right to your heart, can only whisper from his burnt-out lungs and cannot tell us his story. The next man was taken with vomiting five hours after the gas shells exploded. Seven of his fourteen companions sleeping in the dugout were killed outright, the others were gassed. He does not know where they are. He lay unconscious for several days, and now his eyes and skin are burned as though he had passed through a fire. The next boy is badly burned in his eyes and chest. Half the men of his battery were killed by gas while asleep at night. On the next cot is a boy who has been suffering for seventeen days; the burns on his body have been improving, his lungs also are better,



but he is still blind and fears he may lose his sight. He asks me to write a letter for him to his mother. "Only," he says, "don't tell her about my eyes." Together we make up a cheerful letter, and the boy rests back on his cot to pray for his returning eyesight. The next two beds are empty. Both the men died in the night, falling an easy prey to pneumonia in their weakened condition. The next boy is from the infantry. Out of

his squad nine were killed by the explosion of the shell, eight wounded, and the rest badly burned. The neck, chest, arms, and legs of this boy are burned and blistered. The deadly gas fumes have burned right through his clothing.

Such is the effect of this new and latest triumph of modern science, which will shatter the hopes and happiness of thousands of homes.

# The Holy Land in the War

By Herbert L. Willett, Jr.

**N**OW that the initial stage of the Allied drive into the Holy Land has been closed by the long-delayed capture of Jerusalem, the chief goal, it seems well to take a few moments from the perusal of daily war reports to view as a whole the situation which has existed in Palestine and Syria since the beginning of the war. The story goes back to the fall of 1914. It will be remembered that Turkey was late in declaring war, but the moment that that declaration was made, the special privileges under which foreigners had lived in Turkey, called the "Capitulations," were abrogated, and it was announced that thereafter no foreign interests would be permitted to exist "to the detriment of the Turkish government and rulers." In pursuance of this policy, the foreign postoffices, which had always seemed so strange to visitors, were closed; belligerent property such as schools and hospitals was seized and rifled; English, French, Russian, and within a few months Italian citizens who remained in the country were interned; and the entire machinery of Turkish government came into the vigorous control of a few new men whose ability was only matched by their daring.

## THE TURCO-TEUTONIC ALLIANCE

The close alliance of the Turks and the Germans dates back to 1898, when Emperor William, evidently already planning that world conquest which he is now vainly endeavoring to achieve, visited Turkey in triumph as the honored guest of the Sultan, the bloody Abdul-Hamid; entered Jerusalem through a breach in the wall made especially for his carriage; and bestowed German decorations with lavish hand upon Turkish men of importance both dead and alive. At that time definite treaties were made between the two countries, and the new German influence in Turkey was in a way visualized by extensive building operations, especially in Jerusalem. The chief of these was the German hospice on the summit of the Mount of Olives. This building, large enough to entertain the entire German court, was built with a lavishness and care which make it the finest example of German architecture outside of Germany.

This alliance was further strengthened by the education of young Turkish officers in German military schools. When the war began, therefore, these men,

of whom Enver Pasha is the chief, were ready to seize the reins of government in Turkey and align that nation as Germany's ally. In carrying out this program, two of the steps were most interesting. In the first place, a pamphlet written in Arabic was circulated among all devout Mohammedans stating that Germany was so staunchly the friend of Turkey because the Emperor was in reality a Mohammedan rather than a Christian, and because one of the main objects of German Kultur was the substitution of the Moslem religion for Christianity. On the basis of this revelation, which was designed to produce great enthusiasm among the faithful, the Jihad, or Holy War, was proclaimed, in which all good Mohammedans, Turks, Syrians, and Germans were to be aligned against the rest of the world. We all know the fate of that proclamation. Men believed that the Emperor was not a Christian but their enthusiasm about accepting him as a Mohammedan was not great, and as to joining in a Holy War which would result in added power and glory for the hated Sublime Porte regime, that did not appeal to the vast majority of Turkish subjects.

## THE SUEZ CAMPAIGN

The Holy War was a failure, but an army could be drafted by indiscriminate and cruel conscription. And with this army the Turks decided to conquer the Suez Canal and Egypt and thereby strike a tremendous blow at the British Empire. Not long after Djemal Pasha had put the country into fair defensive shape, we heard rumors of a massing of men at Damascus, from which military center they were to cross the desert south of Beersheba, and strike the enemy in a vulnerable point. All other plans were made subservient to this. Thousands of men were rushed through their training and sent to Damascus. The railroads from Jaffa to Jerusalem and other similar short stretches were torn up so that the rails might be used to carry the Aleppo-Damascus-Jerusalem railroad further south. Then soldiers were sent throughout the country to dig up water pipes of all sizes and take them to the spots from which water could be piped all along the route of the army. This caused great hardship to those whose pipes were commandeered, but nothing was allowed to stand in the way of complete preparations. The next call was for row boats, and the harbors were



ransacked for these craft, which were to carry soldiers over the Suez Canal. Then tin oil cans and all sacks were demanded for military use, and these were shipped south by the thousand. Finally all was ready and the great army, estimated by some to number over 150,000 men, moved from Damascus.

It would take too long to tell in detail of that campaign, but a few typical instances of Turkish strategy may be of interest. When the troops neared the canal they hoped to cross by boat, but found that they had failed to bring oars with them for the row-boats they had carried all the way across the desert. So they called for camels, and ordered that they should not be allowed to drink for two weeks. Then their thirst would surely force them to drain the canal. When this brilliant plan resulted in failure, the oil tins and sacks were filled with sand and carried to the canal to be tossed in and so form a ford. But British sharpshooters made that plan impracticable, and after losing thousands of men the Turks retired, sending word to the cities in the north that Egypt had been conquered. On the basis of this report special stamps (for use inside the country only) were issued in celebration of the victory, and the population was treated to a three-day holiday with all flags flying.

Thus ended the first fiasco of an attack on the Suez Canal. Other attempts were made, all equally vain repetitions of incompetence and lack of real preparation. This needed preparation was in the sanitary and commissary departments, which were never adequate considering the country. For example, when surgical instruments were needed by the Red Crescent, which attempts to do for the Turkish army what the Red Cross does in other lands, it was found that a few sets of forceps had been brought—nothing else, and for anaesthetic purposes only cologne water. Food of a palatable kind soon giving out, hard tack alone was procurable, and that in small quantities. Within a few days after the first repulse the water supply was exhausted; the pipes stolen from all over the country had not been well laid, and so purchases of water at twenty dollars a cup were known. Naturally few drank and no one washed. Under these circumstances disease spread rapidly, and of four German Catholic sisters who went from Beirut to nurse the wounded, three were back within a month with typhoid: the mortality among the rank and file may be imagined. The two thousand or more Austrian engineers with the expedition fared no better than their allies, and it is doubtful if many ever returned alive to Constantinople. In a word, the whole expedition was a farce ending in wholesale death.

THE ALLIED CAMPAIGN IN PALESTINE

Finally the last attempt by the Turks to capture the Suez Canal was frustrated. Then it was the turn of the British to advance. The difficulties were immense. Even a small caravan from Cairo to Jerusalem requires many camel loads of provisions. For any army a railroad over the desert, control of the coast to secure co-operation from the sea, infinite foresight, and

much patience were needed. The advance progressed slowly, and stopped for months at Gaza, but now our late reports tell of success. A German general succeeded the Turkish Djemal Pasha, who was removed by the polite expedient of an invitation to visit Berlin, and German ruthlessness replaced Turkish ruthlessness. These things are all too recent to need mention. But one point is of interest. The Allies have captured one of the chief shrines of Mohammedans—the mosque at Hebron under which the Patriarchs are buried. In capturing Jerusalem they have in their possession the Dome of the Rock, the great German cathedral, the German hospice, still beautiful in spite of its misuse by the Turkish troops quartered there, and other enemy buildings. They will soon be in possession of many more such shrines or valuable pieces of property, and we shall take pleasure in contrasting Allied respect for holy places and architectural beauties with the brutal ruthlessness of the Central Powers. It cannot but rebound tremendously to the benefit of Christianity and of the Christian nations as the people of the Holy Land compare the actions of our allies with those of Mohammedans and the prophets of Kultur. And our missionaries are staying heroically at their posts to reap the resulting harvest.

SHALL WAR BE DECLARED WITH TURKEY?

Much that is of interest concerning the war in Palestine and Syria cannot as yet be written. But one more word I would say. Men who have not weighed the matter are clamoring for a declaration of war upon Turkey. Let us oppose such a calamity with all our strength. Turkey, except for her military leaders, is not our enemy in feeling nor desire. And a declaration of war on the country would neither aid our allies nor injure those bloody leaders. It would only increase the miseries of the defenseless people of the empire by taking away their last protection, and throw large mission properties into the hands of the grasping military coterie, at the same time destroying the missionary work of half a century. Such folly is almost unthinkable and if we truly revere the land of our Savior we shall not add to its miseries by so false a step.

“The period of life is brief—  
’Tis the red of the red rose leaf,  
’Tis the gold of the sunset sky,  
’Tis the flight of a bird on high:  
But one may fill the space  
With such an infinite grace,  
That the red will tinge all time,  
And the gold through the ages shine,  
And the bird fly swift and straight  
To the portals of God’s own gate.”

—Author unknown.



# Meeting the New Recruit

By J. Leslie Lobingier

IF the visitor to the Naval Training Station at Great Lakes should remain for a full day—almost any day—he would see one or more groups of raw recruits marched into a barracks, their new home for twenty-one days. Perhaps there are benches for them to sit on; perhaps they have not yet been installed, in which case the floor must suffice. Twenty-four hammocks swing six feet in the air, from which at least two or three boys may reasonably be expected to fall out during the first night's experience with that kind of bed. Those who are wont to find comfort in an occasional cigarette are bemoaning the fact that their cigarettes have already been taken from them. There is nothing to read, unless it be a newspaper or cheap novel that someone has brought with him. Many a fellow would like the chance of writing home, but they have not thought to bring stationery, and they know of no way to procure it.

Some are only eighteen, and it is their first trip away from home; the first hour or two with the officers has given them a realization of the meaning of Navy discipline. And as this first evening sets in, the glamor of their first anticipations is becoming a bit dimmed; where is that thrill that the enlistment posters had led them to expect? It is the first night or two that the temptation to homesickness appears most persistently. If the folks at home, including mere acquaintances, had been thoughtful enough to mail letters to them on the very day the boys left, addressed to the Detention Camp, how much it would have helped!

## "DIGGING IN"

The door of the barracks opens, and a man appears. The guard thinks he is an intruder and scans him dubiously until assured that he is a Y. M. C. A. Secretary with permission to pass in and out. As he enters with an air of confidence, he is mistaken by some for an officer, and they immediately stand at attention; some salute. But at once the intruder breaks the spell by saying: "How are you, fellows? I'm a Y. M. C. A. secretary. I heard there were some new boys in this barracks, so I just dropped in to get acquainted." Indeed they are willing to get acquainted!

That is really his first and last purpose—friendly acquaintance; and one of the most significant aspects of his work in the training camp is of that intangible sort that can be neither measured nor tabulated, but which is none the less vital and enduring.

But there are various ways of getting acquainted, and many points of approach, that may seem to the casual observer like ends in themselves, but which in the plans of the workers are merely means toward the realization of some higher ends. No other point of approach is so effective as the Y. M. C. A. stationery. "I thought you might all want to write home tonight," the secretary may say, "so I brought over some paper

and envelopes." Could there be anything more to be desired—unless it be stamps; and he has forearmed himself with a pocketful of stamps; and he has forearmed friends with his group, and on this visit he will not tarry long, for many have already helped themselves to stationery, and want to begin writing at once.

He does take a few moments, however, to say that the Y. M. C. A. will send over some books, and magazines, and games, the next day. He tells about the buildings for their comfort in the various camps of the station, fitted out with piano, victrolas, reading rooms, writing tables, and auditoriums, where, night after night, all may enjoy a wide range of programs, such as: moving pictures, "sings," boxing matches, religious meetings, wrestling matches, stunt nights, musical evenings, educational and religious classes, etc. And then he bids the crowd good-night.

## THE HOMESICK LAD

But he does not go. He cannot for a while. One man wants to show him his Y. M. C. A. card, indicating that he is a member back in the home town; another wants to know whether he is acquainted with Mr. Blank, the "Y." secretary, a thousand miles away, and seems surprised that he does not know all Y. M. C. A. secretaries. Someone wonders whether a three-cent stamp will carry a letter "all the way to San Antonio, Texas." And a fourth has been writing some poetry, and seeks information about getting it printed. Another is a college man, and like all college men, hopes for an opportunity to swap college yarns, or to discuss last Saturday's games.

The types are many, but while the Secretary is being sought out he is himself keeping an eye alert for two types in particular: the lonely, homesick boy, and the fellow with natural traits of leadership, whose whole demeanor reflects genuineness of character and a high idealism. The one needs befriending; the other may be used in various ways as a key man for that group.

There are some who have had rare educational and cultural opportunities; some have lived sheltered and secluded lives; some know the world from every angle—far better than they should. The other night a secretary went into a barracks with a checker game. Turning to a lad who sat apart from the rest, he said: "How about a game of checkers?" "Well," he said, "it ain't exactly the works of the Lord; but if you leave it here, mebbe it'll keep some from cussin' and swearin' so much. Still, it ain't exactly the works of the Lord." But it need scarcely be added that not all are endeavoring to measure their pastimes according to the standard of "the works of the Lord."

## SUNDAY MORNING BIBLE CLASS

If the atmosphere is right the question of the organization of a Sunday morning Bible class may be



broached. If not, the secretary may come the next evening. Perhaps he may find a mock foot-ball game in progress, the field extending across the twenty-five feet of the width of the barracks, and the costumes (or lack of them) being in marked contrast to the foot-ball togs with which we are more familiar. And then he comes again. He suggests having a discussion group, touching upon the personal problems with which they come face to face; if some have been members of such groups, they may call it a Bible class. Some show at once that they want it. Some look cynical for a moment, but the matter is being presented as a normal, healthful activity, without any mock sanctimoniousness; and they immediately realize that the majority are not sneering at it, and their own demeanor changes. Some are real sports: "Sure," they say, "I'll go to your Bible class."

He tells them that it will not be held unless the majority want it, and he takes a vote; usually it is unanimous—always a safe majority. Now the secretary is enough of a psychologist to realize that this overwhelming vote for a Bible class does not indicate any sudden religious revival that is about to break out. It is not hard to get a unanimous vote—for almost anything. But nevertheless the class has been organized at their request.

#### SELECTING THE LESSON

Incidentally it may be said that these Sunday morning classes at Great Lakes have been successful and well attended. Many business and professional men from Chicago and elsewhere have been most generous of their time and ability in assuming the leadership of these groups. In the Detention Camp alone, with its population of 1,600 men, we have had as many as 600 men in voluntary attendance on a single Sunday.

One Sunday some of the leaders wanted to teach the lesson of "Daniel in the Lion's Den"; but we per-

sued them that, quite apart from any mooted questions of Biblical criticism, there were issues more pertinent, and problems more insistent, for a man cutting away from old home ties, and entering the United States Navy in the midst of this present world tragedy! What we actually try to do in these classes is to keep a man linked up with the best of his old home ideals, and so to present Christianity to him as a way of life, that in this new environment in which he finds himself he may seek increasingly to walk in that way.

In all of the camps the Y. M. C. A. has what is called the "War Roll"—a card which men sign, entirely upon their own initiative, indicating their consecration to the Christian ideal of life. One of these cards caught my eye the other day, for he who signed it had scrawled on the bottom: "May God Bless Us Boys is my Pairs." The writing was not good, and two of the simple words were misspelled; but what of that? Is it not the prayer of all of us—that God may bless these boys who, in the spirit of sacrifice and consecration, have stepped forward to answer humanity's call; that He may bless them by keeping them loyal to their best home ideals; that He may bless them by keeping them pure in word and act as they shall be thrust into places of temptation than which there can be none more severe; that He may bless them with the ministry of healing and the touch of friendship when the need for these is keenest.

"Us Boys" are not the Jackies of Uncle Sam alone; they are the millions from the other navies and armies, too, and from the prison camps as well. The Y. M. C. A. is recognized as the most effective arm of the service in the achievement of these constructive results of character conservation. And the blessings that are sought will come only as men and women in unstinted measure thrust forth into the camps and trenches those agencies whose presence makes for comfort, character, and morale.

## The God of No Man's Land

By F. Lewis Starbuck

THESE is a land which the very latest atlases do not show. Yet this land is as old as the world. There is a land which lies between formidable nations. Yet this land is unsurveyed, devoid of government, has no educational institutions; is peopled with heterogeneous tribes and races which speak polyglot languages. There is a land where the super-genius of creative skill surpasses everything the whole world has ever known or dreamed of; where huge machines, the destructive power of which exceeds the wildest reports of the ravages of the monster mammals of mythological history, controlled by mental agencies located miles away, travel like giant turtles walking the earth, and deafen the ears of all with their tremendous belching, roaring yells breathing death by wholesale on all sides; where the hills and mountains are infested with hidden mechanisms the purpose of which is to destroy life. It is a land where the sun is always hidden behind murky clouds arising from the ground, and where

the very atmosphere hangs heavy and low with a demoniacally mixed chloric gas which defies either vegetable or animal to inhale and live.

#### A LAND WITHOUT WOMEN AND CHILDREN

The land of which I speak is populated with millions of men, but is destitute of women and children. Can you think of a land without motherhood; without babes to coddle and to hold; without the music of ringing school and church bells? Can the human mind conceive a land without homes and despoiled of every emotion of love? Can the imagination join together in terms of plausible realities the thought of a land with everywhere the gnawing, biting, scalding fangs of hate? This is No Man's Land.

No Man's Land is bounded on the north and north-west by the North Sea and the English Channel; it is bounded on the south by the Alps and Italy; on the east



and northeast by Russian-Poland and western Russia. This land is a narrow meandering strip of territory starting in Belgium, the one end, and wrapping itself like a noose about Germany, Austria and the minor Serbian states, broken only by Switzerland. This strange strip of country is called No Man's Land because the right of ownership is held in question by two tremendously powerful human alliances each of which is endeavoring to gain the mastery of the other.

The inhabitants of this mysterious land live in holes and trenches dug deep in the ground. These cavernous dwellings are ever changing in shape and location as the successes of the contestants move forward and backward over the land.

The fields of No Man's Land are being constantly ploughed, but not as we plough. There the earth is torn up with powder and high explosive. Deep craters are blown out and the debris of them is piled hill high. That which is planted here will never grow again, for the land is sown with the seeds of death. Flesh and bones of men and animals are broken and buried here. The only life discovered is when groups of fighting men go "over the top" to do their bit and die. This is No Man's Land.

#### GOD IS IN THIS LAND

In the midst of all this desolation—it may be hard for us to think it—there is a God. Who is the God of No Man's Land?

This God cannot be the sun god of the ancient Nile, for Egypt's god was slain by the son of Zeus at the Alexandrian conquest. Nor do the heroic gods of the Greek Olympus hold sway, for did not the Caesars, blest of Jupiter, destroy their mountain? We may imagine that the great war god Thor, of pre-historic Germania, has come back in these modern times and that he swings his gigantic hammer against the sky to cleave the cloud and to send to earth the lightning shaft to pierce and to destroy. But it cannot be, for did not Julius Caesar send him to woo the siren Death at the whirlpool of the Lorelei? Was it not Dryden who said, in his splendid description of Alexander's feast,

"With ravish'd ears  
The monarch hears,  
Assumes the god,  
Affects to nod,  
And seems to shake the spheres,"—

in speaking of the exalted conceits of emperors who think they are gods?

Be assured that the God of No Man's Land is not the God of any nation alone, but the God of all nations, the God of our salvation.

#### NATIONAL GODS PERISH, ONE GOD ABIDES

It is the national gods that perish. The gods of the ancient pagan nations perished with their decay. The heathen gods of those times are no longer potent and their followers are forsaking them. Even the Shechinah of Jehovah departed from the Jews when their nation was at last destroyed. There can be none but a world God, and *He is Jehovah God*.

The God of No Man's Land is the omnipotent God who sent the Christ into the world to seek and to save that which was lost. He is the prophet's God. Not by divine right shall any ruler reign over the lives of men. None ever did—none ever will or can. He who is to rule in the earth must rule in righteousness by the mercy of God. The great God of us all is in No Man's Land seeking to

save a lost cause. The cause of His divine Son, Jesus Christ, was lost in Europe at the time this war started. Religious systems were set up in the place of the simple gospel of redemption through a faith in Jesus Christ. The old world had grown careless and selfish. God must have looked upon Europe and thought as He did after the murder of Abel by Cain, when it was said, "It repented him that he had made man!"

#### A NEW GETHSEMANE

It seems to me that as the blood of Christ was shed for the sins of the world, we have established in No Man's Land a new garden of Gethsemane, a wine press for making the wine of the New Covenant (that word Gethsemane means oil-press or wine-press)—a blood of righteousness shed for the sins of the world; and that Verdun is a new Calvary to which is nailed a new Creature of Culture and Brotherhood between the two crosses of Imperialism and Monarchism.

"Vengeance is mine, saith the Lord." Was it not the same Lord who said this who also said, "Every kingdom divided against itself is brought to desolation"?

He also said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

This Lord was the God of Patmos who spake these words into the ear of the apostle John:

"Now is come the salvation, and the power, and kingdom of our God, and the authority of our Christ: for the accuser of our brother is cast down, who accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."

#### GOD'S HAND IN THE WAR

The poet has said:

"A voice is in the wind I do not know;  
A meaning on the face of the high hills  
Whose utterance I cannot comprehend.  
A something is behind them: that is God."

All of this reads like mystery. But there is a great deal of mystery within and without this world war. God himself is mystery. You may be very sure the hand of God is in this war. Do not be deceived; away out there in the midst of the desolation and death of No Man's Land is

"One sole God;  
One sole ruler—his Law;  
One sole interpreter of that law—Humanity."

Is it not written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.  
Every valley shall be filled,  
And every mountain and hill shall be brought low;  
And the crooked shall become straight,  
And the rough ways smooth;  
And all flesh shall see the salvation of God."

There is a God in No Man's Land. He it is that watches the tiny sparrow when it falls, and marks the place. He voiced the law to Moses in tones of thunder at Sinai. He spoke to John at the baptism of Jesus when He said, "This is my beloved Son." He is the God of our salvation.



## GOD SIFTING THE NATIONS

The world had forgotten him, but now they will not forget him. As he spake to Israel regarding Assyria he is now speaking to the nations:

"Behold, the name of Jehovah cometh from afar, burning with his anger, and in thick rising smoke; his lips are full of indignation, and his tongue as a devouring fire; and his breath is as an overflowing stream, that reacheth even to the neck, to

sift the nations with the sieve of destruction: and a bridle that causeth to err shall be in the jaws of the peoples."

The people of the nations forgot God and from forgetfulness comes this holocaust of war. And righteousness will prevail even in the midst of this war, for there is a God in the heavens, there is a God in the earth, there is a God in No Man's Land, and *He is Jehovah God, the God of our salvation.*

## By Professor Taylor

### THE NEED OF A SUPERMAN

**I**N his monumental work, "Jesus the Christ in the Light of Psychology," \* Dr. G. Stanley Hall makes a plea for Christ as the Superman. He says:

"The apostles of supermanhood could no more get together and organize any kind of a 'third kingdom' or dispensation, such as many of them have dreamed of, than the characters they have portrayed could do so. They know no friendship or love save that of the sensuous type. To them the chief of human relations in the world is that of master and slave. Might is right, and to exercise it to the utmost is the supreme duty. \* \* \* They are essentially pagan and anti-Christian, but the best of them have a certain unique appeal. They make us realize that Christianity as currently interpreted lacks virile affirmation of the will to live, that it has given too much attention to the common man of the herd, has been too tender to the weaklings, has failed to sympathize with the sufferings and strivings of leaders who know, but have not attained power and are still struggling amid pain and obloquy upward toward the heights to create new values. These are they most worthy in all the world of sympathy, love and service. The maxim of life is 'the greatest good for the greatest men,' and not for the greatest numbers."

\* \* \*

### Plato's "Psychic Inebriation"

Dr. Hall recognizes the fact that this "superman" is "a new culture hero" to multitudes of young men and has been cultivated in Germany, "which believes itself to be the super-race or nation," and adds: "For a long time the soul of later adolescence has lacked the inspiration and enthusiasm and ideality which it needs and yearns for. In the superman cult this need is supplied so abundantly that the more susceptible are often exalted to states akin to ecstasy and megalomania as they con the *gesta* or golden-legends of the heroes, apostles, saints and martyrs of the new faith in which they would be initiates. Never again, we are told, will the ephebic (late adolescent) soul be fascinated by a gospel of renunciation, self-effacement, non-resistance or asceticism. Any religion that stresses these and strives to develop an over-patheticism toward the weak and outcast or those who should and will perish under the law of selection, never can make a supreme appeal

to young men. Lives modeled too exclusively upon this pattern are too tame and lacking in gamy flavor to do the world's work greatly." He asserts also that they do not appeal to the deeper instincts of women nor do they inspire and dominate the masses who require great leaders, "creative and dominative of public opinion and sentiment."

\* \* \*

### Making Jesus the Superman

The author believes that Christianity must be reinterpreted so as "to make a more rousing appeal to the souls of men. \* \* \* "As they are now conceived, Jesus and the superman are almost diametrically opposite." Dr. Hall declares that the purpose of this book "is to show that as Christ's life, character, and teachings are now being reinterpreted, and especially as they can and should be yet further reconstructed, he meets this need; that the cult that irradiates from him was calculated to give the greatest possible development to the individual and was not so one-sidedly social as the recent socialization of Christianity has proclaimed; that he developed himself by his own efforts to a degree of completeness that no son of man ever yet achieved; that he did it alone and in solitariness that was nothing less than tragic, forcing his way by psychic labor but with no pathological stigmata to the very goal of human development; that he deliberately chose a certain and a most painful and disgraceful form of death with a heroism that knows no parallel. Then having fought and conquered death, hell, and the devil, he returned in glory in the last act, conferring the boon of immortality, than which nothing ever so exalted the dignity and worth of the individual."

The author declares that the psychoanalysis of the modern conceptions of the superman reveals them as only partial impulsions and that "the cult of Jesus can be shown to satisfy all the cultural needs now only partially fed by the many constructions of superhumanity."

ALVA W. TAYLOR.

The truly happy man is not made by a pleasant and sunny course. Hard tasks, deferred hopes, the beating of adverse winds, must enter into his composition here below, as they will finally enter into his song on high.—  
C. A. Bartol.

\*"Jesus the Christ in the Light of Psychology." By G. Stanley Hall. Two volumes. \$7.50 net. Doubleday, Page & Co.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## National Federation of Religious Liberals

The National Federation of Religious Liberals includes in its fellowship many members of so-called "orthodox" churches. The organization held its annual meeting in Boston recently for two days and there were present at this meeting Methodists, Congregationalists, Unitarians, Friends and Hebrews. The organization was started eight years ago, Rev. Charles W. Wendte, D. D., being one of the founders. It has been drawing to its meetings more and more of the evangelical element and among the speakers this year were Professor Harry Ward of Boston University and Professor Daniel Evans of Andover. The organization stressed the idea this year that liberals have laid an undue emphasis on individualism and self-culture. Three of the addresses will be printed for general distribution. The meeting next year is booked for Cincinnati.

## Dr. Grenfell in This Country

For the past fifteen years Dr. Grenfell, the well-known missionary of the Labrador country, has been visiting the United States. He is with us again and brings the story of the effect of the war upon his fisher folk. In addition to his humanitarian work, Dr. Grenfell has been developing through his books in recent years a type of Christian interpretation of the very greatest significance.

## Meet to Help Christian Colleges

It is now known that the war will greatly hinder the work of the Christian colleges. With Oxford and Cambridge in England almost empty, it is easy to anticipate what will happen in this country if the war goes on. There met recently in Chicago a group of Christian leaders to plan to repair the ravages of war in the colleges as soon as the war is over. This meeting was held under the auspices of the Council of the Church Boards of Education, an interdenominational organization.

## The Church Federation Movement

The cities all over the country are organizing for their local work along federation lines. The latest city federation to be formed is that in Seattle, Washington, which is in

close affiliation with the national organization. The new officers were elected by representatives from all the churches at a meeting on Dec. 6.

## Chaplains from the French Churches

The war has brought us into touch with the French Protestant movement, of which we knew so little in the days of peace. The Federation of French Protestant Churches has sent to this country two military chaplains from their fellowship, Captain Georges Lauga and Captain Alfred E. Monod. These have been in close touch with our own Federal Council and are touring this country in the large cities telling the story of the devastation of Protestant churches in northern France by the enemy. Both of these chaplains have done good service at the front in France and in addition Captain Monod saw service in the Dardanelles, at Salonika and was in Albania during the Servian retreat. It is reported that Captain Lauga has been compelled to give several weeks to rest.

## President Wilson Hears Methodist Sermon

President Wilson attended the Metropolitan Methodist church in Washington on Thanksgiving day this year and Bishop McDowell preached the sermon. There has been an effort in recent years to connect the President with a Catholic service in an official way. The Methodists have not exploited the fact that President Wilson attended their service this year. He came as a private citizen might and enjoyed the service for its religious significance. There will be no fear anywhere that this visit commits our government to Methodism!

## Bishop Jones Is Being Tried

A bishop on trial is a rather unusual "thrill" for people of the Protestant Episcopal Church. Bishop Jones of Utah was recently consecrated as the successor of Bishop Spaulding. Like his illustrious predecessor, he is a socialist and it is charged by some in his diocese that he has given out sentiments that are not loyal to the government at this time. The Presiding Bishop, Bishop Tuttle of Missouri, the Bishop coadjutor of Iowa, and the Bishop of Texas were selected to make an examination of the

charges. They will make their report soon.

## Theological School Attracts Women Students

The growth of educational method in the churches has made a larger place for women workers in local churches. This is indicated by the fact that in Oberlin Graduate School of Theology there are this year more women students than there are men. This condition is partly induced by the war but would not be true were the churches not learning to use women in salaried positions in larger numbers.

## Bishop Brent Comes Back to America

Bishop Brent was sent to the Philippines sixteen years ago and has made for himself a large place in the esteem of the Christian world. The diocese of western New York recently extended him a call and he has finally decided to accept this call and return to America. This diocese is one of the most important in this country and Bishop Brent is doubtless destined to become a great leader in his denomination.

## Methodists Plan Big Things for Gary

The growth of the steel city, Gary, Ind., to the southeast of Chicago, has been one of the wonders of our modern industrialism and the various denominations have been challenged by this situation. The Methodists have the largest plans at this time. They have organized the Calumet Missionary Society and the northern Indiana conference has agreed to raise \$250,000 for this work. The plan calls for a total expenditure of a half million of dollars. Dr. H. R. DeBra, former president of Missouri Wesleyan college, has come to Gary to assume the leadership of the church extension work of the denomination.

## Council of Church Boards of Education at Chicago

Announcement is made of a Congress on Christian Education which is to occur in Chicago on the week of January 8 to 12, 1918. There is every indication that this Congress will bring together the largest number of leaders in Christian education that has ever assembled in the history of the country. The Council of Church Boards of Education



holds its sessions on January 8 and 9 at the Edgewater Beach Hotel. The Committee of Reference of the Cleveland Conference Concerning Cooperation Christian Work in State Universities meets on January 8 and 9 at the Chicago Beach Hotel. The Church Workers in State Universities meet January 9-11. Various denomination groups, consisting of the Boards of Education and the College Presidents, meet on the 9th and 10th of January in Chicago. No less than ten of these meetings will be held this year. The Disciples of Christ meet at Hotel La Salle, Wednesday afternoon and evening and Thursday morning. On the afternoon of Jan-

uary 10th all the denominational groups join with the council of Church Boards of Education at Hotel La Salle in a conference on "Life Annuity Bonds" under the leadership of the Life Annuity expert, Henry Albert Collins. The annual meeting of the Association of American Colleges begins on the evening of January 10th and continues until noon of January 12th. Detailed programs may be had on application to Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, 19 South La Salle street, Chicago, Illinois.

ORVIS F. JORDAN.

passing of the Holy City from Islam's power to Christian possession become when we recall the scenes of the Master's earthly career which transpired in this historic place.

\* \* \*

The sovereignty of Roman power did not satisfy the hungering heart of the loyal Jew. Disappointed in the mission of Jesus, a revolt on the part of a few zealous Jews occasioned the destruction of the temple and city by Titus in 70 A. D. together with the bloody slaughter and dispersion of the Jews. Through the centuries the city has continued to be destined to bloody war. Again rebuilt and beautified by Hadrian, it enjoyed a period of prosperity, even of Christian influence and prestige. Still the city seemed doomed. Mohammedan influence was growing rapidly and in the seventh century the Arabian Caliph Omar captured it after a four months' siege. During the next four centuries it was juggled between Turkish and Egyptian rule. In 1099, the Christian Crusaders captured it, giving it a short period of Christian rule and influence. Doom continues, however. Christian possession comes to an end. Tartars and Egyptians have their turn in ownership. Finally, in 1517, the city is captured by the Turks under Selim I and remained a part of the "Sick Man's" empire until 1917.

\* \* \*

The city once more passes from Moslem rule to Christian control. What shall its future history be? Already anxious Jews look wistfully toward the Holy City. The scattered members of this distinctly marked people seem to find hope now budding into fruition. The dream of David's kingdom restored may become a world reality. Having suffered at the hands of many nations, a people much ridiculed and abused they now seem to see a new day dawning. One cannot foretell accurately what the outcome will be. Christian hearts are rejoicing that the Holy City has been taken from the cruel Turks. Jews, likewise, are rejoicing over the event. Will it remain under Christian control or will history repeat itself? Shall the Christian nations, in the making of a lasting world peace, give to the Jews their "promised land" lost through "rebellion against God," or shall selfish greed continue to make the city the object of future wars? Many such questions are now puzzling our minds. Time alone can tell.

# The Sunday School

## The Holy City

The Lesson in Today's Life\*

By CHARLES H. SWIFT

IT must have been a solemn and significant occasion when the soldiers of the Allies, with bared heads and measured step, marched into the sacred city of the Jews. For weeks the world has been anxiously waiting for the news that would tell of this triumphal entry. The aggressive activities against the Turks promised just such a victory. While the taking of the city may not be a very important military feat, still it has a great significance upon the morale of the Islam devotees who, like the Jews, looked upon the city as a peculiarly sacred place, possessing some divine power of deliverance. Much that is sacred is forgotten in war, especially in regard to the destruction of the enemy's property. The history of Germany's demolition of sacred temples and shrines is indicative of the barbaric forgetfulness or pagan disregard for things held sacred. In striking contrast to this ancient method of plunder and pillage, the capture of the Holy City by a culture more thoroughly Christianized comes as a world rebuke and condemnation. General Allenby could have forced the surrender of the city many days previous to its downfall, but he refrained from any heavy bombardment that would in any way damage or destroy the sacred city. Is this not a real triumph of the Christian spirit, even in time of barbaric

war, over the pagan spirit of irreverence for things sacred?

\* \* \*

Since our lessons of the quarter have much to do with Jerusalem it is quite in keeping that we note briefly the history of this very ancient and interesting city. David captured it from the Jebusites about 1000 B. C., and made it the capital of his kingdom. It became known as "The City of David." For four centuries it flourished as the center of the great kingdom. In 586 B. C., Nebuchadnezzar, the Babylonian, captured and destroyed it, including Solomon's famous temple and the fortifications. The next two centuries of history include the events of the lessons of this quarter. In 357 B. C. the Persians captured the city. The work of Ezra and Nehemiah renewed the old Jewish hope which flickered but for a short time. Nations rose and fell, Jerusalem passing either peaceably or through bloodshed into the hands of the conqueror. Under the Maccabees, about 165 B. C., a period of independence was once more enjoyed. Then the great Roman eagle swept down upon the "City of Peace" and made it a tributary to this powerful foe to Jewish national life. Again the temple was rebuilt and the city beautified. It was during this period of Roman supremacy that the Savior came. How significant at this Christmas season does the

\*Review lesson for Fourth Quarter.



## Books

**WORKING WITH GOD.** By Peter Ainslie, D. D., LL. D. This volume is a review of a twenty-five year pastorate in Baltimore. Dr. Ainslie has won a distinguished place in the regard of the Disciples of Christ, and in the esteem of his city and the wider world of American religious life. The story of such an experience is very interesting to all who know Dr. Ainslie, and is particularly stimulating to the younger men in the ministry. The first half of the book is biographical, dealing with a singularly devoted and successful ministry in one of America's foremost cities. A great church has been built up, with numerous branches, with an orphanage society and a girl's club. The second part of the book deals with the wider ministries of Dr. Ainslie's career. Some account is given of his literary work, which was issued in a number of previous volumes, and his labors and public utterances on such themes as Sunday Observance, The Place of the Jews in History, The Cause of the Negro, Christian Unity, and International Peace. The volume closes with Dr. Ainslie's twenty-fifth anniversary sermon. He is still a young man, but has already accomplished what would be a life-work for most men. It is not strange that he is held in the high esteem and affection of his brethren everywhere. (Christian Board of Publication. \$1.50.)

**OUT OF THEIR OWN MOUTHS.** This volume is prepared for the National Security League, and is a most impressive collection of German utterances from ministers of state, rulers, men of university type, journalists, poets, economists, party leaders and soldiers, regarding the necessity for the world war, Germany's triumphant part in it, and the future program of the Prussian military party in the mastery and government of the world. If anyone is able to retain a particle of doubt as to Germany's deliberate and complete preparation for the war, and the arrogance and self-conceit with which her rulers and her people assigned themselves the supreme place in history, a reading of this book will correct the error. It is one of the most incriminating documents conceivable. (D. Appleton and Co. \$1.75.)

**JESUS, A PASSION PLAY.** By Max Ehrmann. There are five acts, dealing respectively with The Cleansing of the Temple, Disputations in the Temple, Gethsemane, The Trial before Pilate, and The Resurrection. The author explains his purpose by saying, "The persons

who founded Christianity are here stripped of supernatural embellishment; and they are represented as simple, real, ardent orientals in the throes of a great and impending tragedy." The love story of Mary Magdalene affords opportunity to invest a Roman captain with a certain dramatic interest. The character of Jesus is pallid, weak and unconvincing. The "resurrection" consists of the surreptitious burial of the body of Jesus by Joseph of Arimathea, and the conviction of the disciples who visited the empty tomb that the Master has risen. (Baker and Taylor Co. \$1.00.)

**THE PRODIGAL SON TEN YEARS LATER.** By John Andrew Holmes, D. D. An attractive little homily on the wisdom and happiness of the older brother in the parable of the two sons. (Pilgrim Press. 50 cts.)

**MARTIN LUTHER AND THE MORNING HOUR IN EUROPE.** By Frank Wakeley Gunsaulus. Two lectures delivered before the Divinity School at the University of Chicago, and also before the Church Federation Council of Chicago, in connection with the celebration of the four hundredth anniversary of the Protestant Reformation. The titles of the two lectures are "The Renaissance and Luther," and "Luther and the Reformation." They provide a wealth of historical statement in the author's well-known attractive style. An appendix contains the bibliography of the Emma B. Hodge collection recently added to the library of the Divinity School, and dealing largely with the times of the reformation. (The University of Chicago Press. 28 cts. postpaid.)

**PAUL THE APOSTLE.** By John W. Ligon. The work of the pioneer missionary to the heathen world is reviewed in a series of chapters which follow very closely the New Testament narrative without manifesting much familiarity with recent studies in this important field. For the ordinary reader, who is not interested in the important questions sure to arise in thoughtful minds at almost every step of the great apostle's career, this book will have value. President Crossfield of Transylvania supplies an introduction. (Revell. \$1.00.)

**WANDERING STARS.** By Rev. An-

drew Hansen. Many ministers are finding the five-minute sermon to the children a valuable feature of the Sunday morning worship. This book contains forty or fifty such brief homilies upon texts or incidents from the Bible and common experience. (Doran. \$1.00.)

**OURSELF AFTER DEATH.** By Arthur Chambers. A discussion of immortality, with emphasis upon the continuity and progress of the essential life. The author seeks to prove that many current theories are inadequate and that all the activities of mind, memory, sympathy and love are retained and expanded through the future life. (George W. Jacobs & Co. \$1.00.)

**WITH OUR SOLDIERS IN FRANCE.** By Sherwood Eddy. This is the best piece of description that has yet appeared showing conditions at the front. There is a vividness about Mr. Eddy's story that has all the characteristic virtues of the newspaper man's and a seriousness of mood possible only to one accustomed to deal with the deeper problems of spiritual character. There is not a flippant sentence in the book, and yet it is true to the cheerful swagger which obtains among the men. The book deserves to stand with "Over the Top," as a description, and with "A Student in Arms" as an interpretation. The article by Mr. Eddy in this issue of the CHRISTIAN CENTURY is reproduced with the publishers' permission from this book. (Association Press, \$1.00.)

**TOTE-ROAD AND TRAIL.** By Douglas Malloch. Mr. Malloch is not a new poet—except that he here brings us something pleasantly new, after we have been compelled for many months to read much of the stuff which goes out as poetry, but which in fact is not even fair prose. Mr. Malloch is the poet laureate of the lumber camp, and logically so. He sings of the hardy men of the camps of the northland, and tells many a tale of bravery in the face of peril. For a real gale of fresh air read these poems. (Bobbs Merrill, Indianapolis. \$1.25 net.)

**WILD BIRD GUESTS: HOW TO ENTERTAIN THEM.** By Ernest Harold Baynes. If this book were read by the school children of a generation, cruelty to birds would pass, and the feathered friends would find this a different world. Mr. Baynes loves the birds and he can tell of them in a way which provokes friendliness for them. Ex-President Roosevelt speaks a good word for the missionary work of the author of the book and for the book itself. The illustrations included are beautiful. (E. P. Dutton Company, New York. \$2.00 net.)

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*



# Disciples Table Talk

## A Eureka Station for African Missions

A plan is being promoted at Eureka, Ill., which should have in it suggestion for other influential churches, especially at college centers. It is planned to establish a "Eureka Station" in Africa. Verle W. Blair, pastor of the Eureka church, writes that this church is bound to Africa as to no other field. When the C. W. B. M. undertook to establish Jacob Kenoly's work in Liberia, the task was given over to Eureka people. When Elsworth Faris, the first missionary of the Disciples in Africa, went to spy out the land, he was supported by funds furnished by Eureka students and friends. Ray Eldred was a student for two years, and Ella Ewing was an active worker in the community before going to Africa. The Dyes have made their residence there for several years, and Mrs. Hedges, Dr. Frymier, Edna Eck and others have been closely related to the church's life. On December 9, at the morning service at Eureka, addresses were given by Dr. Ernest Pearson, Myrta Pearson Ross, Emory Ross, Mrs. Elizabeth W. Ross and the pastor, Mr. Blair. In the evening Emory Ross gave an illustrated talk on "The Country and Its People." The occasion was the annual C. W. B. M. Day, and was made doubly impressive by the fact that there were present Dr. Pearson and Mr. and Mrs. Emory Ross, just before their leaving for Africa; their departure has been delayed until January 3, when their ship will sail from New Orleans. Mrs. Emma Ewing, mother of Ella Ewing, who fell asleep at Bolenge in 1907, was also present at the service. It is the intention, writes Mr. Blair, to increase the missionary budget of the church to the same total as the funds raised for local expenses. He is sure this will be accomplished during 1918.

## C. G. Kindred Completes Eighteen Years' Service at Englewood, Chicago

A rally was held at Englewood, Chicago, church on last Sunday in celebration of the completion of eighteen years of service there of Charles G. Kindred. When Mr. Kindred began work at this church there was a membership of about 200; it now exceeds 700. The yearly financial budget was then \$2,200; now it is \$10,400. The church property, which

has been several times enlarged, is valued at \$75,000. Two churches have been started through its agency, the Chicago Heights and the Morgan Park churches. To the latter forty members were furnished. In both instances the Englewood church mortgaged its own property for the borrowing of enough money to finance the new enterprises. The church supports four missionaries, three in the foreign field and one in the home field. Mr. Kindred was educated at Eureka College, and before coming to Chicago served the churches at Vermont, Lewistown and Abingdon, all in Illinois.

## War Topics at Santa Rosa, Cal.

John Kendrick Ballou has been delivering a series of sermons on war topics on Sunday evening at Santa Rosa, Cal., where he has been supplying for three months, as follows: "The Rise of Democracy; or, What We Are Fighting For"; "The Curse of Autocracy, or What We Are Fighting Against"; "The Mind of Germany, or The Philosophy of Militarism"; "Pan-Germany, or The Kaiser's Dream of World Dominion"; "Germany's Program Since 1860, or War as a National Industry"; "Germany's Present Gains, and Why Peace Cannot Come Now"; "How Will the War End, and What Will Be the Future Map of Europe?" "How Will the War Affect Christianity, and the Future of the Church?" Mr. Ballou spent a few months in Idaho last winter and spring, and has been supplying in San Francisco and adjacent points since.

## A. L. Ward to Leave Lebanon, Ind., Field

After a pastorate of five years at Central church, Lebanon, Ind., A. L. Ward has resigned from this work. He has no definite plans for the future, but he will probably locate in Indiana or in another of the Central States. Nearly four hundred members have been added to the church since he became pastor. Many forward-looking changes have been made in the church. The every-member canvass was introduced; the dual budget plan of financing the church, with two treasurers was adopted, and a good beginning was made in grading the Sunday school. Two departments are organized, others soon will be. Five new rooms

were added to the church to accommodate the enlarged school, and the organ was re-built at an expense of more than \$700. The present membership of the church is 1,028. The missionary offering last year was \$1,589.05, and there were added to the church 107 new members. The Sunday school enrolls more than 700. The Lebanon Daily Reporter gives over a column to the work of Mr. Ward at Central church and throughout the community, speaking in praise of both Mr. and Mrs. Ward. This journal says: "In the five years that Mr. Ward has been a resident of Lebanon he has been active not only in the distinctly church life of the city, but also in the social and fraternal and community activities. In all public movements for the betterment of the community Mr. Ward has been active both in counsel and in effort and his departure from the city will be keenly felt."

## At Central Church, Jacksonville, Ill.

Central Christian church, Jacksonville, Ill., M. L. Pontius pastor, has received eighty-six new members at regular services during the year 1917; met all missionary apportionments for the year; and become a living link in the American Society. Attendance and interest at regular services are excellent. During the autumn was held an annual visitation day, when one hundred of the members entered every home represented in the church and congregation. On November 25th, the church conducted its every member canvass, eighty men doing the soliciting in the afternoon. The results were very satisfactory. The pastoral helpers of the church served luncheons to the solicitors in the Army Y. M. C. A. canvass in November. At the close they very generously donated not only the food, but their services. In this work there was an outlay of cash of about \$250. There will be held this year the regular watch-night service, with motion pictures, musical program and a devotional service at the closing hour. A two weeks meeting with home forces is planned, closing on Easter Sunday.

\* \* \*

—Two years ago Andrew Scott came to the pastorate at Fisher, Ill., and immediately entered upon a campaign for a new building. One of the members, F. B. Vennum, now of Champaign, stated

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that he would pay one-fifth of the total cost of any building the congregation might erect. Others made contributions, and the result was a \$20,000 church, which was dedicated on December 2 by Secretary H. H. Peters. Only about \$3,000 was needed, but this amount was easily raised, with a margin of over \$500. This congregation is now in a meeting led by S. E. Fisher, now of Petersburg, Ill., but pastor at Fisher for six years.

—Paul E. Ewing, of Lima, O., has been called to the pastorate at Kenney, Ill.

—Roud Shaw reports 40 members added at Livingston, Tenn., through his recent meeting there. Neal K. McGowan is pastor at Livingston.

—M. A. Cossaboom, pastor at Corydon, Ind., but having recently resigned there to accept the work at Gary, Ind., has withdrawn his resignation at the earnest request of his congregation and of the citizens of Corydon. The congregation has given him a leave of absence for a month that he may do some work among the soldiers at Camp Shelby, Hattiesburg, Miss.

—J. L. Stockard has resigned at Cisco, Tex.

—Curtis M. Wright, Illinois Northeast district evangelist, spoke at Danville First church on December 9, in the absence of the pastor, J. F. Bickel, and in the evening gave a talk to young people at Fourth church. On the preceding Sunday he preached at Webber Street church, Urbana, Ill.

—O. F. Jordan, of Evanston, Ill., spoke at the Great Lakes Naval Station, near Chicago, on December 9, in place of Chaplain Thompson. In the afternoon he talked at Hyde Park church, Chicago, on city missions, and in the evening gave an address at a union meeting at Hemmenway Methodist Episcopal church of Chicago. On the following afternoon he addressed a meeting of Odd Fellows at Centralia, and on last Friday spoke at an Odd Fellow county meeting at Oglesby, Ill. On Saturday evening he spoke at a reception in Rogers Park, Chicago. On the evening of December 15 he talked at Rockford church concerning the church war program, and the following evening he addressed a meeting of Odd Fellows.

—Walter Mansell, of the Warren, O., church, together with about fifty other ministers, recently visited Camp Sherman, making there a thorough investigation of the conditions of camp life.

—In Massillon, O., H. E. Stafford's topics for discussion during this month at the sessions of his large Brotherhood Bible class are: "Man Is a Religious Animal," "His Religion Points Upward," "The Value of Man's Religion," and "Man's Religious Sweep."

—H. R. Ford, of First church, Beaumont, Tex., has accepted a call to the work at Paris, Tex. Mr. Ford is a Texas Christian University man.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—R. H. Robertson, the new state evangelist over the Southern Illinois district, began his new task on December 2, with the church at Clay City, of which J. W. Richards is pastor. Mr. Robertson writes that forty-six members have been added to the church at Centralia, his former pastorate, through the Fife union tabernacle meetings; A. K. Adcock now leads at Centralia. Mr. Rob-

ertson states that he wishes to serve all churches of the district, and wishes to be kept informed concerning them.

—Matt Bradley, superintendent of the school at Tioga, Tex., was early this month re-elected for his twenty-sixth year.

—W. A. Shullenberger, of Central church, Des Moines, Ia., is the newly elected president of the Des Moines Ministerial Association.

—J. T. Nichols, of Des Moines, recently gave his address on his experiences in the war countries before the Des Moines Ministerial Association.

—Jackson Boulevard church, Chicago, unveiled a service flag with fifty-five stars on Sunday evening, December 9. The address was delivered by Bishop Samuel Fallows, whose church, the St. Paul's Reformed Episcopal church, joined in the service. The Buglers of the Eleventh Regiment were present. Of the young men who have enlisted from Jackson Boulevard, thirty-three went from one Bible class.

—The birth of Robert Edward Baird is announced at the home of Mr. and Mrs. G. B. Baird, missionaries at Luchowfu, China, the date being November 6.

—John McD. Horne is making a good record at Sullivan, Ind., according to W. R. Nesbit, one of the leaders there. A meeting was just closed in which 55 members were added to the congregation. Mr. and Mrs. O. M. Walker, of Muncie, Ind., assisted in the singing. Mr. Horne is praised by Mr. Nesbit as preacher, pastor and citizen.

—C. K. Gillum has resigned from the pastorate at Beardstown to take up the work at Blandinsville, Ill., on January 1.

—The young people of First church, Oakland, Cal., recently gave a reception to the sailors in quarters near that town.

—At the recent state convention of Mississippi Disciples, held at Meridian, E. L. Crystal, of Aberdeen, was elected president, and Jackson was chosen as the meeting point for next year. J. W. Bolton, of Utica, was elected chairman of the state board.

—J. W. Underwood, pastor at Central church, Anderson, Ind., has been chosen chairman of the Madison county committee for a Y. M. C. A. membership campaign. Fifteen thousand members will be the goal of the county campaign, which opened December 15, to continue ten days.

—During C. C. Garrigues' two years of service at First church, Joplin, Mo., more than 200 new members have been added to the congregation. Over \$2,000 was given the past year for benevolences and missions. W. F. Turner, former pastor at this church, recently preached for the congregation.

—W. E. M. Hackleman has been assisting George O. Marsh in a successful meeting at Aberdeen, S. D. Mr. Hackleman will continue in the field during 1918.

—Bethany Assembly is preparing a strong program for the 1918 session. The program committee, made up of representatives from Ohio, Illinois, Indiana and Kentucky, will meet at Indianapolis during the holidays.

—W. Garnet Alcorn, pastor at Lathrop, Mo., writes that the C. W. B. M. organization there will become a living-link this year. The every member can-

vass put on recently at Lathrop gives a missionary budget of \$850, about \$250 more than formerly. Mr. Alcorn says that it is a pleasure to follow such a man as Baxter Waters, to whom he gives credit for the fine work at Lathrop. The new pastor has received word that his work will be aided in the spring by an

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automobile, which the congregation will present to him.

—The Ministerial Associations of Chicago have agreed to give up their regular meetings of Monday, December 24, in order that the ministers may be able to attend the Union Ministers' meeting, which will be held at First Methodist church, corner Clark and Washington

streets, at 10:30 on that day. Dr. John Dill Robertson, in charge of the Chicago Health Department, will speak on the subject of tuberculosis, his purpose being that the ministers may share in the benefit of the results of his investigations regarding the disease, and pass it on to their people. All persons interested are invited to attend the meeting.

reason and love into the language of force, which is the only language a Hohenzollernized Germany can understand, and will get it across.' Precisely because Jesus died victoriously upon Calvary, we are called to die victoriously upon the fields of Europe. In the cause of human liberty, both are holy ground."

\* \* \*

**B. H. Bruner Says God Must Be Thought of in Terms of Democracy**

"The solution of the great international problems which lie before us must come through the preaching and teaching of a fundamental democracy. We must cease to think and talk of God in terms of monarchy and think of him in terms of democracy. The curse of the race has been the idea of monarchy. The monarchical and military analogy in religion is all wrong. When we pray 'Our Father,' we are looking to a God who is with us. 'Behold the tabernacle of God is with men!' In the form of his Son we are told that God became flesh and dwelt among men. Let us take that passage from John's gospel, 'And the word became flesh and dwelt among us,' and put it into modern language. I think it would read something like this: 'And God, the Father, in the form of his Son, Jesus Christ, identified himself with humanity in its great fight against sin; digging himself into the trenches with men who are fighting in the supreme struggle with Mammon.'"

\* \* \*

**W. J. Minges, Evangelist, Declares Divided Church Responsible for War**

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## Disciple Leaders Discuss War

**Burris A. Jenkins Says United States Is Most Influential Nation**

"The United States should be—in fact, is today—the most influential nation in the world. Even among our European allies in this war there is an undercurrent of jealousy toward one another as regards some matters, but toward the United States there is none. Our interests are, in all things, except winning the war, so far remote from theirs that our influence can have full weight. There are peoples among our allies who would have cast an anxious eye upon Italy if she had burst through into the Austrian plains, and perhaps another country would have been unwilling to see England strike the deciding blow in the conflict, but none will take umbrage at the United States if by her wonderful resources in men and money she should be able to conclude the awful struggle. In Russia, torn as she is with revolution, the name of our country is still one to conjure with. China has always looked upon America with favor and she remembers that we gave back the Boxer indemnity. And Japan! I insist that Japan is far from wanting war with the United States. Her youth have been schooled in our universities, her business men and statesmen have visited us time and again for information and guidance—in fact, she has long looked upon our nation as a most valuable preceptor. And since our power, actual and potential, is so great today, we must strengthen all the lines within our own borders. Especially, since this is a war of religion and right feeling against a mixture of savagery as expressed by the Germans—especially must we strengthen the moral and religious lines in our own country—and we must see to it that we preserve the effectiveness of our ideals in other lands through our missionaries."

\* \* \*

**President Crossfield Lays Blame Upon German School System**

"This inoculation of the entire German nation with the virus of a noxious philosophy has been accomplished largely by means of the federally controlled school system. Every teacher in the realm, from the kindergarten to the university, is appointed by a commission responsible to the Emperor, thus rendering possible and greatly facilitating the inculcation of any doctrine whatsoever that the leaders of political thought decide upon."

**Charles M. Sharpe Believes War Experience Is a Choice of "the Calvary Road"**

"We should thank God that our Nation has been able to make this choice of the Calvary road rather than the selfish path of ignoble peace. I know how hard this conclusion is for those who seek a literal imitation of Christ amid conditions so different from those in which he found himself. There was no other way for Jesus to take. His was the right, as well as the righteous method then. He could have summoned twelve legions of angels, but that would not have been a moral use of force, since it would have been supernatural, and would not have been understood as expressing the will of humanity itself. Jesus therefore died, and by his death in the fashion of a man, he generated in human life the power of his principles, and so domesticated divine forces in humanity itself. Under his leadership, the Kingdom of God has now grown in the world till it possesses in its own right the major resources of the world. In so far as the world is truly democratized it is due to the silent and powerful working of Jesus' principles. In so far as nations and peoples have chosen the path of democracy, however uncertainly and waveringly they may be walking it, the kingdoms of the world are becoming the kingdoms of our Lord, and of his Christ. Today the world is predominantly Christian in its ideal, for it is predominantly democratic. Democracy is the fruit that grows upon the Christian tree. If the world were not putting up this fight against modern imperialism in the guise of Pan-Germanism, it would indicate that Christianity is not the major force in the world, but that paganism is still triumphant. But now we have no need to call for angelic hosts, nor do we, as a Christian civilization, need to die upon a Hohenzollern cross, since in humanity itself the principle of Christ has gotten for itself a body and a power whereby to live and propagate itself. Jesus could well say to Pilate, 'If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.' But now after these centuries of Jesus' victorious progress in the winning of the world to his standard, his kingdom is from hence, and his servants will rightly fight that he shall not be delivered to the Hohenzollerns for a second crucifixion. We will 'put the message of righteousness,



3<sup>IN</sup> 1

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(Signed) Chas. W. Chain,  
Treasurer.

\* \* \*

First Church, Philadelphia, Pa.

Our board has voted the six per cent.

(Signed) I. S. Chenoweth,  
Minister.

\* \* \*

Paulding, Ohio.

Nothing has ever happened in our great brotherhood that has given me more encouragement. A young man without means, with a wife and small baby, cannot help but think of the future. Sometimes it is a nightmare. But thank God there is an outlook in this new system that brings cheer, and the best of all is that it is not charity.

(Signed) C. L. Johnson,  
Minister.

\* \* \*

Howett St. Church, Peoria, Ill.

When your preliminary circular regarding this important step was received I investigated it very carefully. I have always been keenly interested in life insurance and carry all I can pay for all the time. In the course of my investigation I presented the plan to an officer in one of the old line companies of high standing and he, after looking it over more or less carefully, affirmed it to be safe, practicable and equitable. He thought it a splendid thing for the ministers. His only objection was that it would make some difference in the sale of insurance to ministers. Personally I give it my full and hearty endorsement.

(Signed) F. Lewis Starbuck,  
Minister.

\* \* \*

The above are samples of the way churches and ministers who have looked into the matter most thoroughly feel and act about it.

BOARD OF MINISTERIAL RELIEF,

W. R. Warren, Secretary.

106 E. Market St.,  
Indianapolis, Ind.

## FOREIGN SOCIETY NOTES

The new slogan of the Foreign Society for \$750,000 in gifts during the coming year has been met with widespread approval. The weight of this high goal aroused great enthusiasm at the National Convention. When considering the additional expense this year, because of war conditions, the absolute necessities of the fields, and the fact that the momentum of our work in foreign lands is almost pushing the undertaking off its feet, we cannot be content with less than three-quarters of a million dollars. We believe the spirit of sacrifice, which is sweeping our land at the present moment, will only help in the realization of this just ideal.

At the close of the Foreign Society Day, at the Convention, one of our young business men wrote out his check for \$600, in order that he and his wife might support their own missionary on the foreign field. We should have a hundred individuals this year, doing this same thing through the Foreign Society.

One of the interesting features of the Foreign Society program at Kansas City was a series of brief addresses on great missionary books. At the close of these brief presentations, hundreds of people went to the literature tables and purchased missionary books. It is the plan of the Foreign Society to sell at least ten thousand volumes of fine missionary literature during the coming year.

C. M. Yocum, the new Western Secretary, located at Kansas City, will hold a series of rallies, through Iowa, Nebraska, Kansas, Oklahoma, Texas and Missouri, this winter. Churches wanting these meetings should write to him at 3802 Main Street, Kansas City, Mo., or to the Foreign Society, at once.

Every church among us should have a class this year, studying "The Lure of Africa." This charming mission study book reads with all the thrill and romance of a story of adventure. It is not difficult to organize either a mission study class, reading circle or a prayer meeting group on this great field. The Foreign Society will sell "The Lure of Africa" at 60 cents in cloth, and 40 cents in paper, postpaid.

The greatest need of the Foreign Society is for candidates for the mission field. The need for money is great, but not nearly so great as the need for life. The challenge of great needs and opportunities should call out numbers of our strong men and women, who will burn their bridges behind them, and give their life service to Christ at the front.

The saddest thing in this year's reports is the fact that more than half of our congregations do not give a cent to any of our missionary causes. Somehow this indifference and disloyalty must be overcome.

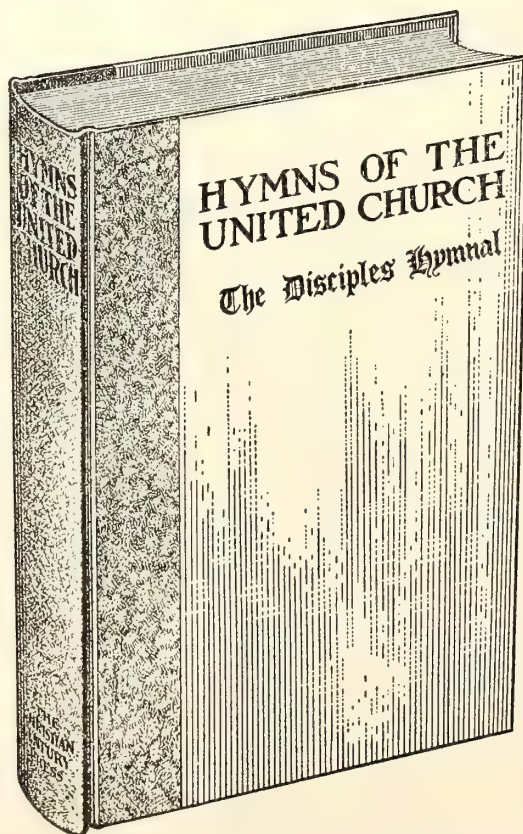
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# Our Readers' Opinions

## IS IT GOD'S WAR?

TO THE EDITOR OF THE CHRISTIAN CENTURY:

Referring to the attitude of THE CENTURY to "War and its Compensations," your correspondent begs permission to make a few observations by way of friendly criticism.

When war was first declared I verily thought that THE CENTURY was going to do itself proud in maintaining a consistent position and stand firm for the Christian code of ethics. But, alas! "how are the mighty fallen!"

That we are so far deceived (with the advantages of modern facilities of international communication and information) as to jump to the conclusion that God is running this war for a holy and righteous end, is a question if settled affirmatively which leaves your scribe a stranded wreck.

If all the religious journals throughout the civilized world claim God as the Captain and Leader of their embattled legions (as they do) then how can we tell who to fight? If there ever was a people doubly certain that God is on its side and leading on to victory, it is the Germans. Early in the fight they began to pray for victory, and laid some extravagant claims to divine recognition. We ridiculed the idea, and that rightly too, I think.

On the fourth day of October, 1914, President Wilson called all Christian people to prayer, in order to ask the Lord for peace. The Germans treated our prayer meeting with utter contempt. So we lost in our prayer for peace, while the Germans seemed to be winning on their prayer for victory. So it is clearly evident that they got in their order first on the victory proposition, and President Wilson has done a wise thing in calling out a large army, and billions of dollars in money to bring to naught this German superstition. But the thing I want to emphasize is that we henceforth refuse to put the Christian faith and hope up as a forfeit on such a shaky venture.

If, as a wise worldly ruler, President Wilson leads us to victory, let us give him the honor of doing it. If our boys are to go millions strong to whip Germany, then give them the praise unstintedly—honor to whom honor is due—and to Caesar the things that are Caesar's—and to God the things that are God's.

If God wanted to whip those fellows I am sure that he could, but is it not a fact that we are depending more upon trained men and a bountiful supply of munitions and food, than on anything else to win the war?

Candidly, it is high time for us to quit fooling the people. You know that we, as religious people, can't always fool all the people. Thousands of them are getting wise to the situation now. I am somewhat of a preacher myself, and am in favor of whipping Germany, but I expect to do it man-fashion. All that I ask the Lord to do, when I go to fight, is not to help the other fellow!

A. M. SHELTON.

Timpson, Texas.

\* \* \*

## THE "END OF THE WORLD"

TO THE EDITOR OF THE CHRISTIAN CENTURY:

I have taken these words from the title of an editorial in a recent issue of THE CHRISTIAN CENTURY. I will quote a few lines and, with your permission, comment thereon. For the sake of emphasis let me underscore certain words.

"What can we say to the millenarian from a biblical standpoint?" (1) The millennium is coming. Righteousness will soon cover the earth as the waters cover the seas. Nations will soon beat their swords into plow-shares and their spears into pruning-hooks and learn war no more. (2) This millennium will be in full swing by the middle of the twenty-second century or sooner. (3) And it will last at the least close to half a million years. I learned these things from my mother's Bible. If you or your readers care to know how, when and where, I would be glad to tell.

"If we are near the beginning of our world, instead of near the end of it," etc. For years in Drake University I have been teaching that our world has not yet truly begun. It has not yet begun to run normally in any of its lines of life. Hundreds of times I have asked the question, "Why look for the end of the world before it has begun?" I do not like your word "if." The Bible leaves me no place for it. In future I hope you will say: "We are near the beginning of our world. . . We must regard ourselves not as living at the end of human history, but near its beginning. . . Since we are at the beginning of civilization instead of at the end of it, it is of tremendous importance that every ounce of our energy be used in building the new world that is shortly to appear upon the earth." These are your own words with "ifs" and "supposes" left out.

"Of course, we know our earth can not go on forever." This is certainly orthodox. And it shows some interest in the "end of the world." I believe it also shows that another of your sentences should have one more word inserted. Should you not have said, "Interest in the question of the end of the world is (sometimes) born out of despair?" With you and with me it is not "born out of despair."

If I understand the Old Book, an awful disaster will soon overtake the globe which is a type of the end of the world and has been mistaken for that end so far, far away. This disaster may hold off fifty or sixty years, but I shudder at the thought that it may come in a few months and put an end to the war. John R. Mott, on the occasion of his last visit to England, asked one of the royal house, "How will the war end?" Her answer was, "Mr. Mott, God must work a miracle!" I am afraid of a greater miracle than she had in mind. I am not anxious to live to see the day when the eighteenth chapter of Revelation is fulfilled.

ALFRED M. HAGGARD,

Drake University.

\* \* \*

## THE OBJECT OF THE WAR

TO THE EDITOR OF THE CHRISTIAN CENTURY:

President Wilson in a recent conference with Judge William H. Wadhams said: "It is of the greatest importance that the objects of the war should be kept before the people, in order that they might be prepared at its conclusion to support the Government in taking part in a League of Nations to secure enduring peace."

Judge Wadhams, reporting this interview to the President of the Federal Council of the Churches of Christ in America, says, "Why should not the churches throughout the country make it one of their foremost, if not their very foremost, duty at this time to keep the subject constantly before the congregations or other gatherings of peoples, and bend every possible

effort in order that this great good may be obtained?"

Signs are not wanting that this solicitude of President Wilson is not without reason. The nation is becoming absorbed in the enormous practical details absolutely necessary for winning the war.

We are not, however, particularly interested in studying the world problem. We are not considering with any particular care the question as to the kind of world organization we must have after the war, if the winning of the war is to be really worth while.

It is clear that we must have some kind of a League of Nations. It must secure justice and safety for every nation, people and tribe. No nation should longer be free, however just its cause, to act as its own plaintiff, sheriff, judge, jury and executioner. No selfish, aggressive nation should be allowed by lies, spies and plots, to involve the world, or any part of the world, in ruinous war.

But what kind of a League must it be to secure these ends? This is a matter for serious study by the responsible citizenship, of our land. We must make up our minds before the war ends, so that when it ends we may know what we want and be able to say so clearly, sanely and insistently.

A four weeks' course of study on world reconstruction has been prepared for the use of Christians in all our churches. It is entitled, "A New Era in Human History," and is especially designed for discussion groups, adult Bible classes, men's leagues, brotherhoods, women's clubs, missionary societies, Young Men's and Young Women's Christian Associations, and young peoples' societies.

In order to aid the leaders of discussion groups using the "New Era," a pamphlet of exceptional value has been prepared by the Secretary of the World Alliance for International Friendship and the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. It is entitled, "Helps for Leaders." A twenty-five cent package of additional leaflet material is also available.

Every Christian who desires to aid in establishing a Christian World Order should by all means accept the invitation of the World Alliance for International Friendship through the churches to become a member, secure its literature, and unite his heart and hand with those of other Christians who are seeking the same ends.

In union is strength and victory. In isolation is weakness and defeat.

All correspondence should be addressed to the World Alliance for International Friendship, 105 East 22d Street, New York City.

SIDNEY L. GULICK,

Secretary.

\* \* \*

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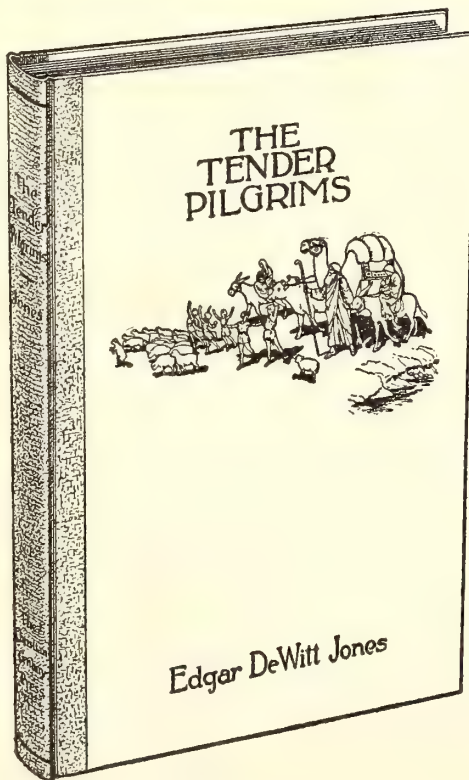
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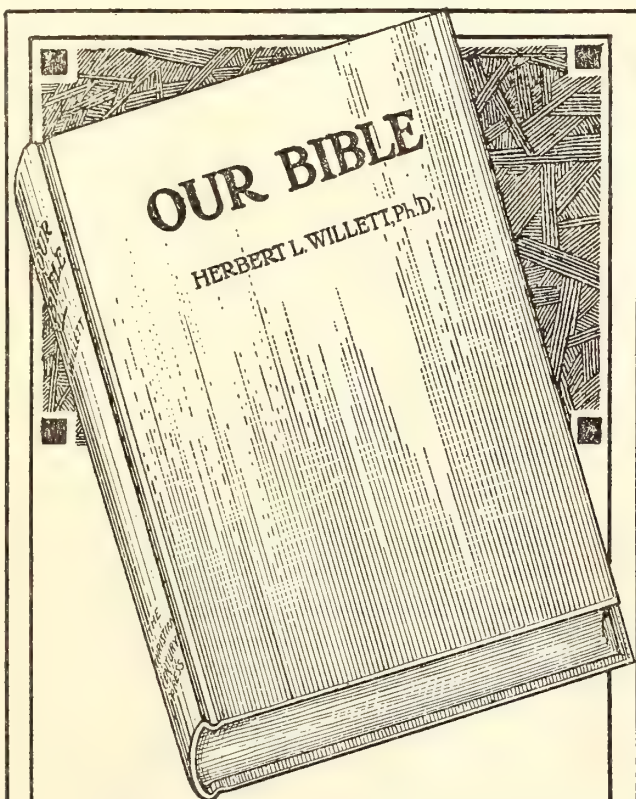
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# THE CHRISTIAN CENTURY

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A. S. BURLESON, Postmaster-general.

Vol. XXXIV

December 27, 1917

Number 52

## The War and the Social Gospel

“Crossing the Bar”

CHICAGO



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¶ There has grown up among the readers of The Christian Century a

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The War and Prayer.

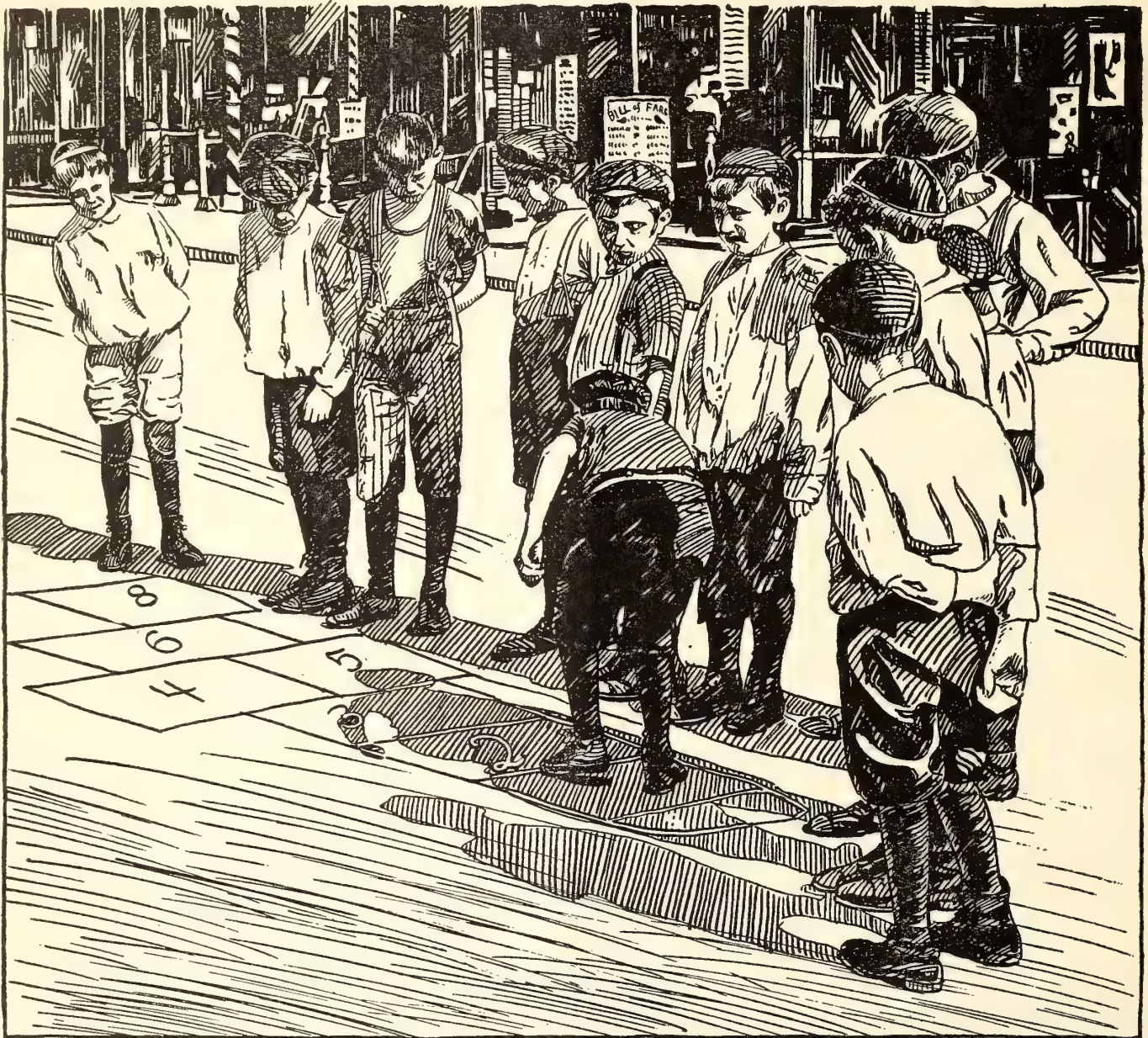
The War and the New Era of  
Poetry,

and many other themes of which these are but suggestions.

In these great serious days faith is being wrenched and strained. Multitudes have lost their way. Other multitudes are finding their way to a faith that is richer than they ever knew before.

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Indeed we have left the boys of native American parentage in similar neglect.

To begin to meet such colossal needs, such marvelous opportunities, is the providential mission of the Men and Millions Movement, and the urgency and vastness of the necessity and the chance, demands the completion of the Movement by June 1, 1918.

## Men and Millions Movement

222 WEST FOURTH STREET

CINCINNATI, OHIO



# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The War and the Social Gospel

WHEN the war broke out there was no group of our citizenship which reacted to it with such shock and depression of spirit as did the leaders and workers in the various movements for social uplift and progress. For twenty-five years social ideals had been growing steadily more vivid and pervasive, and there seemed to be much ground for the optimistic feeling that war on a large scale could not occur again among civilized nations. A net-work of fellowships had quietly woven itself between nation and nation. It seemed that at last Christendom had found a common social consciousness wherein the interests and ideals shared by all would effectively inhibit any radical disturbance of the peace. The commercial solidarity of the race, the interdependence of all in the realm of material goods, had come to be so sensitively real that the shattering of it by a war was beyond our imagination to conceive.

The intellectual life of the nations, too, had been moving toward a kind of fine freemasonry. Books of significance appearing in one country went through the entire circle of nations. Academic students sought out the universities of other lands than their own to supplement their culture, and the custom of exchanging teachers of fame and authority in the universities of one nation with teachers of similar standing in the universities of other nations had opened up channels through which academic ideas were flowing freely and richly across all international boundary lines. Culture seemed to be losing its nationalistic limitations and seemed to be becoming cosmopolitan. Science and, in the main, a universally accepted scientific method was the common possession of Christendom.

Moreover, the steadily increasing self-consciousness of the industrial working classes the world over seemed

to be knitting the nations together. Through socialism, avowedly international in its scope, as well as through other interpretations of dawning democratic vision, tides of sympathy and fraternal feeling were sweeping from nation to nation, washing out, as it was supposed, the lines of nationalistic separatism. Not only Socialistic propagandists, but impartial observers felt that patriotism of the narrower sort could no longer be appealed to by the ruling classes to rally the masses in a war against their fellowmen, but that men would henceforth act upon those broad, human sentiments and convictions which are rooted and nourished in the democratic sense of the world-wide solidarity of the working classes.

International law, too, had taken up many of the more obvious and unquestionable considerations of humanity and wrought them into explicit formulas which most of the nations had agreed to, in the interest not only of ameliorating the brutalities of war, but of putting stern inhibitions upon any government's impulse to begin a war. An international court for the adjudication of differences was gradually emerging into self-definition and Christendom-wide acceptance.

\* \* \*

All these facts seemed to the social idealist to be just so many foundation stones upon which a world order of brotherhood and peaceful social progress was being erected. Then came the war. One by one these foundation stones were shattered in the blasts of passion and irresponsible force. The saddest hearts in the world were the social thinkers and workers. For a time it seemed to many of them as if they were being waked with a jolt from a dream. Their hopes and vision were illusions built upon unrealities. The world seemed so



intractable to its own best interests; ideals seemed so pale in the presence of blood-red selfishness; man seemed, after all, mostly brute; or, if not so bad as that, the brute in his nature is so ineradicable that all schemes of human well-being based upon love and brotherhood seemed like filmy fabrics woven by an imagination out of touch with reality. If so slight an occasion as that which lay behind this war could pull trigger in the heart of civilized man, releasing such volumes of passion and brute power as history never before saw, what can we expect from any future plans for the socialization of mankind? Is not the social gospel a delusion? Are not our plans for building a world order answering to Christ's idea of the Kingdom of God and embodying righteousness and love mere aesthetic fictions which we may enjoy in contemplation but which can never be brought to permanent realization? With questions like these in his heart many a social prophet went back to Elijah's cave in moral chagrin and disillusionment to spend the early days of the war.

\* \* \*

Among those whose faith and hope still remained unshaken at the foundations the general feeling prevailed that the war was, nevertheless, a sheer relapse, an apostasy, a backsliding of humanity, in which many if not all of the past century's social gains would be sacrificed. "We will have to begin all over again after the war," plaintively spoke one of the world's best known social prophets in a private conversation. The war had then reached thirty days' duration and all doubt of its profound seriousness had passed. This social worker named over the great causes which would suffer. The emancipation of women from hard industrial labor—for women will be forced into economic labor more than ever, to release the men for fighting. The anti-child labor movement—for childhood will be allowed if not forced to take the places of men gone to fight. The cause of woman suffrage—for with the war comes a recrudescence of militaristic ideals, and with militarism comes back the doctrine of the supremacy in the state of those who bear arms. The cause of temperance—for the excitement of warfare stimulates the desire for alcohol. The cause of prohibition—for the governments will, of course, supply a large portion of their finances out of increased taxes levied upon the liquor traffic, which will fasten the traffic still more securely upon the body politic. In general, the cause of democracy—for democracy is essentially an international, a world-wide thing; no nation by itself can achieve democracy; the masses of each land need the reciprocal support of the masses of all lands before the dreams of liberty can come true in any one of them; this calls for free, unsuspecting international intercourse which the war will tend strongly to inhibit for years to come.

\* \* \*

In short, it was felt that all causes having in view the attainment of any form of social justice, will be henceforth subordinated to problems connected with economic competition with other nations, for legis-

lators, absorbed as they will be in the reactionary type of political economy that goes with an intense nationalistic feeling will more unwillingly than ever yield to the appeal for the enactment of laws bearing upon the more human and domestic problems of the people. The war, by robbing the human heart of whatever degree of social sensitiveness it has been able to acquire in the experiences of modern life, will put the social movement back at least a half century. We will indeed have to "begin all over again" in our preaching of the gospel of the Kingdom of God.

How unfounded these forebodings were has now become plain to all men. With respect to women's and children's labor, to prohibition and temperance and to the attitude of legislators toward social justice, the war has produced results quite opposite to those anticipated at first. The war has brought the social point of view to even clearer definition in the minds of men than ever before. One fears to say how radically this is so lest one seem to be picturing war as a blessing instead of the unspeakable horror that it really is. But the facts are that instead of recasting our problems in the abandoned forms of the older individualism the war is bringing their social character into bolder relief than ever before. Nothing ever happened that magnified the social point of view as this war has magnified it. In no war before have the results of social science been used so consciously in the mobilization of the resources of the nations. Other wars have been wars between armies. This is a war between social orders, between whole societies. When President Wilson in explaining the draft said that it was not the conscription of certain men to go forth to fight while others stayed at home, but that it was the selection and assignment of each citizen to the kind of service which he could do best, for a nation that had volunteered en masse, he illuminated the whole war task with social idealism.

\* \* \*

It is this social idealism that builds a bridge between the old-time autocratic conscription and the democratic individual-volunteer system. When we recall the draft riots in Civil War time, and consider Great Britain's long procrastination in the present war before resorting to the draft, there is nothing more marvelous. So war makes us see how ineffectual is our narrowly President Wilson's application of the draft principle. When the history of the war is written, this fact will be dwelt upon as a thing of outstanding significance. The heartiness of response by a self-governing citizenship to the call of the State for the duties of an unselfish war can be explained only on the assumption that social duty has become much more intimately personalized than ever before.

What specifically the discovery of this social willingness of the people may mean for the future no one can tell. But in general terms one may safely predict that the assertion of the right of the State to commandeer its able-bodied citizens for service will survive the war and will be greatly strengthened by it. The cantonments now being established all over the land



are to be permanent features of our national life. To say this is not to say that we are in for a development of militarism. It may be that we are, but, on the other hand, it is not inconceivable that the whole mechanism now devoted to war—cantonment, universal training, conscription—will be transformed after the war into a mechanism devoted to social well-being and progress, under the guidance of the State, in some such fashion as Professor James dreamed of in his exposition of a moral equivalent of war. The principle of government interference in the domestic and industrial economies of the people was never carried so far or so systematically as now, and it is probable that the use of the principle for social well-being will be extended rather than restricted after the war.

\* \* \*

When we consider the sternness with which our people are demanding that property shall bear its full share of the war's burden we have further light shed upon the social idealism with which our war activities are shot through. In the presence of life dedicated to country, property, our people are saying, can do no less than give its all and, giving all, confess that it is, by comparison, an unprofitable servant. The ancient un-social inequities of our clumsy taxing systems are being revealed by the drastic needs of the war. With the staggeringly large amounts the State has had to raise for war purposes, the fact that a large proportion of every man's wealth is earned for him by society and not by his own labor or wit, is receiving recognition by the State on so vast a scale that every man can see it. The method of making excess profits and the larger incomes bear the heavier end of the financial burden of the war is a recognition of the fact that there is in all wealth a large unearned element. Once let society as a whole get this insight and there will be an overhauling of our economic machinery clear to the foundations. To say this is not to say that we are on the way to socialism, nor even on the way to the single tax basis. It is simply saying that the war convulsion has thrown up into stark relief certain conditions which have to be studied afresh and reconstructed in the light shed upon them by the social conception of justice.

\* \* \*

All this adds significance and pertinence to the social gospel. There never was an hour which the social gospel fitted as it does this present hour. Never has that gospel been able to find men's minds so filled with social things as it finds them now, in spite of the un-social, the fratricidal strife of the war. Even in the war itself, in its inherent character, we have the illumination of a great social principle which has a vital bearing on our theology of sin. Too long have we thought of sin in its personal and individual embodiment alone. A great hindrance in the way of realizing Christ's social gospel of the Kingdom of God has been the fact that we have been unable to recognize sin in its collective or social embodiment. Professor Rauschenbusch in his remarkable volume, "A Theology for the Social Gospel," concerning which we will have more to say at a future

time, calls these "super-personal" embodiments of evil, and he illustrates them with this picture:

In some of our swampy forests the growth of ages has produced impenetrable thickets of trees and undergrowth, woven together by creepers, and inhabited by things that creep or fly. Every season sends forth new growth under the urge of life, but always developing from the old growth and its seeds, and still perpetuating the same rank mass of life.

That is precisely what, with all its culture and its efficiency, the world is convinced that Germany is. We are having to treat Germany as a sinning entity. The sin we are fighting is not that of the individual German soldiers through whose breasts our boys have to run their bayonets, but the social sin of the German nation as a whole. This conception underlies the President's interpretation of the causes that compel us to fight Germany. With the mind of the world grown accustomed to think of Germany as a "super-personal" force of evil, it will be incomparably easier to apply the principle of social sinning to groups and institutions within a single nation and to bring to bear upon them through the social gospel the super-personal forces of condemnation and destruction.

So the wrath of man is being made to praise God. So war makes us see how ineffectual is our narrowly individualistic gospel, after nineteen centuries of inculcation, to meet the needs, not of society alone, but of individual souls as well. On the dark evil of our time there shines with supernormal clearness, as if it were etched in letters of fire upon the black night, the truth that none of us liveth to himself alone, that we are all bound up together in social wholes for good or ill, and that the only gospel that can truly save us is a gospel for the society of which we are a part as well as a gospel for our own inner life.

#### A MODERN PROPHECY COMING TRUE

IT is almost uncanny the way the sanguine prophecies of prohibitionists are coming true. A few years ago the young people of the Christian Endeavor Society raised the slogan of a saloonless nation in 1920. Last week the Congress of the United States voted for a prohibition amendment to the federal constitution which would prohibit the manufacture and sale of alcoholic beverages under the stars and stripes. This event in itself is of sufficient significance to rank as the leading news item of this autumn. The fact that so many states are already dry and will vote at once for the prohibition amendment, makes the event of greater significance.

It is clear that the next step of the prohibition fight is in the state legislatures. The wet states will have to be won over one by one. There are seven years in which to bring this to pass before another act of Congress would be necessary, but it will be the desire of the temperance forces to bring the desired victory this coming year if possible and thus usher in the fulfillment of the prophecy of the young people two years before the time.

Never has the political action of church people



been so important as it is now. They have not shown themselves very astute in political matters in days gone by but through the splendid leadership of the Anti-Saloon League, they are now able to influence legislation in most significant ways.

The Anti-Saloon League, in order to win a speedy victory, will need to put up the biggest fight of its history this coming year. All of the doubtful states must be filled with propaganda and for this purpose there will be need of more money than ever before. Since the final victory is in sight, church people can afford to anticipate their temperance giving for ten years and pour money into the treasury of the Anti-Saloon League in such quantity that every force shall be released for the big victory in the year that is ahead.

It will be a great relief for the church to accomplish this reform and move on to other issues. We have spent more than a half century in one fight. There are other issues waiting, as soon as the new amendment to the constitution passes.

### CHURCHES MUST EDUCATE!

A VERY cursory examination of the New Testament leaders indicates that they had a definite educational consciousness. The Master was a schoolmaster, conducting a travelling theological seminary and using a laboratory method that anticipated many theories of modern education. His most frequent relation to people was that of teaching, and even the Sermon on the Mount was no sermon at all for it is said that "he opened his mouth and taught them." In His last injunction, according to one gospel writer, He used the words, "teaching them to observe all things whatsoever I have commanded you."

Very early in the history of the church, it adopted the catechetical method. Converts were not inducted into the church until they had been thoroughly instructed. Dr. Orchard in his recent book, "The Outlook for Religion" suggests that no convert shall be inducted into the church who has not been subjected to a year of special instruction. The Christian Scientists are in no hurry about making people members, preferring to take time to indoctrinate them thoroughly.

The average church in evangelical circles is densely ignorant of religion. The denomination shibboleths are learned, the few outstanding facts of Christian doctrine are acquired in a general way, but there is a dire lack of specific religious intelligence. The churches have been exhorted to death. The froth of pulpit oratory has not been food for the congregations.

Test out any congregation and find out what they know of the history of the church. Try them on the great religious books of the past two thousand years aside from the Bible. Even the preachers usually fail here. Test an ordinary church on its knowledge of the task of missions, or on its understanding of the social functions of the church.

We need more adult groups, entirely free, which shall study religion under competent leadership either

on Sunday or on week days. The church will not face the issues of the new day unless it returns to the educational consciousness of its great founder. The church as a mutual admiration society of people who set themselves up as better than their neighbors, is passing. The new thing is the church that really educates.

### WHAT SHALL WE DO AT THE CANTONMENTS?

THE function of the church in the new situation at the military camps and cantonments is a very puzzling problem. It seems absurd to think of the church as having no functions there at all. A social group living for several years apart from the church seems rather anomalous. Yet what should we be doing in the camps and cantonments?

At first the notion was that we should build little sectarian huts near the military camps where the representatives of the denominations could hold services and whip up the denominational loyalty of the soldiers. This plan of a row of little huts has met with no favor with the military commanders. Then there was the proposal that the denominations should unite to build more imposing buildings which would be open to any kind of service. But this seems to duplicate the work of the Y. M. C. A., so far as the preaching and teaching functions are concerned. All that these union buildings would add would be facilities for the various denominations to conduct the Lord's Supper under somewhat more churchly surroundings.

The churches in many cities have undertaken to maintain club rooms for the soldier boys. But when the soldier goes into town he wants to run around and see things. He can read in the Y. M. C. A. hut in the camp. The open church for the soldier is but little appreciated.

The war program of the church is yet in evolution, yet there are several rather well-defined lines of activity already apparent. The church by sending volunteer workers in the camp, especially in the Bible class work, can greatly assist the Y. M. C. A. It is also clear that the soldiers enjoy getting into the homes of the civilians, and the practice of inviting the boys home from church has proved itself to be very serviceable. There is real need of equipping the chaplains for their task and since the government does not do this, each communion should care for its own chaplains. Since eighty per cent of the men are not Christians, there is a personal evangelism to be carried on in connection with the Y. M. C. A. work.

Mr. E. M. Bowman of New York, is leaving his private business to make a personal canvass for funds for the War Emergency Work of the Disciples. Mr. Bowman has already himself given generously to this fund, and he will no doubt be joined by many others who see the need. No one is dogmatic about any particular plan of work. It is evident that our plan must grow as we work at it.



# A Prophetic Volume

I HAVE just finished reading *Progress*, the new book published by the Campbell Institute. The spell of the book and the feeling of its significance in the present hour of our people's history is strong upon me. The bare fact of such a book, quite apart from its intrinsic contents, is occasion enough for some reflection. It is the product, not of a single mind but of a group of over 200 Disciple ministers and teachers, all university-trained, and joined together in a loosely organized fellowship for the simple purpose of keeping alive their scholarly habits and ideals in the midst of the rush and pressure of practical life. The Campbell Institute is now twenty years old, and this volume is issued as a commemorative marker of that fact. The Institute was organized at Springfield, Ill., in 1906, when the Disciples' national convention was being held in that city. Its original membership consisted of fourteen men—practically all the university-trained men in our ministry at that time! Since then the number who have taken graduate work in higher institutions of learning is in the neighborhood of 500—more than 350 having gone out from the Disciples Divinity House and the University of Chicago alone.

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One of the purposes of the Campbell Institute is to stimulate literary activity on the part of its members. It is really pathetic how scant and poor has been the literary output of a religious movement so rich in vision and ideals as the Disciples movement has historically been. The organizers of the Institute saw clearly that if there was to grow up a literature worthily interpreting the Disciples outlook upon religion it would have to come through a fellowship rather than through isolated individualistic geniuses emerging here and there. During the years there has been produced the beginnings of a most creditable body of writing by the members of this group. And every man who has shared in this production testifies gratefully that much of his literary inspiration and nourishment has been received within the fellowship of the Campbell Institute.

\* \* \*

The membership of the Institute is divided into some half-dozen "chambers" according to each man's scholarly specialty—Old Testament, New Testament, Sociology, Classics, Philosophy and Psychology, History, Pastoral Duties, etc. At the head of each of these chambers is placed one who is a recognized authority in that particular field. Through personal communication and especially through a department of the monthly "Bulletin" issued by the Institute, this head of each chamber carries on a discussion of the live subjects with which his chamber is concerned. In this way each member is kept informed of the new books appearing from time to time which pertain to his special field of interest, and above all is kept re-

minded continually of his duty to keep on growing in his intellectual life in spite of whatever drag there may be in his practical life toward intellectual indolence and sterility.

\* \* \*

This background will explain the observation I made above that in the case of "Progress" the sheer book itself is significant quite without regard to the merit of its contents. It symbolizes and interprets the presence among the Disciples of a conscious determination by a large and steadily growing fellowship of scholarly men not to let the literary impulses of our movement fall into atrophy nor to leave them to find expression in a plebeian and visionless propagandism.

And when you pass from the outside to the inside of this book, its significance becomes inherent and self-evident. "Progress" is not a mere record of the years, but an interpretation of the years and of present problems and visions. It draws the curve of modern religious development with prophetic insight, pointing the way where the true future lies. The book is a most interesting weaving of both Disciple and universal Christian interests. Never for a moment do you forget that the writers are Disciples, but they make you feel that by very virtue of being Disciples they transcend the restrictions and prejudices of mere denominational interests and hold a catholic point of view. This rare combination of loyalty and catholicity, is what strikes me as the most impressive characteristic of "Progress." One feels that these twenty writers have attained, in their own souls at least, to the fine mood wherein Christian unity is ultimately to be realized.

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I would like to take space, if I could, to pause with each chapter and interpret it, and in not a few places do a little sharp criticising of the positions taken by the writers. It is needless to say that my favorable estimate of the book is not based upon the conceit that it agrees with my own views so nicely! I read a book last week which I intend to recommend to CHRISTIAN CENTURY readers soon as one of the most astonishing revelations that has appeared since the war began, and that book went blunt against a set of notions I had been harboring all this time. That is the kind of books I like to get hold of, books that disagree with me and agitate me and shake me out of my preconceptions, or else quicken my preconceptions into self-defense or counter-attack. And that is one of the reasons why I found real zest in reading "Progress," though, of course, I have to admit that I got from the volume a good bit of confirmation for my own general outlook on life. I can imagine what tang will characterize the discussions at the annual meeting of the Campbell Institute next summer. No doubt this book will be the chief subject matter of their three days' discussion, and of course there are emphatic variations of opinion among



the members. It would reward anybody, member or non-member, to come to Chicago to attend and enjoy this meeting.

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It seems to me that Professor Willett's Introduction to "Progress" is the best single article I have seen from his pen dealing with the religious thought of the Disciples of Christ. In felicity of expression, appreciably beyond his usual excellence in this regard, he gives the book an adequate orientation in time and circumstance. Following his tracing of the currents of religious thought and interest for the past quarter century one feels that "Progress" had a sort of foreordination back of it, that such a book was bound to appear just when it did and as the product of a collaboration of minds rather than as a solitary voice. Without undertaking to solve any issues in his Introduction, Dr. Willett brings the reader plump up against each of the urgent issues that Disciples must nowadays face. Then he turns the reader over to the other nineteen collaborators to do with him as they will—or can!

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Here is a short history of the Campbell Institute written by Professor E. S. Ames, a charter member. Here is a catechism, intended to give information as to the work and constitution of the Institute, prepared by Professor Ellsworth Faris. This is followed by a chapter of composite authorship setting forth in outline the history and present purposes of the Disciples of Christ as a religious movement. Then Dr. E. L. Powell, of Louisville, more nearly than any other man the Dean of the Disciples' ministry, tells his impressions of the past twenty years. I remember hearing Dr. Powell make a speech one time when he was under stress of great emotion—it was indignant emotion—and he used an expression I shall not soon forget. He said as he arose, "There is a singing in my blood today," and then he let his "blood" sing out loud for about twenty minutes! Well, Dr. Powell's writing always seems to me to be quivering with purposeful emotion. There is challenge and appeal and a kind of Sinaitic urgency about everything he says and everything he writes. When he essays, as in this book, the literary task of "reminiscing" over the past twenty years you either have to smile at his departure from the usual standards of "reminiscing" or else you have to say that he is setting new standards. He tells the story of the battle that is won by calling you to the battle that is just begun! He cannot seem to write as one who puts his armour off, but as one who is faring forth to new conquering. After thirty-five years in his Louisville pulpit, he is always the prophet, always the leader, his "blood is always singing!"

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If any of my readers have been under the delusion that the doctrine held and taught by Disciples of Christ for a century has been always the same, let them read the masterly chapter by Dr. Charles M. Sharpe on "Doctrinal Progress Among Disciples." I think this

chapter has interested me as much as any other in the book. Professor Sharpe's views will have to be reckoned with. I hope at some future time to consider them editorially in THE CHRISTIAN CENTURY. I can pause here only to direct attention to an exceedingly interesting parallel drawn by Professor Sharpe between the views of E. S. Ames and F. D. Kershner. It will be rewarding in more ways than one to note this parallel and to reflect upon it. I ought to speak my own personal compliments to Dr. Sharpe for the lucid manner in which he interprets certain views on Baptism that I not long since embodied in a book. I have had some difficulty in getting some people to understand that book! Professor Sharpe seems to take it in exactly and to state it in a way that is wholly satisfactory. Which fact comforts me not a little.

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Here, too, is Dr. Errett Gates in a remarkable chapter interpreting the "Modernist Movement in Roman Catholicism," and Dr. Burris A. Jenkins in a chapter on "Progressive Protestantism." And here is—but I must not give a full table of contents. I have asked the publishers to prepare an advertisement showing the titles and authors of the various chapters and to exhibit it in the issue of THE CHRISTIAN CENTURY in which this comment of mine appears. I am told that the book has already had a very wide sale in the few weeks it has been out, and I predict that everywhere it goes it will have the value not only of a commemorative monument but an agitative and vitalizing force. "Progress" is the kind of a book that not only registers progress but creates progress. It is a record, but it is also a prophecy. Nothing that has appeared among us Disciples in many years is more full of suggestion as to our future and the future of religion than is this very readable volume.

CHARLES CLAYTON MORRISON.

## Dead Saviors

By Thomas Curtis Clark

I HEARD the winds of December  
Whistle and blow,  
And I thought of the brave lads sleeping  
Under the snow.

And there, as I stood in sorrow,  
I dreamed of spring,  
When the wind would blow from the southland,  
And birds would sing.

I said, Then earth will be happy  
And peace will bide  
Because the lads in the trenches  
Failed not—and died.



# "Crossing the Bar"

By L. O. Bricker

## Crossing the Bar

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless  
deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out this bourne of Time and Place  
The floods may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

—ALFRED TENNYSON.

"CROSSING the Bar" is, in my judgment, the most perfect lyric that was ever written, and it is fitting that it should have been written upon the sublimest of all themes—the passing of a soul into eternal life. In his early manhood, after having been plunged into the depths of black despair and atheism by his bitter grief over the death of his gifted young friend, Arthur Hallam, Alfred Tennyson slowly fought his way back to the mountain tops of faith again, meeting one by one all the specters of doubt and unbelief, and slaying them, until he came at last into the possession of a serene and firm faith in God, a faith that nothing could evermore shake or trouble, for it had been assailed by everything that can ever assail a man's faith. It is always worth our while to know what great men have believed. All that Tennyson was and did and said, was the fruit of his faith. The substance of the faith that lies behind this song is this: There are two great partners in the business of living—God and the human soul. We do not create ourselves. We are not the authors, nor are we the supporters, of our own being.

## GOD, THE BEGINNING AND END

The first reference of our being and existence is to God. He made us. We came from Him. The last reference of our existence is to God, we shall return to Him. In the great and final comparison, there are just two persons, the finite and the infinite, who have to do with each other before all and after all. As a cathedral built in the heart of a great city rises with the other buildings about it, keeps company with them a certain distance, then leaves them all, soars away toward the sky, and at last, solitary and alone, looks out into the infinite spaces, so every man lives among men. He rests with them on the same social and political

foundation; stands with them in a wide and important fellowship; rises with them a certain way, and then leaves them all and goes beyond them all, and the last look and reference of his spirit is to the Eternal. We drew our being from God, we live and move and have our being in God, and at death we breathe our life back to God. The first thing in our existence is our Maker, and when we have done with all others things, we still have to do with Him. In life and in death we are the Lord's. And what shall become of us, what our future shall be, depends upon God's character, and not upon our interpretation of any single word or phrase of the Scripture.

Who then is God, and what is he like? We read the heart of the Eternal by looking upon these human creatures he has made, at their best. Through our own hearts at their best we read the heart of the Eternal. This was the faith of Tennyson; and out of it grew the conviction that the thing which God values most in this world, is a great and true intellect, and a great and true character; and that he has made us so that we value these two things above all others that we know. Out of this faith came also the conviction that the things which are most precious to us, are most precious to God. The mother, with her baby slipping away into eternity, so precious, Oh, so inexpressibly precious, may know assuredly that her sense of the inexpressible value of that little life is a reflex of God's sense of its value. This was the faith and this the soul atmosphere of the man who wrote this perfect lyric of eternal life.

## THE CONSTRUCTION OF THE SONG

Let us note the construction of this song. It is a kind of desecration to analyze a lyric like this, yet there is some justification for the analysis if it shall make this song, so significant to feeling, equally significant to thought. For great poetry, understood, gains in power over the heart. There is one main figure running through the lyric—the passing of a soul out of the time-world into the Eternal—the passing of the poet's own soul from this sense-world, with its richness, color and charm, out into the vast, sublime, invisible world; and the main figure under which the thought is presented is that of a mariner putting out to sea. The main figure is supported by secondary figures of exquisite meaning, a whole world of thought coming out of a single word or phrase.

Let your imagination now picture a great ship, all ready to leave the shore upon its long voyage. "Sunset and evening star"—this marks the time of the ship's departure and the soul's going. Sunset—the last day of life on earth is done, the light of the human world is going swiftly. And the evening star—symbol of the eternal world—is growing brighter as the darkness on earth deepens. There is a world of comfort here. Many of us are troubled at the thought of going out into an unknown and unseen world. We have so little



knowledge and assurance of what it will be like. When the shadows fall upon us here we have a horror of going out into the darkness that lies before us. But it is only when the darkness falls upon the earth that the heavens grow brighter. Earth's shadows bring out the stars. The dim shadows that come over the faces of our friends when we look upon them through dying eyes serve only to make us see the more clearly the face of our Eternal Friend. Sunset and evening shadow here, evening star and growing light yonder!

#### THE LONG VOYAGE BEGUN

"And one clear call for me"—the great cry of the ship before the voyage begins; the tender and thoughtful warning—"All ashore that are going ashore." The ship is about to start, say your good-byes quickly! And this is the last request of him who is going: "May there be no moaning of the bar when I put out to sea." Wistful sadness at the separation there will be of course, but let there be no uncontrolled grief, no wild cries of despair and hysteria. This is a high and majestic thing. The going soul is in noble company, starting out upon the discovery of the great secret, about to come into possession of the greatest knowledge that man can ever know, about to experience the most wonderful thing that can ever happen, going out to behold the face of God, to see Eternity, to become a citizen of the universe. It is wonderful, immense, beyond dream or imagination, sublime beyond words. Do the best you can with the pang of parting, but have no grief, no fears, no dread for the departed.

"But such a tide as moving seems asleep,  
Too full for sound or foam,  
When that which drew from out the boundless deep,  
Turns again home."

Here we come again upon Tennyson's exquisite faith: "When that which drew from out the boundless deep, turns again home." At birth, he was borne from out Eternity on the tide of the boundless deep; and now upon the same tide, receding, he is about to be borne back into Eternity, for the tide turns again home. Birth is but the shore-ward sweep of the tidal life of God, and death is but the seaward sweep of the same tidal life of God. We came from God, and we go back to God. And the tide that is bearing him away is strong and swift, but so still that it seems asleep. And his soul is so full of wonder and amazement at what he is seeing and feeling that no sound escapes his lips.

#### INTO THE UNKNOWN

As the poem advances we find the main figure supported by secondary figures of exquisite meaning. "Twilight and evening bell." The tide has swept the great ship from the shore, it is started on its long voyage. You are out on the high sea. You hear the bell from the fore-castle peal out its eight notes. "Twilight and evening bell"—you know where you are; all not going have gone ashore; all friends of earth are now behind you; no voice can be heard from the land; the whole dear, human world is irretrievably gone. And

the next phase, one of the deepest of the song, "Twilight and evening bell—and after that, the dark"—the dark of the unknown, the shadow of Eternity that lies over the untravelled universe. The poet does not mean the dark of night, but the dark of the unknown. Whatever is unknown to us is dark; whatever is known is light. We speak of the darkness of ignorance, and the light of knowledge. So far, he can see his way. Sight and reason show him the sunset, the evening star, the twilight; and he hears the evening bell. But beyond that he cannot see, after that, all is unknown, and therefore, to our way of speaking, dark. The same thought is expressed in the twenty-third Psalm. "Though I walk through the valley of the shadow of death"—the thought of the valley of the shadow is one of the terrors of death. We have a horror of going out in the dark. But the only shadow there is in the valley of death, is the veil of the unseen and the unknown which is drawn across the way, out of this world and into the next. It is shadow to us who cannot follow and see; it is perfect light to those who walk through it. The shadows are all on this side of death. The passing soul stands in the light. When a soul is passing it sinks down deeper and deeper into the shadows of sunset and twilight that lie in the valley of death; but the moment the soul leaves the body, it goes into the light. Let the comfort of this sink into our hearts!

Now we come to the last stanza:

"For though from out this bourne of Time and Place,  
The floods may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

Across the bar, beyond the sunset, beyond the twilight and shadow that lie over the unknown, there face to face we shall see our Pilot, the dear Pilot whom having not seen we have loved, the dear Pilot who said he would go and prepare a place for us and come again. And with the Pilot we shall sail into the heavenly harbor and be at rest.

I have tried to indicate something of the faith of the man who wrote this perfect lyric. Let me in closing recall the death that vindicated this faith. On an October night, when the full moon was riding in all its splendor, the watchers threw back the shutters of the room in which Tennyson lay dying, and the moonbeams streamed in and rested on the white face of the Poet-laureate, who lay like breathing marble, full of dignity and full of peace, and clothed with the beauty of a son of God. "Does this mean death?" he asked his physician. And receiving an affirmative reply, he smiled back, "It is well, it is very beautiful." Kissing his loved ones goodnight, he said: "Will you now leave me for a few minutes, and then come in again, for One is coming whom I should like to meet alone." They all went quietly out, and in a few minutes they heard a glad cry from within the room. They went in again. There was a smile of ineffable peace on the face of the Poet. Alone he had met his Pilot face to face with joy. Alone they went out to sail the sea of Eternity together.



# The Kaiser Predicted the War

IT is not unlikely that the account of a remarkable interview in which the German Kaiser nine years ago predicted war with England and gave an intimate analysis of international affairs, will be given out authoritatively at any time. The story in connection with its suppression by the German government has been leaking out bit by bit, until recently the Boston Herald gathered it up into a continuous narrative. It is a most extraordinary tale. In 1908, Dr. William Bayard Hale sold to the Century Magazine an interview which the Kaiser had granted him. After the magazine was printed the German government, through the mediation of Count von Bernstorff, succeeded in having the twelve pages in the entire edition containing the interview separated from the remainder of the magazine and destroyed before the magazine was mailed. The plates were finally obtained by Count von Bernstorff, but whether destroyed or not is not known. One copy of the magazine escaped destruction, and is still in existence, and from this copy the whole interview may yet see the light. The story as now given out is as follows:

SOMETHING over nine years ago—in July, 1908—Wilhelm II, then and now the German emperor, sat on the deck of the imperial yacht Hohenzollern, riding at anchor off Bergen, Norway, and talked with William Bayard Hale, then a highly respected American writer of unquestioned attainments. His majesty talked long—for two hours. He had dined well, his words came with a rush and they had a sting to them. Mr. Hale, although since classed as a German propagandist, has never been rated as a poor reporter, and when he left the yacht he reasoned that he carried with him the most momentous interview ever accorded a journalist. It was full of dynamite from start to finish. It reeked with abuse of England and King Edward; it slurred and maligned the Catholic church in Germany and elsewhere; it denounced the Japanese and the Anglo-Japanese alliance, it predicted the world war.

In other words, Wilhelm II, as far back as 1908, had revealed himself as the character in the role of which he now stands convicted the world's troublemaker. As such England and the rest of the world might have appraised him with more or less accuracy immediately the Hale interview appeared in print. But the interview did not appear. It was suppressed. The kaiser had talked for publication, but it was suppressed nevertheless. The true story of the suppression is now presented for the first time, together with a series of incidents bearing on the suppression leading right up to the outbreak of the present war. Moreover, a fact is established that should be of prime interest to the kaiser, to the imperial German chancellor and to the late German ambassador to the United States, Count Johann von Bernstorff. It is this: One printed copy of the interview is still in this country. But to go back to the summer of 1908, when Mr. Hale departed from the royal yacht. Learning then with what frankness the emperor had talked to the American writer, the German foreign office immediately laid plans to scotch the interview. Mr. Hale was then editor of the book review of the *New York Times*, but he was also a freelance writer and contributor to magazines. He went to London, and there, it is said, offered his interview to a number of newspapers, notably Northcliffe's *Times* and *The Morning Post*. Both declined to publish it, as ill advised and sensational. So Mr. Hale sailed for America. In New York he offered his international bomb first to the *Times*, by which he was employed and trusted. Here again the German foreign office had beaten him to it, for the *Times* said "no." Frankly and openly it ruled against its publication.

Mr. Hale then turned to *The Century Magazine*, of which Richard Watson Gilder and Robert Underwood Johnson were the directing editors. They bought the article, and promptly, paying for it \$1,000.

It its issue of November, 1908, *The Century* made this announcement:

"Mr. William Bayard Hale of the *New York Times* staff (whose vivid account in that paper of the daily life of former President Roosevelt attracted great attention), was particularly fortunate last summer in meeting the German emperor and hearing him discuss subjects of current interest. Mr. Hale visited the emperor on his yacht during his vacation in Norwegian waters, and

the conversation not only related to topics of current public interest, but was of the frankest and sincerest sort. An authoritative record of much that was said will appear as a feature of an early number of *The Century*, and it will be found to have extraordinary interest."

A talk of the "frankest and sincerest sort!" Very true indeed; but with all its frankness it was destined never to appear in *The Century*. Again the foreign office intervened. Messrs. Gilder and Johnson and others controlling the policy of the magazine were visited by representatives of the German embassy at Washington. There was a conference. Money was not mentioned, albeit those representing the German government tacitly made it plain that money—any amount of it—would be forthcoming if it were necessary or desired.

Now, *The Century's* editors were out the payment made to Hale and the cost of putting the interview in type. The printing outlay alone represented some \$3,500—that is, it would represent that if the issue set up and ready for release was to be torn wide open and the article dealing with the kaiser lifted out. Moreover, there was the embarrassing situation created by the fact that the article had been advertised in the previous issue.

The German emissaries realized all this, but they were determined. They pleaded, they cajoled, they pointed to the fact that the *Times* had seen fit to withhold the interview from publication. They came, they argued, not only at the earnest solicitation of their own foreign office, but with the good offices of high officials in the United States government. To print the interview might cause war.

Reluctantly *The Century* yielded. It was not a "yellow" magazine, and if the interview might do all the harm ascribed to it they certainly would not print it. This is all a matter of record. All talk of special compensation was dispensed with, and a gentleman's agreement was reached whereby the German embassy was to defray the expense the magazine had undergone, together with any additional expense incidental to pruning out the article and making over the expurgated issue.

\* \* \*

The article, 12 pages in extent, was culled from every issue of *The Century*. The pages were carefully boxed and sent to the New York offices of the North German Lloyd. There they were securely stored. Not long thereafter a German cruiser paid an unannounced visit to New York. When she steamed away she had on board ten heavy boxes. Each contained, tightly packed, the pages from *The Century* with the interview with the kaiser by William Bayard Hale.

Somewhere off Sandy Hook the German commander ordered the boxes thrown overboard. Accordingly, they were thrown, and they floated! The boxes now became vehicles of publicity, and there was nothing to do but lower boats and pursue them. Corralled from the waves, they were again hoisted aboard, and this time consigned to the fire. This occurred during the winter of 1908-9.

Skip now five years and come to the outbreak of the great war, in August, 1914. Count Bernstorff, in the meantime, had risen from an attaché of the German embassy at Washington, and was now ambassador. Russia and Austria, France and Germany, England and Germany, not to mention Serbia, began fighting. The kaiser's interview was suddenly remembered by some one in the offices of *The Century*. He spoke of it. What wonderful reading it would make now, he said. Suppressed as likely to cause war, that reason, with the whole of Europe fighting, was now eliminated. Shouldn't they publish it?

Enter here another example of German efficiency. The representatives of the German embassy and foreign office, who five years before had procured every printed page of the interview, had neither sought nor spoken of the plates, and for five years these plates had lain in the vaults of the de Vinne Press unknown and untouched. A proof was struck. Word was sent to Count Bernstorff. Would he please release *The Century* now that England and Germany were at war, from the gentlemen's agreement binding it not to print the interview?

The German ambassador took the first train for New York and went to his famous suite at the Ritz-Carlton. The existence of the plates was then explained to him. "No," he shouted, he would not release *The Century*. An agreement was an agreement, and to print the article now would be worse than had it appeared five years before. The ambassador won his point. Having given



its word, *The Century* stood by it. This country, it must be recalled, was then neutral, and all citizens were counseled by President Wilson to keep neutral in word and action. Count Bernstorff asked for the plates and got them. They were boxed and dispatched to him at Washington. The proof taken, previously mentioned, was destroyed.

With the printed pages burned at sea, the plates at last in Count Bernstorff's keeping (also presumably soon destroyed) and the final proof taken from the resurrected plates obliterated—this ended the existence of the record by printing of the kaiser's talk to William Bayard Hale.

All except one copy. That is intact. How or when or by whom it was obtained, it is not permissible to state. But it exists, and it is as Mr. Hale wrote it, and it is not the original manuscript.

Now, as to the newspaper paraphrases of the interview which appeared shortly after the suppression of the article by *The Century*. First to essay a synopsis was the *New York American*, which in its issue of November 20, 1908, printed the story under a London date.

The Hearst papers at the time had some sort of a working alliance with the Northcliffe press in England, and it has been suggested that when Hale submitted his article in London a skeleton of it was retained by some one there, and from this source reached the *American* here.

\* \* \*

The day after the *American's* London-dated synopsis came the *World's* broadside. It purported to present the only accurate account of what the kaiser really had said, and so stated in a brief introduction. It then continued: Summarized, the main points of the kaiser's interview which took place on the imperial yacht Hohenzollern off Bergen, Norway, are as follows:

"That King Edward of Great Britain had been humiliating him for more than two years and that he was exasperated; that Germany was the paramount power in all Europe, and that England was trying to neutralize that power;

"That he held France in the hollow of his hand, and that Russia was of no account since the disastrous war she had waged with Japan;

"That if the Pan-European war, which had been so much talked about, was inevitable, the sooner it came the better it would be for him, because he was ready and was tired of the suspense;

"That Great Britain had been a decadent nation ever since her victory over the Transvaal and the Orange Free State because hers was an unrighteous, ungodly cause and divine judgment was bound eventually to overtake the powerful nation that waged such a war;

"That the Anglo-Japanese alliance was an iniquitous alliance against all the white races, England proving absolutely her faithlessness as a Christian nation; that Japan was honey-combing India with sedition and flooding it with spies, while professing openly to be England's friend and ally;

"That the only way to counteract this alliance was for Germany and America to act together at an early date or America would have to fight the Japanese in ten months;

"That in the event of a great war, England would lose many of her colonies, especially those in the Pacific, and that all he would take for Germany would be Egypt though he would liberate the Holy Land from the yoke of the infidel, presumably meaning the sultan;

"That the perfecting of the Zeppelin dirigible balloon would give Germany a powerful advantage in war, and she was ready to make use of it to the fullest extent."

Said the *American* article the day previous:

"Here is exactly what Emperor William said on world politics to Dr. William Bayard Hale, the distinguished clergyman, traveler and writer.

"The emperor talked to Dr. Hale for several hours. He was bitter against England, full of the yellow peril. He declared England a traitor to the white man's cause. He predicted that she would ultimately lose some of her colonies, through her treaty with Japan.

"The invitation to the American fleet of battleships to visit New Zealand and Australia was intended to serve notice on England that those colonies were with the white man, and not with the renegade mother country. The British colonies would show by the ardor of their reception that they understood the situation.

"The emperor declared that Japan is even now fomenting insurrection in India. The insurrection might break out within six months. Germany and the United States will, however, find a solution of the eastern question. There is a complete understanding between Emperor William and President Roosevelt on

this point. They intend to divide the east against itself by becoming recognized friends of China. Negotiations have been progressing favorably for months. A very high Chinese official, the emperor said, would soon visit America and Germany. Terms will then be made known, guaranteeing the integrity of China and the open door.

"Every statesman now realizes, the emperor declared, that Russia, in her great struggle with Japan, was really fighting the white man's cause—fighting it miserably. The emperor expressed sympathy with Russia, remarking how different the result would have been if the burden of carrying the white man's standard had been placed by Providence upon his invincible battalions. If Japan be suffered now to get control of China, Europe will suffer attack. The emperor is keeping friends with the Mohammedan world. He is even supplying them with rifles because they are devils in fight, and stand there between the east and west where they can break the first force of attack.

"Emperor William said he believed that America would be forced to fight Japan within two years. He seemed eager to talk and poured a steady stream of criticism upon England for two hours."

Supplementing the foregoing, the *American* made this comment: "The emperor declared that Archbishop Ireland was one of the worst enemies America has. 'He is literally a Jesuit. Watch out for Ireland. He made a victim of Taft at Rome.'"

\* \* \*

Both versions were at once promptly cabled to Europe. The British press was ostensibly outraged, and pointing out that the *New York Times* had spurned the alleged interview, came to the almost unanimous conclusion, or at least asserted with remarkable unanimity, that what had been printed by the two other journals was faked nonsense.

But there certainly was a stir among the German people. Bold, as always, Maximilian Harden, in *Die Zukunft*, treated the affair with stinging irony, lamenting the kaiser's tendency to open his heart to foreigners rather than to German newspapermen. He added, "The leaders of the foreign office tried hard to prevent the publication of the story; they induced the publishers of *The Century Magazine* to renounce the big business deal. Important parts of the report were nevertheless published in Mr. Pulitzer's *New York World*."

Amid the uproar here and abroad the *World* stood by its guns, insisting that the interview as published was substantially correct. For nine days it fought back the tide of denial and then, on Monday morning, November 30, 1908, it changed front and made this editorial retraction:

"After a painstaking inquiry, the *World* frankly admits it finds no convincing basis for the so-called synopsis of the Hale interview with the German emperor."

The *American* never retracted. Instead, it bitterly assailed England.

In conclusion, now the strangest and the most tragic, or viewed in another light, the most humorous phase of the whole affair. Both the *World* and the *American* were right. They quoted loosely, to be sure, but in the high spots they had not greatly erred. Wilhelm II did attack England, did attack the Catholic church; in short, he said pretty much what was ascribed to him.

## To a Garden

By Harold Speakman

Gethsemane—Gethsemane—  
How like a soft breeze o'er the sea  
Your name comes gently back to me.

.....  
Back from the hills of Galilee,  
Back through the red years' panoply,  
Through Faith you sing of Peace to be,  
Gethsemane—

—From "Songs of Hope."



# By Professor Taylor

## WILL THE NATION GO DRY?

THE greatest prohibition campaign ever waged in the history of mankind is now on in the effort to make this whole vast nation "dry." Both houses of Congress passed the resolution with overwhelming votes and there are now twenty-seven "dry" states. That all of these will vote for the constitutional amendment is not a foregone conclusion, but that most of them will do so will not be disputed. For instance, Virginia last year elected a democratic ticket that was avowedly "wet"; this could be done either because many Democrats thought the issue settled or because many who are willing for their state to run out the saloon were not willing to accept prohibition if it cut off their privilege of obtaining liquor personally, as was done by the nation-wide "bone-dry" law. It could be quite possible that some states, now "dry", would vote against nation-wide prohibition on this account. This probability is not menacing, though without doubt the Reed Amendment was introduced with that prospect in view.

To the original twenty-seven there must now be added nine more states willing to vote "dry." Ohio proved a close shave for the booze champions last month and Kentucky is perhaps as good as counted, while "dry" Missourians believe that the overwhelming "wet" majorities of St. Louis can be overcome by an honest count and the sweep of war-time sentiment. Texas, Louisiana and Florida are "near-dry" and can be safely counted inside the seven years allowed for the vote. This leaves only three more states to win, and Minnesota, California, New Hampshire and Vermont offer four chances with Nevada, Delaware and Maryland thrown in on the chance as states quite possible. Thirteen states can defeat the reform by holding out and the "wets" can put New York, Pennsylvania, Rhode Island, Massachusetts, Connecticut, New Jersey, Wisconsin and Illinois in their column as their last hopes; they will have to hold all these against the sweep of prohibition in the rest of the nation, and five more among the states already leaning strongly toward prohibition. At the present writing Massachusetts is 32% "dry," Illinois 43%, Connecticut 20%, Rhode Island 3%, New York 8%, New Jersey 6%, Pennsylvania 29% and Wisconsin 25%. But these figures are by no means as consoling to the booze crowd as they appear. Montana, Utah and Idaho went "bone-dry" straight from almost total license conditions. Nevada will no doubt do the same. In Maryland, Massachusetts, Connecticut and New York more than one-half the area is "dry" and it is the foreign population of the cities alone that keeps them in the "wet" column. Pennsylvania has considerable stretches of "dry" territory, and a prohibition governor and a majority of its congressmen are on the right side; New Jersey has recently adopted local option; New York has given the women the vote—always a bad prophecy for the booze makers; Illinois is held in line by Chicago alone and the anti-saloon crusaders propose to wage the toughest war on record for that city the coming spring. It is now possible to

travel many roads from coast to coast and from Canada to the Gulf without passing a legal saloon; in fact, one can do it by simply avoiding those sections or areas where foreigners predominate, and it can be strikingly said that those foreigners chiefly come from those nations with which we are now at war. In other words, the problem is largely one of Americanism.

\* \* \*

## Forces Making for an Anti-Booze Victory

There are several tendencies fighting for us in this battle royal against Kaiser Alcohol. Among them may be named the general sweep toward prohibition in all civilization and in America especially; the passing of the old individualistic and anarchical principle of so-called "personal liberty" and the dominance of the social note; the recognition by industry that booze makes for inefficiency and by citizenship that the saloon is the chief source and instrument of civic corruption and pot-house politics; the success that success brings through making it possible for those who have only a coward's courage to get out on the right side in a militant fashion; the magnificent alignment of the churches and all the social agencies on the side of total prohibition; the fact that prohibition at last can be made to prohibit through the co-operation of federal laws; and the increase of temperance sentiment among labor leaders. To these tendencies should be added the fact that at last we have a compact fighting organization under the generalship of the Anti-Saloon League, enlisting in a co-operative way the Protestant churches, the various prohibition organizations and practically all social and humanitarian societies. To all of this is given the powerful help of an increasing number of newspapers and magazines.

The whine is raised that there is danger of a minority of the voters "imposing" nation-wide prohibition on the majority through the sparsely settled states of the far and middle west furnishing the required three-fourths over the protest of the heavily populated eastern states. Already 56% of the population live in "dry" territory and their will in regard to prohibition is broken only by the intrusion of the stuff made in the areas of the "wet" minority. Moreover, among the 44% still living under booze conditions are the millions who enjoy our blessings but have not yet taken out citizenship and who help to impose upon us the drinking customs of their old-world.

---

Oh, one might reach heroic heights  
by one strong burst of power;  
He might emblaze the whitest lights  
Of heaven for an hour;  
But harder is the daily drag,  
To smile at trials which fret and fag  
And not to murmur nor to lag,  
The test of greatness is the way  
One meets the eternal every day.

—Edmund Vance Cook.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Divide Over Bible School Lesson Material

Great Britain and the United States are in happy accord in most matters and that makes the more curious the action of the British Sunday school authorities in separating themselves from the plan of Sunday school curriculum so long used by both countries. This separation takes place the first of January. The objection of the British brethren is to the graded material which has become so popular in America. There will in coming years be considerable confusion in mission lands where both lesson systems are used side by side.

## Place Tablet on Birth- place of Phillips Brooks

The Episcopalian Club of Massachusetts recently unveiled a tablet to the memory of Phillips Brooks on the site of the house where he was born. Bishop Lawrence of Massachusetts made the address. The tablet was designed by Charles C. Coveney and was modeled by W. Clark Noble. The bishop paid a glowing tribute to the memory of the great preacher. He said: "Because he was so simple, transparent, and true, God spoke through him and touched the multitude with a vitalized power. He was a Christian saint who in revealing God to men was a prophet of his day, opening their eyes to the ever coming truth, leading them to a fuller knowledge and deeper consecration to Him who is the Truth. Because he was all these he was made a Bishop in the Church of God in the commonwealth of Massachusetts. Citizen, patriot, saint, and prophet, we place in this spot where you were born this token of our gratitude."

## Warns Against American Tract Society

The Continent of Chicago, a leading Presbyterian journal, "speaks right out in meeting" concerning the methods of the American Tract Society. This society has been asking for funds with which to give to each soldier twenty dollars worth of books and tracts. The Continent suggests that these books were worth only \$15.10 at the catalogue price and that many of them are left-overs which are no longer salable. The Continent says the proposed plan is "unworthy of a penny." The society has been the

promoter in recent years of a very reactionary type of literature and the present crisis may be the occasion of housecleaning that organization.

## Ministers Study Tuberculosis

The Union Ministers' meeting of Chicago is to listen to a very live discussion soon. Dr. John Dill Robertson has prepared an exhibit of maps and charts showing the location of tuberculosis in Chicago and he is to address the ministers on this theme and ask their cooperation in stamping out the white plague. The meeting was arranged through the local Federation Council of Churches. Owing to war conditions it is feared that tuberculosis will spread rapidly.

## Chicago Presbyterians Reorganize City Work

Dr. E. P. Hill recently resigned as the Superintendent of the Board of Church Extension of the Chicago Presbytery. He is the veteran worker on this task in the city of Chicago and his denomination has not been willing to lose entirely the benefit of his counsels. The board has been reorganized and Dr. Hill is now the new president. Dr. W. O. Carrier is the superintendent and Rev. W. Clyde Smith has been promoted to the position of associate superintendent.

## Laymen's Missionary Movement Holds Meetings

The Laymen's Missionary Movement has been holding meetings on the Pacific coast and has just concluded meetings in Santa Rosa, San Jose and Pasadena. The plan includes a tour of California at this time. They carry with them a group of very strong speakers.

## Ask Bishop of Utah to Resign

Bishop Jones of Utah has been under criticism by his peers and by the laymen of his church in Utah for alleged unpatriotic utterances. He met with the committee of Bishops in St. Louis on December 12 and at this meeting the committee told him that they considered many of his utterances seditious and expressed the opinion that his usefulness to the church in Colorado was ended. The committee asked for his resignation and it was imme-

diately tendered. Bishop Jones is a socialist and has been preaching that all war is unchristian, with applications to the present world situation. His predecessor was Bishop Spaulding.

## Waldensian Homes Ruined

The ancient Protestant movement of Italy, antedating the movement of Martin Luther, is that of the Waldensians. Their home in the mountains to the north of Italy and the recent operations of the Austrians have driven the people of thirty Waldensian churches from their homes. Rev. Ernesto Giampiccolli, the head of the Waldensian church in Italy has issued an appeal for immediate aid for thousands of people and Mrs. Gilbert Colgate, 218 W. 76th street, New York, has been made the American agent for this work.

## The Week of Prayer

The topics have been issued by the Federal Council of Churches for the coming week of prayer, December 30-January 5. They are "The Eternal Things," "Thanksgiving and Confession," "The Church Universal—the One Body of Which Christ is the Head," "Nations and Their Rulers," "Families, Schools, Colleges and the Young," "Home Missions," "Missions Among the Moslems and the Heathen."

## Dr. Jowett Will Return to England

The Rev. Dr. J. H. Jowett has definitely decided to return to England, says the *Northwestern Christian Advocate*. He resigns his pastorate of Fifth Avenue Presbyterian Church, New York City, in March, and will begin his ministry at Westminster Chapel, in London, in April. Dr. Jowett in a recent communication to Westminster says: "I do not think the English people realize the vastness of the preparations America is making to fitly fill her place as a member of the allied fellowship. Who can read Mr. Wilson's magnificent reply to the overtures from the Vatican without feeling that here is a man who is afflicted with no dimness of vision, whose will is like an iron pillar, and who will have no parleying with any compromises which leave the old tyranny upon its throne?"

ORVIS F. JORDAN.



# Books

**THE TENDER PILGRIMS.** By Edgar DeWitt Jones, D.D. A delightful homily on childhood, based upon the familiar text in Genesis which tells of the pilgrimage of Jacob and his caravan back to Canaan from the lands of their twenty-years' exile. It is the kind of book which reveals the author's love of children and the delightful atmosphere of both home and church in which childhood has its appropriate place and exercises its inspiring influence. The dedication to "The Frisky Five," who are named, suggests at once the source of much of the admirable content of the little volume. (Christian Century Press. 85 cents.)

**THE CHURCH AND THE MAN.** By Donald Hankey. The author of "The Student in Arms" has reached one of the largest audiences any writer of this generation has addressed. That remarkable book, so full of human nature and yet so reverent in its spirit, has gone with thousands upon thousands of men to the camps and to the front, and has been a source of comfort and inspiration to still wider circles as it has been passed about from one to another of the men under arms. This supplementary volume, written by the man who gave up his life for his country in the trenches of Flanders, opens with a biographical chapter in which his religious experiences are narrated. He could not find satisfaction in his preparation for the ministry of the Church of England. He was a wanderer in many lands in search of adventure and experience. But the call of service was in his heart, and he returned to mission work in London. In all of his experiences, however, he was impressed with the religious meanings of things, and when he enlisted for service in France he felt himself as truly under the leadership of "The Beloved Captain" as in his mission work. The chapters that follow deal with the trouble of average men in their relation to the church and Christianity. Its discussion of the excuses men give for their failure to identify themselves with the church is revealing and practical. (Macmillan. 60 cents.)

**FOREFATHERS' DAY SERMONS.** By Charles E. Jefferson, D.D. The author of this book is the well-known pastor of Broadway Tabernacle, the leading Congregational Church of New York City. He is the author of a number of previous works, including "The Character of Jesus," and "Things Fundamental." To the present reviewer this volume of fifteen sermons preached in successive years on the anniversary of the landing of

the Pilgrims appears to be the best piece of writing Dr. Jefferson has done. It is not arranged in the order of the delivery of the sermons, but possesses a logical sequence, dealing as it does with the story of the Pilgrims, the place of the Puritans in history, the strength and weakness of Puritanism, the Puritan theology and conscience, and fundamental traits of Puritan character as illustrated by John Milton. The discussion is discriminating and unpartisan. The sources of modern democracy are traced properly to the struggle for liberty running through the centuries. But when the author contrasts what he calls the Teutonic or representative principle in government with the Roman or monarchical, he falls into the error which superficial writers like Carlyle, Froude and Kingsley have committed. Deeper-going students of history know that the Teutonic contributions to democracy have been few and negligible, and that such as they were they were the results of external influence rather than native products. But the discussion in general is adequate and stimulating. No better source book for the study of the Pilgrims, the Puritans, and Congregationalism in America could be desired. (The Pilgrim Press, \$1.60.)

**THE APPEAL OF THE NATION.** By George A. Gordon. This volume contains five patriotic addresses by the minister of the Old South Church, Boston, on the following subjects: "American Freedom," "The Foreign-Born American Citizen," "Christian and Citizen," "American Loyalty," and "The Nation and Humanity." Some of the important questions raised by the great war are here treated thoughtfully and convincingly. (Pilgrim Press, Boston. 75 cents net.)

**FOR THE BOYS AT THE FRONT.** A series of small leaflets, some fifteen in number, on themes suitable for the boys in the camps and at the front, including such subjects as "His Fight," "How to Read the Bible," "If a Man Does Not Come Back," "The Truth About Temptation," "What Every American Soldier Ought to Know," and "Why Should a Soldier Be a Christian?" They are written by well-known men, mostly Presbyterian ministers. The packet of fifteen sells for twenty-five cents. They are two cents each, and in quantities \$1.50

*Any of the books reviewed here, or any other books, may be secured from the Disciples Publication Society, 700 E. 40th street, Chicago.*

a hundred. (Presbyterian Board of Publication.)

**CHRIST AND THE KINGDOM OF GOD.** By S. H. Hooke. A small hand-book of unusually stimulating character. It presents a new approach to the life of Jesus in terms of the development of his own personal character and interpretation of the kingdom of God. It is full of suggestion for those who are interested to trace the growing character of our Lord through the various crises of his ministry. (Doran. 60 cents.)

**THE WAR AND THE BAGDAD RAILWAY.** By Morris Jastrow, Jr. Students of the geography of the present conflict on the eastern front in Syria and Mesopotamia are aware that the campaign which the allies are conducting in these regions is no mere side issue of the great war. History has long since made clear the fact that the possession of Asia Minor, the territory from Constantinople to Aleppo, is absolutely essential to the control of the whole of hither Asia. Every conqueror who has succeeded in organizing an empire in western Asia has first obtained mastery over Asia Minor. It has been one of the surprises of the present war that the allies for a long time failed to profit by the lesson taught by the campaigns of Alexander and other conquerors, that the key to the entire western section of Asia is the north-eastern corner of the Mediterranean. Constantinople might have been taken far more easily from northern Syria by approaches overland from the Gulf of Issus than through the long and elaborately guarded approaches of Gallipoli. Prof. Jastrow has given an interesting account of the history of Asia Minor and its significance in all past military operations. This is followed with a discussion of the Bagdad railroad and its vital importance in the ambitious plan of Germany for world domination. The book is a very valuable contribution to the literature of the war. It is marred by such infelicities of style as the predominant use of the present tense, and the floating relative after conjunctions, which one is surprised to meet so frequently in the work of a practiced writer. (Lippincott. \$1.50)

**AMERICAN MISSIONARIES, HEROES AND HEROINES.** By H. K. W. Kumm. Being a series of six lectures delivered at the College of Missions, Indianapolis. The following leaders of African missions are treated: Cahina, Graham Wilmot Brooke, Crowther, Coillard, Grenfell of the Congo, Krapf, Mary Slessor, Mackay of Uganda, Tucker, Robert Moffatt and David Livingstone. (Macmillan, New York. \$1.25 net.)



**THE GOSPEL OF MARK.** By Charles R. Erdman. A successful attempt to set Jesus before readers as a hero and servant of men, one who has attractive power for the modern world of efficiency and reality. The passages from the Gospel are followed by illuminating treatment. (Westminster Press, Philadelphia. 60 cents.)

**THE DEFINITE OBJECT.** By Jeffery Farnol. This writer has the power to awaken friendship in his readers both for his characters and for himself. He has a gentle and appealing personality. This is a story of the tenement district of New York City, and the chief character is a young American millionaire who, sated with money and luxuries, finds something worth living for in one "Hermione," good angel of the neighborhood. (Little, Brown & Co., Boston. \$1.50 net.)

**THE MANHOOD OF THE MASTER.** By H. E. Fosdick. This book is alone of its kind, among books about the "Master." It strives not so much to be informational as inspirational. It presents a vivid picture of the Jesus who lived among men, and helping them. For each day there is a scripture reading, with brief comments, then several pages of inspiring comment upon the particular subject of the chapter, such as "The Joy of Jesus," "The Affection of Jesus." (For sale by Disciples Publication Society, Chicago. 60 cts. net.)

**THE MEANING OF PRAYER.** By H. E. Fosdick. Only a man who has long known the secret of prayer could write this book. Besides an interpretation of the Scriptures concerning prayer, it contains a wealth of quotation from the saints and poets of all times concerning "the meaning of prayer." This book should be possessed and pondered by every serious-minded person in these serious days. (For sale by Disciples Publication Society, Chicago. 60 cts. net.)

**THE TIDE OF IMMIGRATION.** By Frank Julian Warne. 388 pages. \$2.50. Appletons.

Mr. Warne speaks from an experience and vantage point for observation that especially qualifies him as an expert on this subject. He served as expert on foreign born populations on the last census and was formerly secretary of the New York Immigration Commission. His analysis of the "tide," its composition, its ebb and flow and the causes of it are masterly. Two characteristic "finds" may be cited. One is that the nationalities coming are overwhelmingly from those lands

where other nationalities rule, e. g., only one-fifth of the world's Slavs are in Austria and four-fifths are in Russia, yet nearly all the 319,000 Slavs coming in one year were from Austria-Hungary while only 40,000 Magyars (Hungarians) came during the same period, and of the 262,000 from Russia not one out of five were Russian. Yet the dominating influence that brings them here, Mr. Warne declares, is not that of political and religious liberty (as in the case of earlier emigration) but the economic consideration. Here again he finds that hard or good times in the United States is much more determining than conditions in their home lands. In other words, the chief reason why the masses come is their hope of a better economic life, and they will come when friends over here write that times are good; yet they come chiefly from lands ruled by other nationalities, so oppressions are a secondary cause. Mr. Warne is strongly partisan to the literacy test. His reasoning is frankly based on the

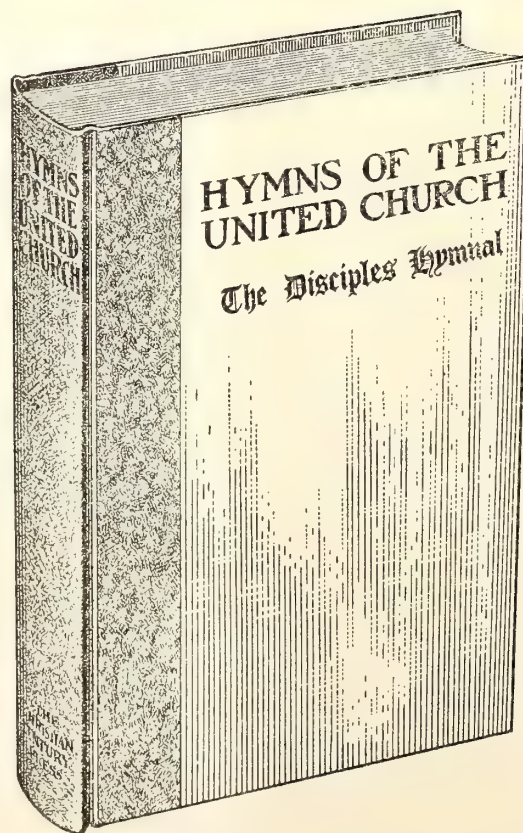
protection of those Americans now here, without too much consideration of the more idealistic arguments on behalf of opportunities for depressed Europeans. He contends that their labor is cheap and their standards of living low and that unlimited immigration pulls down wages, lowers the American workman's standards, makes the unionizing of labor more difficult and aggravates the all too aggravating industrial problem. The literacy test is not academically fair to the immigrant but is the best device for protecting the American.

#### Hebrew Missions Takes on Messianism

The Chicago Hebrew Mission will hold another conference this winter in behalf of Hebrew mission work. This year the conference will be held in Moody church January 22-25. The call this year lays emphasis on the idea that the war presages an occupation of Palestine by Christian Jews prior to the second coming of Christ.

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# Disciples Table Talk

—There have been 139 members added to the church at Beatrice, Neb., during the past year, the seventh in the pastorate of Charles F. Stevens. A net gain is reported of 108. This with no outside help except during two weeks at the Easter season, at which time the services of a singing evangelist were engaged. The resident membership of the congregation is now 1,223, with a non-resident list of about 250. The Bible school has an average attendance of 500 for the year. For all purposes, the church has raised \$10,389.33 the past year. For work outside the local field, nearly \$3,000 was raised. A thoroughly modern Bible school plant is being planned by the congregation. A recent increase in salary indicates the church's appreciation of Mr. Stevens' services.

—During the fifteen months' ministry of W. T. Barbre at Sheridan, Ind., the congregation has cleared a debt of \$7,000, has raised two annual budgets amounting to \$2,000 each, besides more than \$500 additional, making a total of \$11,500 raised in the fifteen months. A brief meeting will be held, beginning January 20, in which Fred Wolf will assist the pastor.

—Edward Scribner Ames of Hyde Park church, Chicago, will be the university preacher at the University of Chicago on January 27. Other preachers during January are: Lynn Harold Hough on January 6th, E. Y. Mullins on the 13th, and G. A. Johnston-Ross on the 20th.

—Dr. H. T. Morrison, who is serving the government at the various cantonments of the country as a lecturer on hygiene and morals, is spending the holidays at Springfield, Ill. After New Year's Day Dr. Morrison's field will be the Central district, his headquarters being in Chicago. In recent months he has been speaking in the cantonments of New England, and has given a number of talks in the universities of the East. Dr. Morrison speaks very highly of moral conditions in the cantonments of the Eastern district.

—The Disciples' congregation at Sterling, Ill., joined with the other churches of the town on December 16th in a union service, which was addressed by W. B. Millard of Chicago, secretary of the Church Federation Council. Dr. Millard

considered the subject, "Getting Together."

—The Waukegan, Ill., congregation recently dedicated a service flag of 17 stars. An interesting feature of the service was the conducting of a part of the program by one of the naval recruits who has been studying for the ministry. W. C. MacDougall leads at Waukegan.

—James A. Burns of the church at Fort Madison, Ia., recently held a two weeks' meeting at Burlington, Ia., where F. D. Ferrall ministers. Mr. Ferrall returned the compliment with a two weeks' meeting at Fort Madison, resulting in the addition of eleven members to the congregation. Mr. Ferrall is completing four years' service at Burlington, and Mr. Burns is beginning his third year at Fort Madison.

—A \$60,000 building is being planned at Mt. Carmel, Ill., where J. E. Agnew leads the work.

—Two features of the 1918 Texas Christian Lectureship, to be held January 14-17 at Fort Worth, will be a series of lectures on social service by Professor Alva W. Taylor, of the CHRISTIAN CENTURY staff, and a series on "Books and the Preacher," by F. D. Kershner of Cincinnati.

—East Dallas, Tex., church, led by John G. Slayter, has adopted a budget for next year, including \$12,500 for current expenses and \$5,800 for missions.

—H. R. Ford of Beaumont, Tex., has refused the call recently accorded him by the church at Paris, Tex.

—The very serious news comes from Secretary Bert Wilson that Mrs. W. R. Holder of Africa is obliged to return home on account of failing health. Her husband will return with her and they will arrive some time this month. This is a great blow to the Africa work, writes Secretary Wilson. The coming of the Holders will very likely leave Monieka without any missionaries. Dr. W. A. Frymire writes that the new hospital at Monieka is rapidly nearing completion, and he thinks it will be completed by the time he has started home for his furlough. His furlough is now more than a year overdue and he is no doubt at this time somewhere on the way from Africa to America.

—Joseph Q. Church of Fulton Park church, Portland, Ore., and for a time district superintendent of missions for the Pacific Northwest, and late lieutenant of a provisional volunteer unit organized and drilled by Capt. St. D. Martin, for service at the front, has resigned and enlisted as a private soldier (in order to be sure to get on the firing line) in a contingent going from Multnomah county, Ore. Mr. Church is over fifty years of age. It is reported that Secretary C. F. Swander will also enlist as a private soldier in the Third Oregon National Guard.

## New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—The Bible school at Canton, Ohio, observed Service Flag day, November 25th. One hundred and thirty men have gone from the Canton church and school to help in Uncle Sam's army. The Willing Workers of the church presented a service flag containing 130 stars. The attendance of the school that day was 3,107. Seventeen persons were added to the membership of the church. In the evening Mrs. P. M. Kendall of Danville, Ohio, a former member of the Canton church, delivered the C. W. B. M. address. Thirty-six members were added to the C. W. B. M. and the Young People's Missionary Circle. In the Y. M. C. A. campaign for war funds the Canton church contributed \$826, which lacked only \$275 of being as much as was given in the total offering of nine of the strongest churches in the city. On November 11th the church gave \$324 for Bible school work in Chillicothe, at Camp Sherman. The school is sending each week one of its elders, W. F. Kienzie, to Chillicothe, where he teaches three classes among the soldiers.

—George L. Snively dedicated the new \$17,000 building at Harristown, Ill., on December 23.

—C. Arthur Burton has resigned the pastorate of the Ashland, Ill., church to begin a ministry with the New Belmont Avenue church at Roanoke, Va., the middle of January.

—Robert Knight, Disciple Student Pastor at Purdue University, reports that although the enrollment of Freshmen at the school last quarter was smaller than expected, the Disciples had the largest number enrolled in the history of the school, ninety-six having entered. These Freshmen were all visited the first week by the student pastor, and

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Send any amount you can spare, from \$5.00 up, as a first payment, and pay the balance \$5.00 monthly. 5 per cent discount for all cash. Purchaser must pay transportation. If \$10.00 or more is sent with order, we will include FREE a very fine Metal Case, in addition to the rubber cover, together with a high class brass padlock for locking case when typewriter is not in use. Please order direct from this offer and include any amount you can spare—and BE SURE and mention THE CHRISTIAN CENTURY FOR DEC.

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as a result eighty of them attended church services the first Sunday.

—Butler College will ask the churches of Indiana to establish a Charles E. Underwood Scholarship Fund on Education Day, the third Sunday in January.

—The church at DuQuoin, Ill., has called to its leadership Earl H. Fife, of the Fife Evangelistic Company. He has accepted and will begin his new work January 6. R. H. Robertson, district evangelist, is spending three weeks at DuQuoin putting the work in order for its new leader.

—Benton, Ill., congregation reports its new building almost completed.

—F. J. Williams, formerly of Bangor, Mich., has accepted a call to the pastorate at Saginaw, Mich., to succeed J. H. Versey.

—J. S. Beem, state evangelist of Nebraska, has recently begun a meeting at Waterloo, Neb., where the church has been locked up for several years, but was opened up last year by the Douglas County Missionary Society. There were eleven confessions on three evenings of the current revival.

—W. E. Sweeney, of Evansville, Ind., is considering a call to Rushville, Ind.

### THE NEW YEAR BOOK

We are publishing in this issue a very important advertisement from the American Christian Missionary Society. They are going to publish only the number of Year Books ordered in advance, so everybody who desires a Year Book should order before January 15th.

The Year Book for 1918 will be the largest ever published and will contain the most important information obtainable concerning all the agencies of the brotherhood. Every member of every church should have a copy. If people KNOW concerning the work of the church, they will be more interested. We hope that more Year Books will be circulated this year than ever before.

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### AN APPEAL FROM THE AMERICAN TEMPERANCE BOARD

L. E. Sellers, Secretary

The American Temperance Board faces its largest opportunity and greatest responsibility at the present time.

Five great issues confront the church: (1) Constitutional Amendment; (2) War Prohibition; (3) Sober Army; (4) Dry Legislatures; (5) State-Wide Prohibition.

tion.

Legislatures meet in 18 states in 1918.

It takes 25 states to ratify the amendment.

We must compel Congress to complete prohibition for the period of the war.

We must keep liquor away from our fighters at home and abroad.

## Pensions for Ministers Implied in God's Ordinance

Nothing in our history of more than a hundred years promises better results than the Pension System for ministers and missionaries. The need of the churches for ministers and the need of the missionary societies for qualified workers is all but desperate. There are three thousand churches that have no preaching, and three thousand more that have preaching only part of the time. The missionary societies are searching for men and women thoroughly qualified, and have great difficulty in finding them.

We are taught to pray the Lord of the harvest to send forth laborers into his harvest. The Pension System will help the Lord of the harvest to answer that petition. Men and women of ability and culture are more likely to respond to the cry of need if they know that, while the church is rich and increasing in goods, they will not be turned out to die or turned over to public charity when their eye is dim and their natural strength is abated. Moreover, the men in the service will do better work if they are free from care as to the future. In that case, they can give their undivided energies to the task in hand.

\* \* \*

The Lord has ordained that they that proclaim the gospel should live of the gospel. It is not too much to say that the Pension System proposed by the Board of Ministerial Relief is necessarily implied in that ordinance. The proper support of the men and women who have either broken themselves down or worn themselves out in the service of the Kingdom is an essential element in their living.

The apostle states that the ox that treadeth out the corn is not to be muzzled. He asks, "Is it for the oxen that God careth, or saith he it assuredly for our sakes? Yea, for our sakes it was written; because he that ploweth ought to plow in hope, and he that thresheth, to thresh in the hope of partaking." The priests that ministered about sacred things ate of the things of the temple, and they that waited upon the altar had their portion with the altar. What was true under the old dispensation in this

We must elect "dry" men to the legislatures.

We must proceed with "state-wide" prohibition.

Other Christian forces are working in larger measure than are the Disciples of Christ.

Now is the church's opportunity.

The obligation is tragic.

We must go over the top this year.

Is your church in line for the advance?

There is no evading the issue. Either the church is loyal or a "slacker." It is either helping the cause of temperance or the enemy. There is no half-way ground. Manifest your interest and "do your bit" by sending a liberal offering immediately to your agent, the American Temperance Board of the Disciples of Christ, 821 Occidental Building, Indianapolis, Ind.

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Herbert L. Willett, Minister

regard should be true under the new dispensation.

The Pension System makes it possible for men entering the ministry, and for all ministers under fifty-five, to assist in providing for the time when they will not be in demand as they are now. What the ministers and missionaries invest, and what the churches and societies give, with the accrued interest, will afford a comfortable living after their productive years are over.

Every man in the ministry and every young man contemplating entering the ministry should investigate this Pension System. If he does, he will be sure to give it his hearty support and to commend it to all others who are entitled to this form of insurance.

A. McLEAN.

Cincinnati, Ohio.

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## Ohio Leaders Visit Camp Sherman

At the call of the Ohio Christian Missionary Society, Ohio preachers and business men made a religious pilgrimage to Camp Sherman at Chillicothe, December 13th and 14th. It was the desire to assist our churches and preachers in rendering the utmost service to their people and the country. The trip afforded an opportunity to visit their own boys and to get first hand information of camp life, so that they would be better equipped through all the days to give intelligent and sympathetic ministry to their people at home. A major consideration in planning the visit was that the state board might have the advantage of the counsel and close co-operation of a large body of our men in work to be maintained throughout the war in connection with Camp Sherman and the Chillicothe church. The call for fifty ministers resulted in the attendance of forty-seven ministers and a goodly number of business men. This group spent two days in visiting the camp, conversing with soldier boys and visiting the Y. M. C. A.

On the first day the men were addressed at the luncheon hour by Major General Glenn, commandant; Captain Rhodes and Mr. L. H. Weir, associated with Mr. Spencer R. Gordon as head of the work of the War Department Commission on training camp activities. Present at the luncheon were Chaplain O'Heerin, one of our own men, and two of our ministers who have been giving themselves to Y. M. C. A. work in the camp, Craig W. Schwartz and Reed J. Downs. Following the luncheon, a five-mile hike was taken through the camp under the personal direction of Mr. O. C. Jones, general director of the religious work of the Y. M. C. A. At night a number of our men delivered religious addresses in the various Y. M. C. A. buildings. After a morning given to whatever was of greatest personal interest, the men assembled for a final conference at 10 o'clock Friday. An hour and a half of earnest discussion brought to light a deep conviction that Ohio Disciples ought to leave nothing undone to render our soldiers of freedom every possible spiritual ministry that can be rendered.

It is the desire and expectation of the War Work Commission of the American Christian Missionary Society that Ohio Disciples, strong in faith, courageous in

facing problems, generous in missionary leadership, assume the burden and responsibility of this holy ministry at Camp Sherman. This they will do through special gifts to the Ohio Christian Missionary Society.

To do this work will require a heavy outlay of money. We go forward strongly convinced that our splendid constituency will provide for every need. The generous hearts that poured forth a spontaneous and willing offering of more than \$7,500 for Ohio flood sufferers will not be found wanting in a ministry of mercy necessitated by the flood of militarism and brutality let loose in the earth by the Central powers.

For the present we are taking the best possible care of the matter of pulpit supply for the Chillicothe church. Prof. F. V. Irish has served most of the time since the meeting by State Evangelist W. H. Boden. J. L. Garvin is preaching for them next Sunday and the State Secretary has arranged to be with them the Sunday following. Thus the pulpit is being cared for until the permanent man is secured.

I. J. CAHILL,  
Corresponding Secretary.

\* \* \*

### A TELEGRAM

*Alarming situation appears in two respects. First, some churches and Bible schools allowing other causes to sidetrack ministerial relief, the Sunday before Christmas, thus robbing the heroes whom they have already half starved. Second, some churches dropping ministerial relief from their missionary budget while merely taking under advisement the addition of ministe-*

*rial pensions to their current expense budget. Cheering reports come from many quarters. But such a colossal and vital work requires fellowship of all, not only to start new pension system, but also to maintain payments and add names under the old system as required by absolute necessity.*

W. R. WARREN.

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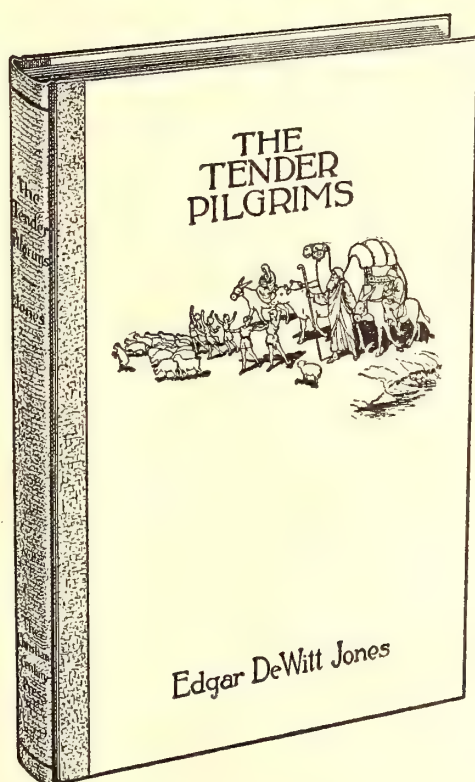
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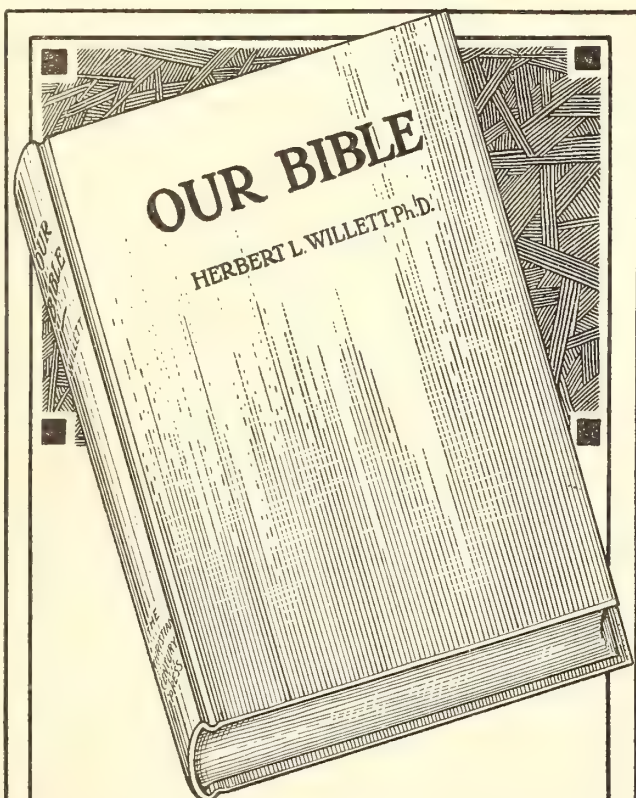
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